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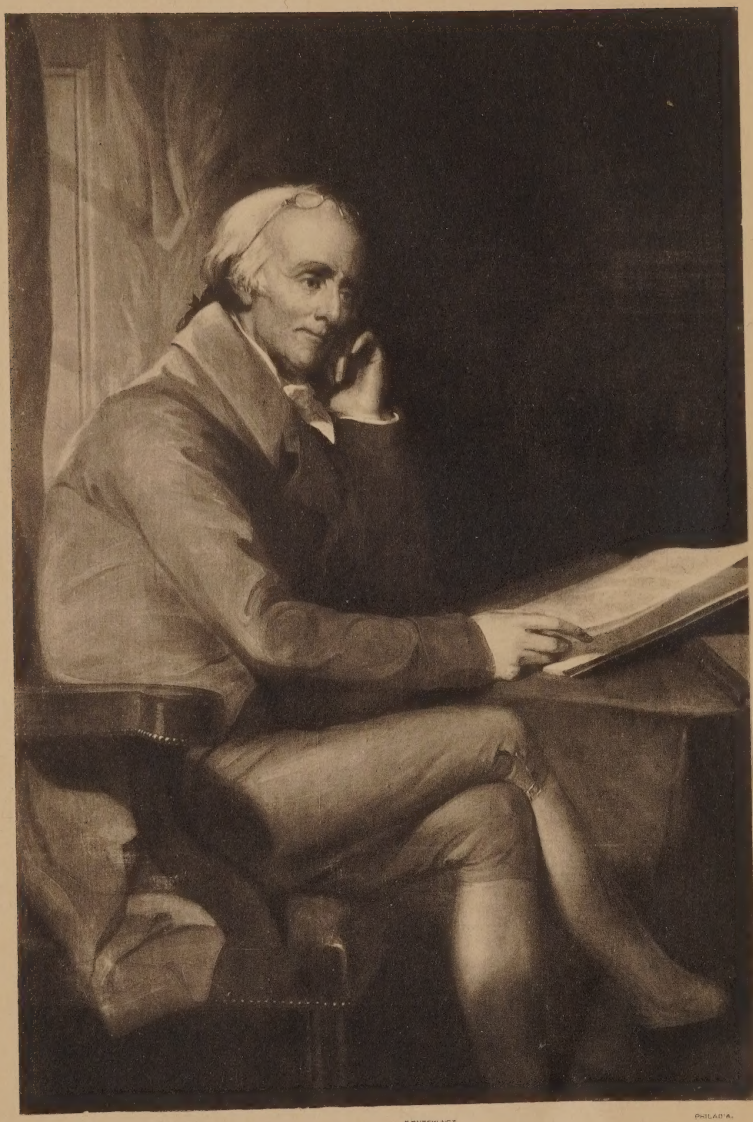

PHOTOTYPE E.GUTEKUNST PHILAD'A.

BENJAMIN RUSH, M.D., LL.D.

ONE HUNDRED YEARS

OF

TEMPERANCE.

A MEMORIAL VOLUME

OF THE

CENTENNIAL TEMPERANCE CONFERENCE

HELD IN

PHILADELPHIA, PA., SEPTEMBER, 1885.

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INTRODUCTION.

BY REV. THEODORE L. CUYLER.

An hundred years have elapsed since Dr. Benjamin Rush issued his celebrated essay, entitled "An Inquiry into the Effects of Ardent Spirits upon the Human Mind and Body." It contained a few elementary principles in regard to the destructive influences of the strongest alcoholic drinks—the mere A B C of the Temperance Reform. This treatise was the first important publication in that direction; and although it was not immediately followed by any widely organized efforts, it may be justly regarded as the pioneer of a movement which now extends over the whole globe. Like the little pinnace of Columbus, the little essay of Dr. Rush ventured into an untracked and uncharted sea. Since that time (A.D. 1785), almost innumerable essays, tracts, and volumes in advocacy of Temperance have been published in different languages, and societies have been organized in every portion of the civilized world. The "little one has become a thousand," and the handful of corn then sowed has yielded a mighty harvest.

In the judgment of the "National Temperance Society" it seemed to be a wise and proper thing to celebrate the close of the first century of our Reform by inviting a public Conference of the friends of the cause in the old historic city of Philadelphia. That Conference assembled on the twenty-third of September, 1885, in St. George's Hall, and continued in session two days. Over five hundred delegates were present, who represented a very large number of National, State, and local Temperance organizations. Every wing of the great army of the Reform responded, through its representatives, to the roll-call. Every phase of the work was presented; earnest men and women of various religious denominations and different political parties joined hands and hearts and voices in celebrating the beneficent triumphs which our cause had won. Protestants and Roman Catholics stood side by side on the platform of the Conference; every section of the nation and of the neighboring

Dominion of Canada sent its living tribute to the great assem blage. A more imposing, influential, and enthusiastic gather ing of Temperance reformers was never held on this continent. They came together—not as complete victors over a giant enemy subdued—but as fellow-soldiers in a tremendous conflict, to recount the advances that had been made, the battles that had been won, the difficulties that have been encountered, and the tactics which, by the blessing of God, have achieved a certain measure of success.

The results of this first century of the Temperance enterprise —as laid before the Conference—are presented in this volume. If any one will run his eye over the Table of Contents, he will see that about every aspect of the enterprise is fairly set forth with entire impartiality. The Conference did not meet to debate principles or to construct "platforms"; they came to reaffirm certain well-established principles, and to *record* the results already secured. "I have no other lamp to guide my footsteps but the light of experience," said the eloquent Patrick Henry, in his famous speech to the Virginia House of Delegates, on the eve of the American Revolution. So the late Philadelphia Conference brought together the various lamps of *experience*, and combined them; they had good reason, also, to "rejoice in the light" thus afforded. While all monster evils covet darkness—and none more than the monster of strong drink—the advocates of Temperance are neither afraid or ashamed to submit their aims and methods and measures to the fiercest glare of truth. That some mistakes have sometimes been made, none know better than they. But the experiences of a whole century have proved that they are not mistaken in regarding drunkenness and the dram-shop as the most colossal evils that threaten the life of our nation and the welfare of the home, the commonwealth, and the Christian Church. Experience has proved the insidious dangers of the drinking usages of society; they are the tap-root of intemperance. To lop off a few branches of the upas-tree has been found to be labor well-nigh lost; but the principle of *total abstinence from all intoxicants* goes to the very root of the evil, and a century of experiment has demonstrated that no other principle will do the work. The power of associated effort in overthrowing the drinking customs has also been demonstrated. Both as a personal safeguard and as a basis for temperance associations the Total Abstinence Pledge has been of immense benefit; the his-

tories embodied in this volume vindicate the pledge as indispensable to the promotion of the cause. In Great Britain and other foreign lands the same testimony to its value has been furnished; to abandon it there or here would be the knocking away of one of the foundation-stones of our Reform.

Another fact brought out during the past century is that whenever and wherever the Christian Church has come up to the measure of its duty in combating the colossal curse of strong drink, there has been an equal benefit both to the Church and the community. Resistance to this curse is as much a part and parcel of true Christianity as resistance to theft or murder, fraud or blasphemy. Dr. Rush based his initial efforts on both science and religion; where he placed it, we must keep it. Science and religion are the "Jachin" and the "Boaz," the two massive and majestic pillars which support that structure to which an hundred years have brought fresh beauty and increasing solidity.

Another important truth demonstrated and set forth in these historical papers is that in *essentials there must be unity*, but as to the *methods* of securing essentials there must be *toleration and charity*. We must welcome every man and woman to our ranks who honestly labors to cast out the devils of drunkenness and dram-selling. Our Reform is still in its experimental stages. Both the Centennial Conference and the National Society that called it, have kept and will keep open doors to all who sincerely strive to overthrow the drink customs, to educate the young in temperance principles, to reform the inebriate, and to shape legislation so as to suppress or even to curtail the destructive traffic in intoxicants.

A century in God's sight is only a day; it is not much longer in the history of human progress. The Temperance Cause has just finished its first day's work in breaking soil, sowing seed, and laying foundations; the crops already produced show "the smell of a field which the Lord hath blessed." Some of the choicest men and women God ever made have toiled together in this glorious field from dawn to sunset. Fellow-soldiers and fellow-laborers for Reform! Having set up these "memorial stones," let us push *onward;* let us face the light and front our duty, so that those who come after us—cheered by our efforts and example—will yet be able to sing, "Glory be unto God, for His right hand and His holy arm have gotten us the VICTORY"!

HISTORICAL STATEMENT.

THE first step looking toward the Temperance Centennial was taken in the General Conference of the Methodist Episcopal Church in Philadelphia, May, 1884, when the following preamble and resolution was introduced by Rev. Dr. D. Dorchester, and unanimously adopted :

WHEREAS, The great temperance reformation, now more widely than ever before agitating the world, is distinctly traceable, link by link, to that eminent patriot, scientist, and philanthropist, Dr. Benjamin Rush, of Philadelphia, as its instaurator and prophet, whose celebrated "Inquiry into the Effects of Ardent Spirits on the Human Constitution," in numerous editions, was confessedly the source of inspiration of Dr. Lyman Beecher and the other early temperance reformers and,

WHEREAS, It is now ascertained that that essay was first published in 1785; therefore,

Resolved, That we commend to the attention of the friends of temperance everywhere the propriety of observing the year 1885 as the Centennial of the Temperance Reformation, with such concerted action in all localities as will give a mighty impulse toward the achievement of our next emancipation—the deliverance of the race from the sway of the alcohol demon.

DANIEL DORCHESTER,
J. M. BUCKLEY,
DANIEL CURRY,
CLINTON B. FISK,
OLIVER HOYT,
W. F. WARREN.

On November 25, 1884, the Board of Managers of the National Temperance Society adopted a series of resolutions, offered by J. N. Stearns, heartily approving the object, and calling upon all friends of the cause to unite in celebrating this event in an appropriate manner. The resolutions were adopted, and a committee appointed with power to confer with other organizations and make all necessary arrangements.

Representatives of the leading temperance organizations and religious denominations met in Boston, January 12, 1885, and decided to recommend the week commencing September

20th to be known as Centennial Week, and that ministers of all denominations be requested to preach on that day; that Sunday-schools hold suitable exercises, and that Monday, the 21st, be set apart for holding public meetings. The National Temperance Society was requested to call a Centennial Temperance Conference during the week, composed of delegates from all denominations and temperance organizations in the country, and this volume now presented to the public is the result of such Conference.

[The following circular was sent out by Dr. Dorchester, to draw the attention and enlist the coöperation of eminent men in the Centennial.]

THE CENTENNIAL OF THE TEMPERANCE REFORMATION IN 1885.

To all friends of the Temperance Reform:

The attention of a few persons has already been called to the year 1885, as the one hundredth year from the beginning of the present temperance movement. Prior to the year 1785, there had been numerous feeble, fitful efforts to resist the tide of intemperance, and many valuable utterances against the evil found a permanent record. Indeed, temperance is as old, and even older, than intemperance. But none of those earlier efforts were organized, nor can any of them be connected, link by link, with the great and widely extended temperance movement characterizing the present century.

I desire, in this circular, to present to the public, in as brief a form as possible, the reason for fixing upon the year 1885 as the time for the observance of this Temperance Centennial.

At first, it may seem strange to some that we should propose this celebration while the evil of intemperance is still of such mammoth proportions. May we not mark our progress? We should not forget the long dark centuries through which this great and hoary evil came down to us, nor the fact that the present is the first of all the centuries to witness any perceptible diminution of its power, and how greatly its sway has been curtailed and weakened, as compared with the days of our fathers. The temperance forces now so widely organized among all Anglo-Saxon peoples, and the means and appliances of reform in our day, so rapidly multiplying and increasing in efficiency, all of which were unknown a century ago, give promise of a brighter future, and forecast a coming emancipation from this long-time thraldom.

May not the friends of temperance wisely set up a *centennial way-mark*, counsel together, mature their plans, increase their resources, and re-assure their souls for future action?

But why the year 1885?

The year 1826 has been extensively, but erroneously, sup-

posed to be the beginning of the Temperance Reformation, because in that year the "*American Society for the Promotion of Temperance*" was formed. Others have fixed upon the year 1813, when "*The Massachusetts Society for the Suppression of Intemperance*" was organized, in Boston—a duly incorporated society, which has maintained a permanent existence until the present time,—Hon. Jacob Sleeper now president. Others date to the formation of a Society on the borders of Moreau and Northumberland, in Saratoga Co., N. Y., in 1808.

But none of these movements reach back to the inception, and all of them were indebted to Dr. Benjamin Rush, of Philadelphia, and his celebrated Essay on "The Effects of Ardent Spirits on the Human Mind and Body." The founders of the last-named organization acknowledged indebtedness to Dr. Rush for their awakening to this subject, by making him an Honorary Member of their Society. In his Autobiography, Rev. Dr. Lyman Beecher says that he read Dr. Rush's Essay very early, that it made a deep impression upon him, and that as early as 1808 he "blocked out and preached" his first temperance sermon, subsequently expanded into his celebrated six sermons on intemperance.

The organization of the Society in Massachusetts, in 1813, is directly traceable to Dr. Rush. He visited the General Assembly of the Presbyterian Church, in 1811, presented them 1,000 copies of his Essay, and personally addressed the body, appealing to them to undertake the work of temperance reformation. A committee was appointed to visit other religious bodies and present the subject. Pursuant to their appeal, in Massachusetts, a committee was appointed, Rev. Samuel Worcester, D.D., chairman, through whom the Massachusetts Society was organized, early in 1813.

The noble men who organized "The American Society for the Promotion of Temperance" (February 2, 1826, in Boston) had been active in the Massachusetts Society, organized thirteen years before. Among them were Rev. Justin Edwards, D.D., Rev. Leonard Woods, D.D., and others. From the organization of this national society, the work rapidly spread, and State Temperance Societies were soon after formed in Connecticut, New York, Maine, Virginia, etc., etc., besides many local societies, all over the land, down to our day.

The date of the first edition of this celebrated Essay of Dr. Rush, which shared so large a part in the inception of the Temperance Reformation, was 1785. It was republished in the

Gentlemen's Magazine, in England, in 1786, and in a Philadelphia paper the same year. It was the first systematic seed-sowing of temperance in America. Other editions appeared in the newspapers of that period, and in tract form, in 1794, 1804, 1811, etc., etc. Besides this publication, Dr. Rush corresponded extensively with such public men as Hon. John Adams, Benjamin Franklin, and Rev. Dr. Belknap, of N. H., and personally conversed with Bishop White, of Philadelphia, the Catholic Bishop of Maryland, and Rev. Bishops Coke and Asbury, of the Methodist Church, to enlist them in this cause. We also find him several times, from as early as 1788 to 1811, two years before his death, personally visiting religious bodies,—the Quaker Yearly Meetings, the Methodist Conferences, and the Presbyterian General Assembly, to arouse and enlist them in this work.

In his Essay, he makes this appeal: "Were it possible for me to speak with a voice so loud as to be heard from the river St. Croix to the remotest shores of the Mississippi, which bound the territory of the United States, I would say, 'Friends and fellow-citizens! avoid the habitual use of those seducing liquors.'

. . . . . .

"Ministers of the Gospel of every denomination in the United States! aid me with all the weight and influence of your sacred office, to save our fellow-men from being destroyed by the great destroyer of their lives and souls."

Fitting words for this distinguished *Instaurator* and *Prophet* of the Temperance Reformation.

Thus it becomes evident that the Temperance Reform had its beginning with Dr. Rush; that his Essay, published in 1785, was the germ of that movement, in the minds of the first temperance organizers and agitators, and that the whole movement, as we now see it, is connected, link by link, back to Dr. Benjamin Rush and his "Essay." No such direct connection can be traced, by successive links, back to any other seed-sower of temperance sentiment in the last century.

In view of these facts it has seemed to me well to fix upon some date in the year 1885, to suitably commemorate the Centennial of the Temperance Reformation, and to request all religious bodies and temperance organizations, open and secret, to unite in its observance.

Such a concerted movement of the friends of temperance,

all over the country, in the British Isles, and throughout the world, would be a grand spectacle,—an occasion for massing temperance forces and concentrating the temperance influence; the effect of which would be to give a new and stronger impulse to the temperance cause everywhere.

On the 26th of February, 1833, there were *simultaneous meetings*, as they were called, of the friends of Temperance in the United States and Great Britain, all on the same day coming together, prominent Statesmen, Clergymen and Jurists participating. The effect was inspiring, and very helpful to the cause.

Such a centennial celebration as is now proposed would also afford all the temperance organizations a good opportunity to solicit *gratitude offerings* for the endowment of temperance agencies, especially for *the publication and spread of temperance literature.* This will be the more fitting, in view of the fact that the inceptive efforts of Dr. Rush were not only his personal appeals, but pre-eminently the employment of the *press*, as a great educational agency. This, evidently, must yet be, even more than hitherto, one of the great agencies in the future.

In the General Conference of the Methodist Episcopal Church, last May, at Philadelphia, the writer presented a preamble and resolution recommending the observance of such a Centennial of the Temperance Reform next year, Rev. J. M. Buckley, D.D., Rev. Daniel Curry, D.D., Rev. Wm. F. Warren, D.D., Hon. Clinton B. Fisk and others seconding it, which was unanimously adopted.

The day and month, the plans, etc., for this centennial celebration are not yet decided. It is hoped it will be carried out on a broad and generous basis, and a large scale.

The undersigned requests that suggestions in aid of this celebration will be freely communicated to Mr. J. N. Stearns, Cor. Sec. of the National Temperance Society, 58 Reade St., New York City; Miss Frances E. Willard, Evanston, Ill.; or to himself.

DANIEL DORCHESTER.

NATICK, Mass., Nov. 13th, 1884.

The undersigned endorse and recommend the foregoing proposition for a Temperance Centennial in 1885, on a broad and generous plan:

MARK HOPKINS, LL.D., Pres. National Temperance Society.
J. N. STEARNS, Cor. Sec. Nat. Temp. Society.
Mrs. MARY A. LIVERMORE, Mass.
Mrs. J. ELLEN FOSTER, Iowa.
S. IRENÆUS PRIME, D.D., Editor of *New York Observer*.
T. L. CUYLER, D.D., Brooklyn, N. Y.
ATTICUS G. HAYGOOD, D.D., Oxford, Ga., Pres. of Emory College.
Hon. JAMES BLACK, Lancaster, Pa.
JOSEPH CUMMINGS, D D., LL.D. Pres. N. W. University, Evanston, Ill.
WM. G. ELIOT, LL.D., Washington University, St. Louis.
J. H. CARLISLE, LL.D., Spartanburg, Ga., Chan. of Wofford University.
HEMAN LINCOLN, D.D., Newton, Mass.
ELMER H. CAPEN, D.D., Pres. Tufts College.
H. L. WAYLAND, D.D., Philadelphia, Pa.
Prof. A. A. HOPKINS, New York City, Editor *American Reformer*.
RICHARD EDDY, D.D., Melrose, Mass.
A. J. JUTKINS, D.D., Chicago, Ill.
Hon. WM. DANIEL, Baltimore, Md.
Hon. NEAL DOW, of Maine.
Rev. JAMES M. CLEARY, Pres. Rom. Cath. Tot. Ab. Unions of N. A.
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Hon. JOHN D. LONG, Ex-Gov. of Mass.
Hon. NELSON DINGLEY, Jr., Ex-Gov. of Maine.
FRANCES E. WILLARD, Pres. W. C. Temp. Union.
MARY A. WOODBRIDGE, Sec. W. C. Temp. Union.
BENJ. R. JEWELL, Sec. Mass. Total Ab. Society.
Hon. JOHN B. FINCH, G. W. C. Templar.
B. F. DENNISON, M. W. P. Sons of Temp. of N. A.
HERRICK JOHNSON, D.D., LL.D., Chicago, Ill.
FREDERICK A. NOBLE, D.D., Chicago.
A. H. PLUMB, D.D., Boston.
A. A. MINER, D.D., Boston.
O. P. GIFFORD, D.D., Boston.
Hon. JOHN P. ST. JOHN, Kansas.
EARL CRANSTON, D.D., Cincinnati.
Mrs. J. K. BARNEY, Providence, R. I.
D. R. MCNALLY, D.D., St. Louis, Mo.
Rev. D. C. BABCOCK, Cor. Secretary Pennsylvania Temp. Society.

CENTENNIAL TEMPERANCE CELEBRATION. 1785—1885.

To the Friends of the Temperance Reform:

The Board of Managers of the National Temperance Society and Publication House, at a recent meeting, unanimously adopted the following resolutions:

"Whereas, The celebrated essay by Dr. Benjamin Rush, of Philadelphia, entitled 'An Inquiry into the Effects of Ardent Spirits upon the Human Body and Mind,' first published in 1785, was largely instrumental in awakening attention and stimulating to action the early temperance reformers, and was the introduction of literature as an educator upon the subject of temperance; and,

"Whereas, Rev. Dr. Dorchester, at the meeting of the recent General Conference of the Methodist Episcopal Church, procured the passage of a resolution recommending the observing of the event as the centennial of the temperance reformation; now, therefore, for the purpose of giving effect to the recommendation and with the view of securing concert of action, be it

"*Resolved*, That we heartily approve the object, and call upon the friends of temperance throughout the world to unite in celebrating this event as the centennial of the temperance reformation at some date during the year 1885, which shall hereafter be agreed to, and earnestly urge all friends of the cause to assist in making this a mighty power for the better education of all classes of people upon the fundamental principles of the reform, and to pray for the ultimate deliverance of our land from the thraldom of the drink traffic.

"*Resolved*, That we solicit churches, temperance organizations, and communities generally, to make 'centennial offerings' for the circulation of a temperance literature, especially among the freedmen.

"*Resolved*, That a committee be appointed by this Board with power to make all necessary arrangements for the celebration, and to confer with other organizations, if deemed expedient, for the accomplishment of the object."

Shortly after the passage of these resolutions, representatives of several National Temperance Societies, Organizations, and Religious Bodies, met in Boston, and decided to recommend the week commencing September 20th as the time for such celebration all over the country, and that Ministers of all denominations be requested to preach on the reform on that day, that Sunday-schools hold suitable temperance exercises, and that Monday, the 21st, be set apart especially as the day of the week upon which to hold public demonstrations, and the entire week be known as Centennial Temperance Week. The National Temperance Society and Publication House was

requested to call a "CENTENNIAL TEMPERANCE CONFERENCE" of two days during "CENTENNIAL WEEK," and to issue an invitation for all organizations and denominations to meet and duly celebrate the occasion. The undersigned were accordingly constituted a committee to issue such call. We do therefore cordially invite all religious and temperance organizations in sympathy with this movement to send one or more delegates to a Conference to be held in the city of Philadelphia, Wednesday and Thursday, September 23d and 24th, 1885, to receive and discuss Historical Papers, Subjects and Questions to be presented, to exchange views and confer together as to the progress and needs of this great Reform. It is expected that a series of papers will be presented, giving a brief history of each National Temperance Organization, and the status of each Religious Denomination, together with the Temperance progress and work of the Century as relating to Science, Legislation, Total Abstinence, Prohibition, Sabbath and Public Schools, Congress, Literature, etc., etc. A series of public meetings will be held in different parts of the city, at which able addresses will be delivered.

All National and State Assemblies, Annual Conferences, Synods, Temperance Organizations, etc., should send at least seven delegates, of which the Presiding Officer and Secretary shall be two. The Presiding Officer shall have power to appoint in case the body is not in session before the Conference assembles. Local Churches and Temperance Organizations are requested to send at least one delegate.

All bodies appointing delegates to the Conference, and all persons who propose to be in attendance, are requested to send, at the earliest practicable date, the names and addresses of such delegates and representatives to J. N. STEARNS, 58 Reade Street, Secretary of the Centennial Temperance Conference Committee, to whom all communications in reference to the Conference should be addressed.

In behalf of the Committee of Arrangements,

CLINTON B. FISK, Chairman.

J. N. STEARNS, Secretary;
Rev. Dr. T. L. CUYLER,
Rev. Dr. A. G. LAWSON,
Rev. W. C. STEELE,
Rev. Dr. D. C. EDDY,
JOSHUA L. BAILY,
T. A. BROUWER,
Rev. Dr. D. DORCHESTER,
JOHN B. FINCH,
E. H. CLAPP,
Gen. LOUIS WAGNER,
GEO. W. BAIN,
F. M. BRADLEY,
Rev. Dr. F. A. NOBLE,

Committee.

CENTENNIAL TEMPERANCE CONFERENCE.

THE Centennial Temperance Conference called by invitation of the National Temperance Society and Publication House, assembled in St. George's Hall, in the city of Philadelphia, Pa., Wednesday, September 23d, 1885, and continued in session two days. It was composed of five hundred and nine registered delegates, from twenty-two different States, the District of Columbia, and from the provinces of Ontario and Halifax, of the Dominion of Canada. Nearly every denomination and religious body, together with all the leading temperance organizations of this country, were represented, and it was the largest, most influential and enthusiastic representative body of temperance men and women ever assembled in North America.

Rev. Dr. Theodore L. Cuyler, President of the National Temperance Society, called the Convention to order, and said:

Certainly this morning we may well congratulate ourselves not only on the clear sky above us and the clear field before us, but on the smiling approval of our Heavenly Father of this glorious reform to which we have given our days and nights, and hands and hearts, in a bond of fellowship and labor.

We meet this morning under peculiarly happy auspices. The place and the purpose of our meeting are both interesting and auspicious. We have met in the old cradle of American Independence, the centennial city, for a centennial celebration of our work. [Applause.] One hundred years ago Dr. Benjamin Rush struck the first stroke for the temperance reform, and as that old bell down yonder in Independence Hall has never ceased to echo, so the first stroke struck by Dr. Benjamin Rush is still, after a century, echoing and re-echoing around the globe. One hundred years ago sturdy old Ben Franklin was walking in the streets. He had crossed the ocean and given a very practical lecture for abstinence while still a printer-boy. From that time onward Philadelphia has produced its noble men and women devoted to our work.

A Quaker city must of necessity be a city of temperance. [Applause.] From the time of Penn onward that noble body of Christians have stood as much for temperance as they have for brotherly love and true philanthropy. I might recount, if it were proper here to detain you, many illustrious names in the history of our reform connected with Philadelphia. I remember how that heroic man, Albert Barnes [applause], delivered in this city one of the most powerful arguments ever yet produced for prohibition of the dram-shop in his celebrated sermon on iniquity restrained by law. Then do I remember that a beloved bishop of this Pennsylvania diocese, Alonzo Potter, wrote, while bishop, one of the strongest arguments in favor of the Christian duty of abstaining from strong drinks—one of our strongest teetotal documents. Then I think I hear the echo of the thunder of noble old John Chambers ringing yet in Philadelphia. [Applause.] Now, then, after this hundred years, we meet to-day for two days' discussion of this great subject, which grows every hour in its importance.

America, you know, has been the birth-place of a great many new ideas and new inventions. But we have given the world something else beside steamboats and lightning-rods, something more than reapers and sewing-machines. I found a few weeks ago across the water men gathering their harvests with our reapers and women busy with our sewing-machines, but the temperance organizations that greeted me in London were simply carrying out the ideas born on this our native soil. Whatever else God has delegated to our beloved country, He has permitted the first idea of the Reform and all the subsequent movements to originate here, from the time when Dr. Rush wrote the initial treatise a hundred years ago, and the time when the first temperance organizations were formed, and the time when the banner of total abstinence was first run up, and the time when the first law for the suppression of tippling was written, where it still stands, on the statute books of Maine. All these organizations were born in our own country.

To-day I hail and greet the representatives of all the wings detachments, regiments, divisions, and corps of the Temperance army. As President of a Society that represents them all, I greet you all to-day. To-day there is no conflict; to-day only the rivalries who shall be nearest to the great banner of truth and temperance. To-day, as brethren, citizens, patriots, Christians, I beseech you at the very outset let you and I consecrate ourselves afresh before God to this glorious and beneficent reform!

[Applause.] I did not mean to have detained you so long in the mere introduction of a beloved friend and brother, whom I shall take the liberty of nominating as presiding officer of this Conference. I would nominate General Clinton B. Fisk. [Applause].

The motion was seconded, and General Fisk was unanimously chosen temporary chairman.

Gen. Fisk took the chair, and invited Dr. Albert G. Lawson, of Boston, to come to the platform and invoke the blessing of God.

OPENING PRAYER.

O Lord, our God, we give Thee praise this morning. Thou art the giver of every good and perfect gift. The sun shineth and the morning rejoiceth in its brightness. It is Thine; and we, by the help of Thy Spirit, rejoice in the more glorious Sun of Righteousness through whom Thou hast made us to know the truth, and to walk gladly in its way. And we bless Thee that by that Son of God we, who are made free, are free indeed. We praise Thee this morning for the land Thou givest us, and especially for this temperance service into which Thou hast put us. Our thoughts travel back over the days that have intervened since Thou didst put it into the heart of our brother, the Christian physician, to put forth his energy, his brain, his strength, his time, his purse; in the days when the curse of drink so stirred the hearts of good men and destroyed many. Since that time Thou hast fostered the seed-corn; and now it waves a harvest in our country and continent, and crossing the seas hath been rooted in other continents. We praise Thee for the unity which cometh out of variety, for the earnestness of spirit and strength and steadfastness manifested by men and women in this cause throughout all our land. Deepen in our souls the conviction and give us the courage necessary for the steadfast step by step, hand to hand struggle yet required.

Bless those who preside and those who lead our thought in this Conference. Let Thy grace abide not only upon us, but upon the larger multitude who look toward this place. Give us Thy smile as we begin this second century, and looking unto the Captain of our salvation with faith in Him, we will win the victory. Amen.

REMARKS OF GENERAL CLINTON B. FISK.

At the conclusion of the prayer, General Fisk said :

While I very much doubt the wisdom of the nomination, still I can not but express a grateful word for the honor conferred upon me of undertaking to guide the deliberations of this body even, during its temporary organization.

Near to this goodly city of Philadelphia on Christmas Eve, 1745, 140 years ago, was born Benjamin Rush, the man whom we delight to honor as a pioneer in every good work in his generation. As a child he exhibited a great passion for study. His thirst for knowledge was phenomenal. He graduated at Princeton College with high honors at the early age of fifteen years, and immediately began the study of medicine, which for nine years he continued with all the advantages of the best instructors that could be obtained in Philadelphia, Edinburgh, London, and Paris. At the age of twenty-four he was elected Professor of Chemistry in the Medical College in this city, and at once stepped to the front rank of his profession in America and Europe. He was recognized on both sides of the sea as a most careful searcher after truth, and a writer whose testimony was sought for in the highest circles of science. The historian tells us that he was one of the most active, original, and famous men of his times—one of the "elect of history," "the American Sydenham," "an enthusiast," "a philanthropist"; a man of immense grasp in the work-day world, as well as a polished scholar and a scientist of the most exact methods.

In 1774 he was a member of the Provincial Assembly of Pennsylvania, and had the honor of moving the first resolution in favor of American independence. On June 23, 1776, he was appointed chairman of the Committee on Independence. In eleven days thereafter, on the Fourth of July, as a member of the Continental Congress in yonder Independence Hall, he signed his name to the immortal Declaration. In that same year he married Miss Julia Stockton, a daughter of another signer of the Declaration, Richard Stockton, of New Jersey. He was a great controlling force in all that pertained to the successful struggle of the colonies for national independence. We find him, before the treaty of peace with Great Britain had been ratified by Congress, or Washington had surrendered his commission, leading in the bold undertaking of establishing Dickinson College at Carlisle. He was the master spirit in every movement in securing the charter and launching that ed-

ucational enterprise which for more than a hundred years has vindicated the wisdom of the worthy man who inspired its creation and its glory.

Meantime the great value of his researches, and his writings on epidemic diseases, won for him the applause of the civilized world. The great countries over the sea burdened his neck with the numerous gold medals that kings and emperors hung around it in appreciation of his services to mankind. This matchless physician, eminent scholar, and pure patriot blent all his wise, rare gifts in one tribute and cast them at the feet of his Master. He was a devout Christian. Such was the man whose soul was stirred within him as he contemplated the increasing ravages of intemperance. His famous essay of 1785, entitled "The Effects of Ardent Spirits on the Human Body and Mind," is the temperance reform century plant, this day bursting into magnificent blossoms, filling all the land with light and beauty and fragrance. Dr. Rush followed his essay with his musical voice, pleading most earnestly in the Quaker meeting-houses, in Methodist conferences, in Roman Catholic convocations, in Presbyterian synods, in Baptist associations, and in Episcopal conventions for the combined power of the Christian Church against the monstrous wrong of intemperance. In writing of himself he styled Dr. Rush as a "hot-headed fanatic." May his tribe increase. Full of years and full of honors, beloved in all lands, at the age of sixty-eight, in the year 1813, this good man died. Devoted men carried him to his burial. Seventy-two years thereafter, from all parts of the Union he did so much to create, and from the dominion beyond the St. Lawrence, we come thronging to the city of his birth and his labors to recount the victories won in the war against intemperance during a century now closing, to strike glad hands of fellowship as representatives of various temperance organizations and Christian churches composed of the noblest men and women in the land, and to register afresh our vows that our watchword, as we step over the threshold of a new century, shall be *Forward*, until that glad crisis in the country's history shall come when that infamous business, the liquor-traffic, shall go down in utter ruin.

In going through the library of a friend in London, a few years ago, he pulled out a drawer and said to me, "There is a bundle of autograph letters. Now, I will let you choose two from them." I wanted to choose two hundred. [Laughter.] He said that was too many. There were letters from all the

strong men of all the latest centuries. I looked them all over, and said: "I will take these two." One was a letter from Dr. Adam Clark, the great Methodist commentator, written to his wife from the Shetland Islands. It was an account of the habits of the country, and in detail what it cost him to live there; so much for his parlor, so much for his sleeping-room; and then he said: "I have to pay a shilling for the best port wine that I get. If I have any whiskey—and of course," he said, "I drink nothing but the best, that costs me two shillings." Half of the letter was used in giving the cost prices of the liquors he drank at the table. I thought I would take that letter, as it was in the line of temperance. [Laughter.]

And then I found this letter of Dr. Rush. I had learned to love Dr. Rush from the hour I could love anybody outside of home. This is a brief letter, but it shows the many-sidedness of this wonderful man whom we, this day, are undertaking to honor. It is addressed to Mr. James Kidd, Prof. of Oriental Languages, in the University of Aberdeen, Scotland, and is dated Philadelphia, the 13th of May, 1794. He says:

> Your letter of the 20th of Jan., came safely to hand. I shall take no notice of your inquiries after your family, for I take it for granted that they and you are again happy in each other's society. Nor shall I controvert your assertions concerning the mountain of Paris (?) I feel disposed to be still, in order that I may see the salvation of God. How mysterious at first sight, and yet how infinitely wise and just is it, that that land of catholicism should banish superstition and tyranny in Europe, and one impostor overturn another in Asia. Thus do the potsherds of the earth smyte each other. The United States continue to flourish in agriculture, arts, and commerce. France does not ask for our assistance in her present contest with despotism, and Great Brittain, since the recapture of Toulon, holds out olive branches to our country. How kind is providence in every deluge, whether of water or of blood, to prepare an ark for the preservation of the poor human race.
>
> I have just committed to the press a history of our late epidemic; it will contain nearly four hundred octavo pages. Reverberate over and over my love to Dr. Beattie (?) I cannot think of him without fancying that I see Mr. Hume prostrate at his feet. He was the David who slew that giant of infidelity. Adieu; from yours sincerely, BENJ. RUSH.

I value this letter very highly, and thought it might interest you. I will not take further time of the Conference. Again I thank you for your expressions of kindness and confidence.

With devout thankfulness to God and the world's Redeemer, and with prayer for the abiding presence of the Holy Spirit during the days of our assembling in this behalf, we enter upon the work of the Conference.

J. N. Stearns was elected temporary Secretary; Mrs. C. B. Buell, of New York, and F. S. Spence, of Canada, assistant Secretaries.

Mr. Joshua L. Baily, of Philadelphia, moved the appointment of a committee of five on permanent organization. The motion was adopted.

Mr. W. T. Wilkins, of Philadelphia, moved that the Business Committee of the National Temperance Society be the Committee of Arrangements of this Conference, which was adopted.

Mr. J. W. Cummings, of New York, moved the appointment of a committee of five on Credentials. Motion adopted.

Rev. C. H. Mead, of New York, moved for a committee of five on Finance, which was adopted.

The Chairman stated that at a session of the Committee of Arrangements held before the Conference opened, in order to lose no time it had been agreed to take up certain subjects at once, the presentation of certain papers or portions of them, and we would first listen to such portions of them as they might choose to read or talk about. The convention has so much business that you will all see the propriety of putting a good deal of shortening in our cake to begin with, so that we may hear from the largest possible number of our friends during the two days we are together. I will immediately call Dr. Dorchester to the platform, and during his address I will appoint the committees provided for, and announce them at the close.

Dr. Daniel Dorchester, of Massachusetts, took the platform. He was greeted with applause. His theme was "The Inception of the Temperance Reform."

He read portions of his paper, which will be found elsewhere in full in this volume.

At the close of his address the chair announced the following committees:

On Permanent Organization.—J. L. Baily, Pa.; John B. Finch, Ill.; F. M. Bradley, D. C.; Rev. A. Winter, Conn.; Mrs. H. S. Ellis, N. J.

On Credentials.—J. W. Cummings, N. Y.; Mrs. Annie Wittenmyer, Pa.; F. S. Blair, N. C.; Dr. E. R. Hutchins, Iowa; H. C. Jones, Pa.

On Finance.—Rev. C. H. Mead, N. Y.; H. D. Smith, Conn.; L. R. Elliott, Kansas; J. S. Rawlings, Md.; W. Jennings Demorest, N. Y.

The hours of meeting were fixed from 9 to 12½ for morning session, and from 2½ to 5½ for afternoon.

The following telegram was received, and the officers of the Conference directed to return answer:

The Woman's Christian Temperance Union of Terrell, Texas, on behalf of 70 members, 140 children, and all the pastors of the city, send greetings to the Centennial Temperance Convention, at Philadelphia, Pa. God bless the Temperance cause.

Mrs. GEN. GRIFFITH, *President.*

General Louis Wagner, of Philadelphia, Chairman of the Local Committee of Arrangements, announced a list of six meetings, to be held in various churches this evening, with a full line of speakers, within the Academy of Music and Horticultural Hall to-morrow evening, which the general public had been invited to attend.

Mr. H. K. Carroll, of the *Independent*, was introduced to read a paper, entitled "Total Abstinence During the Century." Mr. Carroll took the platform and read his paper, printed elsewhere, on "Total Abstinence During the Century." He said, "Total abstinence and that alone can offer any hope of success. It is a radical remedy and never fails. The centennial of the Temperance Reform is hardly the jubilee of Total Abstinence. The moderate drinker was the model temperance man of the early reformers." He traced the steps of the reform from its first inception to the days of total abstinence societies, giving a brief history of the same.

The President: We will now listen to some remarks, and perhaps a portion of his paper, by Dr. J. W. Chickering, who is Corresponding Secretary of the old Massachusetts Society, and also of the Congressional Temperance Society. He tells me that he is under full pay and rations from both organizations. [Applause.] He is probably the oldest temperance man living.

DR. CHICKERING: I am happy to be here. I came here from New York since sunrise, and I do not know but I might present myself as the representative of the Massachusetts Convention. I am glad to meet this grand army of temperance veterans, and to find it under such generalship.

Let me say this: we are apt to forget the things that are behind; but memory has its uses, and retrospection is not without profit. If we look at the things that are behind, while we are pressing on all the time, we shall do well, especially if we study history and draw the proper conclusions. My friend has

spoken of my age. I am not quite so old as the Society I represent. I was down South once, talking temperance and the Gospel, and I told a Sunday-school that sixty-seven years ago I joined a school when I was ten years old. "How old am I now?" I asked. "I guess you are about one hundred," one of them said. I am not quite a hundred, but I have served that Society for many years. Fifteen years ago I was appointed by a sort of private commission by Mr. Wilson, who was President of the Congressional Society, as its Corresponding Secretary. This was afterward confirmed by the Society.

There are two lessons to be drawn from the history of these societies. I wish you could see what I have seen in Washington and Boston. In the first place you would see the folly of all half-way measures. The Congressional began on a low plane. The Massachusetts had not even a pledge of entire abstinence from ardent spirits. Twenty years later a heated discussion arose between the different wings of the Boston Society; meetings were held night after night, and week after week. There was almost as much excitement as nowadays about a Presidential election or a yacht race. That Society accomplished prohibition,—prohibition against the sale of liquor in the theatre, the only one there was at the time. They had strong drink banished from the Common on public occasions. They had a prohibition law. There was one curious incident about the prohibition of drink on the Common,—it kept people away. Dr. John C. Warren wrote to the city government that if they would employ a band of music to take the place of the drink, he would pay the bills; and I am ashamed to say the city of Boston actually allowed this individual to pay the bills. I do not know the result,—whether or not the drum-stick took the place of the toddy-stick, and the people drank in the sweet sounds with as much satisfaction as the ardent spirits. On one occasion a mayor of the city (Mayor Quincy) gave a casting vote which spoiled the plan for license,—it was prohibition at that time. The members of this Society subscribed toward two elegant pieces of gold plate for this noble mayor.

The second point to learn from the past is more important. But first I want to go back. I wonder how many here know what I have unearthed from the Government records in Washington. In February, I think, 1776, the Continental Congress,—they were here in Philadelphia then, were they not? [A voice: Yes, all the good things were here.] They adopted a resolution, of a radical prohibition nature, that the Conti-

nental Congress should recommend to every State in the Union the entire prohibition of the distillation and importation of ardent spirits [applause], from the common use of which great harm was likely to arise. That was one hundred and ten years ago next February.

The original temperance movement was of religious origin, with the Bible as its foundation, and arguments and appeals drawn from the Word of God its grand weapons. All the way through the Christian element has been prevalent, and Christian methods have been found the most effectual ones for the permanent reformation of the drunkard. What would the temperance cause be if the churches, as has been said, were entirely dead and asleep? Dr. Rush entitled his essay "The Effects of Ardent Spirits on the Body and Mind." I should want to make it "body, mind, heart, and soul." I recollect Schuyler Colfax, whose name I am not ashamed to mention anywhere [applause], at the close of one of our grand Congressional meetings in Lincoln Hall, rose and said:

"Mr. President and Gentlemen: I want to have it understood and felt everywhere that the great matter at stake, in regard to the temperance reform, is the matter of salvation." It was the soul of man he thought of.

Rev. Dr. James Morrow, of Philadelphia, offered the following resolution:

Resolved, That we have heard with much pleasure of the safe arrival on this continent of the venerable Dr. Farrar, Archdeacon of Westminster. We rejoice in the success that has attended his efforts in the Temperance cause in his own country, and pray the blessing of Almighty God to be with him in this land.

I have great pleasure in submitting this to the Conference.

Dr. T. L. Cuyler: I second this resolution most heartily, and hope the Conference will pass it as a tribute, on behalf of the temperance men and women of America, to the man whose trumpet gave such a clear and certain sound in London that it may be said of Canon Farrar, "one blast upon his bugle-horn is worth ten thousand men." [Applause.] I had a very satisfactory interview with Dr. Farrar a few weeks ago in London, and found him very prompt and hearty, in response to a suggestion I made to him, that he should have a reception on his arrival here, and address the whole American people through the Press. Two hours after his landing in Quebec he sent me a hearty greeting, accepting an invitation from the National Temperance Society, and the Episcopal Church Tem-

perance Society, to be greeted by a public reception, in the city of New York, on the evening of Thursday, October 29th. He will be in New York but a very few days, but among the first arrangements is to have that reception and deliver at least one ringing speech that I do not doubt will go out on the wings of the Press over the whole continent. So let us greet this very noble hearted man. Let us pass this resolution to-day. And when we greet him as a temperance man, let us also greet him as a man who has stood up fearlessly for every reform in London [applause]; a man whose eloquent words from the pulpit of Westminster Abbey spoke, I believe, the heart of the whole British nation in their tribute of veneration and love for our departed hero lying there unburied on Mount McGregor. [Applause.] Those that were there can testify to the power of Archdeacon Farrar's speech. One had but to notice the grand old premier, Mr. Gladstone, as he stood before that pulpit, and by his frequent nods of the head and tokens of sympathy, gave his own silent response.

Let us receive him as Americans, as Christians, as Temperance Reformers: and when the most eloquent advocate of the cause in Great Britain comes to our shores, I think it is but due that a resolution of this kind should meet with a rising response in behalf of this Conference; and I move, therefore, that this Conference give a standing vote of welcome to Archdeacon Farrar.

Mr. John H. Campbell: I would very much like to greet Canon Farrar as a temperance man, and if the resolution includes only that, I shall vote for it with pleasure; but if it is intended to pass a resolution greeting him in any other way, I will oppose it. We have come to this Conference with the express understanding that there would be nothing transacted here that would commit us to the views of any other person; no action that would commit us to any particular line of temperance work; that this was to be a conference of persons working for a common end.

Rev. Dr. Morrow: We want to have our position understood. The resolution contains nothing more than a greeting to him as an apostle of temperance. When Father Mathew came to this country, and all classes and creeds rallied around him, and when the gentleman whose address has given rise to the possible criticism, made his first temperance speech, it was Father Mathew who came forward and kissed him in token of splendid brotherhood. Consider the wideness of the platform

we have here to-day. Talking myself as a disciple of Father Mathew, and an Irishman, I would say these brethren need not be a bit afraid we are going to enter into anything to compromise their independence.

With this explanation Mr. Campbell withdrew his objection, and the resolution was adopted by a rising vote.

On motion of Gen. Wagner it was ordered that a copy of the resolution be telegraphed to Canon Farrar.

On motion of Gen. Wagner, it was ordered that any resolutions that might be introduced should be referred to the Committee on Business, without debate.

The committee on permanent organization presented the following partial report, which was adopted :

For President : General Clinton B. Fisk, of New Jersey.

First Vice-President : Prof. D. N. Camp, of Connecticut.

Second Vice-President : John H. Campbell, Esq., of Pennsylvania.

Third Vice-President : Miss Frances E. Willard, of Illinois.

Fourth Vice-President : Hon. S. D. Hastings, of Winconsin.

Fifth Vice-President : Col. George W. Bain, of Kentucky.

Secretary : J. N. Stearns, of New York. Assistant Secretaries : Mrs. C. B. Buell, of Connecticut ; F. S. Spence, of Canada.

Mr. Joshua L. Baily, Chairman of the Committee, said : As you, Mr. President, may feel some delicacy about putting the motion on the first part of this report, I will call upon the Secretary to put the motion.

The Secretary put the motion, and General Fisk was unanimously elected President.

General Fisk : I did not vote for that report myself, and shall not take time to say anything about it. I wish it had been some one else. Of course it is a great satisfaction to know that I am to have such a choice lot of vices to depend upon. Those in favor of electing all the rest of the ticket will please say "Aye."

The rest of the report was adopted as presented, and the Vice-Presidents and Secretaries took their places on the platform.

Mr. Joshua L. Baily announced that the Committee propose to send in a supplementary report, designating one Vice-President from each State and Territory represented in the Convention.

The President announced that thirty-five minutes of the morning session remained for five-minute speeches, discussing the papers of the morning.

Mr. John B. Finch, of Illinois : I suppose in discussing historical phases of this question, the young men have a desire to hear the older men. I ask that Gen. A. W. Riley, of Rochester, a veteran over ninety-one years old, who has probably made as many temperance speeches as any man on earth, that he open this discussion. [Applause.]

General Riley took the platform. He said : There is a little mistake about my age. I was ninety years and a half last Saturday. I have been engaged in this cause more than fifty years. I was present when the total abstinence pledge was introduced in the New York State Temperance Society. But three men opposed the resolution, two of them Doctors of Law and one Doctor of Divinity. I was born in Connecticut and christened by old Dr. Chapin, of the Congregational Church. I sat with my mother, a widow, in the row of deacons. A distiller sat in a seat behind us. Dr. Chapin prayed with his eyes open, and when he came to that part of his prayer alluding to distilleries and "those nutritious substances given for our support," he would look at the brewer. When I got home I said : "Mother, what does Dr. Chapin look at Mr. Merriam for when he prays with his eyes open about nutritious substances ?" "Why, he is taking the rye we make our bread of and making gin of it to make people drunk. Dr. Chapin thinks it is wicked and is praying at him to make him stop." And he did stop, as also did others who took the brewery. When last I heard about that brewery, it was falling into decay, and the boys go in there to undress and dive out into the river. This was in 1808. I have been a temperance man since that time. I have lectured in almost every State in the Union. My posters used to read about like this :

> One thousand able-bodied men wanted to hear an address on behalf of drunkards' wives and children, by Gen. Riley, one of the Vice-Presidents of the New York State Temperance Society. Brewers twenty-five cents per hour ; able-bodied men fifteen cents, if they are not satisfied at the close of the meeting.

You ask, did you have to pay anybody ? Yes, at a town on the Delaware River I got out 2,000 people to hear me, among them a good many distillers. At the close of the meeting a man came up and asked for fifty cents ; for I talked two hours.

Now, said I, my friend, you are not going to make any more whiskey, because I have bought you. The next day I heard that he had actually given up the business.

I have given 8,000 lectures in this country ; I have had six

thousand drunkards sign the pledge, and gave each of them a medal.

Mr. John B. Finch: We want a discussion along the line of these papers. We all have theories. I have one myself, but I am not going to ventilate it. I move that the discussion be confined to the subject matter of the papers presented.

The resolution was seconded and carried.

Rev. T. E. Martindale, of Delaware, moved that the Vice-Presidents of the Conference be requested to make five-minute speeches along this line.

The resolution was adopted.

Miss Frances E. Willard was called upon to make a five-minute speech, under the resolution of Rev. T. E. Martindale. She said:—If the temperance reformers are going to allow a conspiracy between the Secretary and President, I despair of the political future of this country.

I am down as the third or fourth Vice-President. I am willing to take my turn. These gentlemen have departed from parliamentary usage, and I am sorry a woman has to call them to order.

The papers of the morning treat of the inception of the temperance reform, of total abstinence for a hundred years, and then a general firing all along the line by the good veteran, Dr. Chickering. It seemed to me that we were fortunate in having one who has so clear a head for figures and such a talent for history, to set before us, as Dr. Dorchester did, the inception of the movement. He will stand in our annals as the father of the Temperance Centennial.

Young America is getting ahead of all others: from the time when the *Puritan* fouled and then outranked the *Genesta*, down to the present day, when our young American editor of the *Independent* comes forward to dispute facts, which I had supposed were confirmed as strong as holy writ could make them, in respect to the teetotal business. I intend, hereafter, forever to claim that it was not the Britishers at all who brought about this notion, but the Americans themselves were in the front. We said it first.

So we are here to talk a moment about Total Abstinence, the cardinal doctrine of our creed, the only shibboleth that a temperance worker must pronounce. I believe that is the sense of this convention.

We are a people of wide and varied individuality, a people of exceeding opinionatedness, and very apt to follow in the

line of our special interest, and the truth for us; but we all stand on the broad platform of Total Abstinence, brothers and sisters of one heart, one mind, one voice. We come forward with this magnificent propaganda offering it to all, and unless they come in among us and will not be separated from signing the Temperance Pledge, we have no use for them in the ranks of God and home and native land.

See how our cause is advancing. In all the seventeen pages of that historical and famous essay by Dr. Rush, he does not name the words total abstinence, temperance, or pledge. If you turn to the pages of Webster's Unabridged Dictionary you will find a strange definition of the word *Pledge*. It says: "The drinking with another, or the inviting another to drink." That is as far as Webster has ever got on the subject. The origin of the word, it seems, was that our barbarous Anglo-Saxon ancestry, when they were going to drink, offered the cup in the sword hand as a pledge that there was no intention, just at that present time, to stab. A man tasted it himself before offering it, to show that he did not intend to poison his guest. The pledge was the handing out the cup in the sword hand, after first tasting it himself. Being much impressed, I wrote to the publishers and asked them if they did not think the Dictionary ought to come up to grade, and make our definitions appear properly. They answered that that was abundantly fit to be thought about, and they thought they would put in a definition which would show that temperance had been alive for the last hundred years.

Because I wish to set a good example to these loquacious brethren, it appears to me that my five minutes are up.

Mr. John H. Campbell was next called. He said: I had not anticipated coming upon the platform, or taking any part in the deliberations beyond attesting by my presence the interest we Catholics take in this Conference, and the desire we have to co-operate with all persons engaged in total abstinence work. As Miss Willard said, no one can be up to the mark in this work unless he believes in total abstinence. No half-way measure will accomplish any result. It has been the dream of my life from childhood to see the American people rise up and get rid of this terrible incubus of drink that has been resting upon them for so long. We have been working quietly by ourselves, not because we do not desire to help others, but we have believed that, first of all, we should make our own men able to be standard-bearers. We have gone on perfecting our

plans, until now we have an organization of which we can speak with pride. We have a Union scattered throughout the United States and Canada, and at the recent Council in Baltimore, of the Bishops and Archbishops of the Catholic Church, we received the unanimous and emphatic approval of that body, and an enunciation of their support,—going so far as to call upon every Catholic priest in the United States to advise every one of his parishioners who was engaged in the rum business to abandon the dangerous traffic as soon as possible. [Applause.] And, mark you, the last part of it is the best,—and to make their living in a more becoming way.

We are gratified at the courteous treatment we have received. We feel that we all meet on this floor as brothers, and we will do our full part pushing forward this total abstinence work. [Applause.]

Geo. W. Bain, of Kentucky, was next called and requested by the remaining Vice-Presidents to speak for them. He said:

I am not disposed to attempt a discussion of the morning's papers in the five minutes allotted me. In the name of the South-land I represent allow me to thank you for the cordial greeting you give me, which I do not consider so much a personal compliment as that I was reared in Bourbon County, Ky., that county so noted for the manufacture of old bourbon whiskey. [Laughter.] If I say anything on the morning papers it will be by way of contrast.

The thought which impressed me most was not only the progress of the cause, from strong drink on through the milder to cold water pledges, but that while the course of the cause had been upward and onward, the tendency of the other side had been downward. They make the *stuff* meaner to-day than ever before. I can remember when it was made in the old worm-still, and though it then had the quality which "biteth like a serpent and stingeth like an adder," it did not bring disease and death as now. Since then it has passed from the still into the hands of the *wreck-ti-fi-ers*, and the art of adulteration has done its work until aconite, aqua-ammonia, angelica-root, arsenic, alum, benzine, belladonna, beet-root juice, bitter alum, coculus indicus, sulphuric acid, prussic acid, strychnine, boot-soles, and tobacco-stems make up the bar-room beverages of to-day. Not only has the character of the drink been growing worse, but the character of the men engaged in the business has had the same downward tendency.

I can remember when a boy the old landlord of the inn near

my childhood's home. Science and religion had not spoken so positively on this question, and that landlord really believed he was in some measure serving the travelling public. He was respected for his character in many ways. If living now he could not be a liquor-seller. He would be too good a man for the business. We are told a large per cent. of the liquor-sellers in the large cities have been in jail for crime, either in this or the old country. The no per cent. of nutrition in a gallon of whiskey or beer compares favorably with the no per cent. of virtue in the average rum-seller's character. They are going down together. Let them go! We do not want any high-license laws to make them respectable. [Prolonged applause.]

Now, to the other side. When this movement began only a few drunkards struggling to escape from the bondage of drink, with here and there a scientist like Dr. Rush, made up the followers of temperance; but now the leading men in science, almost the united ministry, the best men of the Church, and the grandest women of the world make up this movement. Before it sectionalism and sectarianism are giving way. I, a Southerner, have found in New England a welcome as warm as the rays of the sun, while Miss Willard goes South to a welcome as genial and cordial as ever the South gave a son or daughter of her own soil; and here on this platform we have this brother of the Catholic Church, a woman, and a Southern man. [Applause.]

We may differ here as to methods, but we are one in purpose; and as out of the most discordant elements God can bring the most accordant, harmonious results, so out of our differences as to methods God will bring the final triumph of the home over the saloon. The atonement for the differences of opinion on the old slavery question is the at-one-ment with which the issue is accepted, and doubtless to you Northern brethren the atonement for secession will be complete when the sons of the South, white and black, join in helping to save this country from a slavery worse than African slavery,—the slavery of intemperance. [Loud applause.]

Already we are getting ahead. South Carolina ahead of Massachusetts; old Kentucky, the land of whiskey, with twenty-six whole counties under prohibition; Georgia with one hundred and ten counties under prohibition; in Tennessee a "four-mile law," which means a twenty-four-mile circle of prohibition around every chartered school. Gentlemen of the North, you

came down South about twenty years ago and took the shackles of African slavery off of us; if you do not look out and do better we will return the compliment by getting through with the question of prohibition, and coming North help to take from you the shackles of intemperance. [Prolonged applause.]

The President announced that the Conference was adjourned by the expiration of the time.

AFTERNOON SESSION, SEPT. 23, 1885.

The President called the Conference to order at 2.30 P.M.

The Rev. Dr. Geo. K. Morris, of Philadelphia, offered prayer.

The first paper of the afternoon was by Rev. Dr. Albert G. Lawson, on "What has the Century Shown in Literature?" He said:

The literature of any age is a kind of photograph, painting the times as they are, showing alike the evil and the good; and so as we run back through the years we find streaked through that that is most excellent, a good many things not quite so desirable. You will understand that the stoutest obstacle at the beginning of the century was not in the drinking usages as such, but in the sanctity that these received from the almost universal approval, in poetry and prose, of literature. The poets commended the flowing tankard and the ivy-wreathed cup. In that day births, weddings, and funerals were celebrated with drink. Against such practices, and against the sanctions of literature, we had to make our headway. Out of the stormy period of the Revolution came this grand movement to which we look back to-day. I would divide the century into three periods,—from 1785 the first temperance tract, to 1826 the first temperance newspaper; from 1826 to 1865 the first great publication house; and from 1865 to the present date. Before the time of Dr. Rush there were most excellent treatises. I had the privilege on Monday night, at Tremont Temple, Boston, of holding in my hand the earliest publication on temperance ever put forth upon this continent that can be found to-day, two sermons of Rev. Increase Mather, discussing the sin of drunkenness, printed in Boston in 1673. In 1773 Rev. Stephen Badger preached a most excellent sermon, in which he said a man who was drinking, and may come to poverty, ought to be taken in hand by the overseers of the poor,

and his family cared for. In 1785 Dr. Rush gave us that tract which connects itself directly with all subsequent work.

In the first period of the century there were giants. We have not to-day their superiors. Dr. Ebenezer Porter, Dr. Justin Edwards, Dr. Nathaniel Hewett, Rev. Henry Ware, Jr., Rev. Calvin Chapin, Rev. William Collier, made their strokes before 1826. In the next era, from 1826 to 1865, a great host arose. I will not stop to name them. Dr. Charles Jewett, no mean authority, says of these publications: "If by a blow from some powerful fiend all opposition to the liquor system could be annihilated, and with it all the temperance men and women now living, with all the instruments, saving only from the general wreck Lyman Beecher's six sermons, Sargent's tales, and 'The Rum Fiend,' by William H. Burleigh, they alone ought to originate another temperance reform and give it a forward impetus."

The pledge is no small part of temperance literature, and its history would be well worth consideration.

In 1830 wood-cuts to illustrate temperance truth began to appear, which might excite our laughter to-day, and yet were most effective; there were also banners and even handkerchiefs printed with mottoes and pledges on them.

It is not necessary to name the workers or the chief works which have been put forth in the last twenty years. Most of them will be represented here, and to name their works would be to call the catalogue of the National Temperance Society.

In the first era was quarried the foundation for the superstructure of the total abstinence building as we know it to-day. At the opening of the second era we find total abstinence societies beginning to be formed. They soon learned from medical and scientific inquiry that what is physiologically wrong is morally wrong. Then they took the other side: what is physiologically right is morally right, and made that the basis for the next step which we have taken: that what is physiologically wrong can never on God's earth be politically right. [Applause.] To characterize these periods in a single word, I would name the first Exploration, the second Organization, and the third Political Effort, and along these lines in the main will be found the literature.

In 1826 the *National Philanthropist*, the first paper devoted especially to temperance, was started as a weekly. It was published in Boston, by Rev. Wm. Collier, a Baptist minister. Nine years ago, in this very city, when presenting the question of tem-

perance literature, I ventured to say what I would like to see, one of these days, as approaching somewhere near the ideal temperance newspaper. I am glad to say *The Voice* comes very close to that ideal. I would like to give you the words of Dr. Charles Jewett, to show the influence of such literature, but must forbear. But here is one fact to show how in this way moral sentiment is created. The Grand Jury, at Whitestone, N. Y., in May, 1828, always accustomed to meet at the Tavern, and to take up some kind of a contribution for the benefit of the Tavern-keeper, collected five dollars. Then they could not find a man on the jury willing to take the five dollars and go and ask for drink ; so they made a solemn contribution of it to the Missionary cause.

The war broke up the temperance work, but the year of its close the National Temperance Society and Publication House was inaugurated, whose educational influence extends over this continent, and has been felt in the continents across the seas. I am not accustomed to speak before a man in compliment of him, but I think the verdict of history will justify my saying, that the man who stands on this platform to-day as Secretary of that Society, has been the means of doing more foundation work through temperance education than any other one man in this generation. [Great applause.]

When we have so wisely prepared, and so thoroughly distributed our literature as through all the country to emphasize the doctrine of a righteous self-control, we shall be able to keep our banks and safes with a padlock.

The President stated that, owing to the absence of Dr. Davis, he would request that Dr. D. C. Eddy, of New York, be given ten minutes to present his paper.

Dr. Eddy took the platform and read portions from his paper on "The History of Prohibitory Legislation during the Century." He said: Probably the first temperance tract ever published was in the Elizabethan age, by George Gaskell, a satire on the drunkard's fate. What to do with drink and the drunkard has been a question not only with moralists, but with legislators ever since. Each generation has pushed it into new prominence. Temperance legislation stretches back to Plymouth Rock. In 1649 Rhode Island had a license law, allowing Roger Williams to sell wine to sick Indians. Until the last half of the nineteenth century there has been no thorough and effective legislation attempted.

He read from his paper a history of temperance legislation

in the different States, with the results secured, and referred his document to the Secretary. It is printed elsewhere.

MR. J. N. STEARNS: I notice in the audience Mr. John W. Hutchinson, of the famous Hutchinson family. He has been singing "The Good Time Coming" for the last half century. I wonder if he will not sing for us a song telling how near it is.

Mr. Hutchinson came upon the platform and was introduced to the audience. He said: It seems good to be here and to be reckoned worthy to be on this side of this great cause,—this moving, glorious cause, that for more than forty-five years I have been acquainted with, all through the Washingtonian movement, and now come to the climax, which is prohibition,—the only thing that astonishes and astounds the rum-traffic.

He sang two songs: "Vote as you Pray," and "I am a Thorough-going Temperance Man."

"VOTE AS YOU PRAY."

I.

Countrymen, hear me, in God's name awake,
There's work to be done, there are fetters to break;
Arm for the conflict, for victory's near,
If true to each other, and liberty dear.

II.

The issue's before us, strike for the right,
For God and the people work with your might;
O *rescue* our *nation, rum-ridden* and *low*,
The inebriate bondman sinking in woe.

III.

The parties in power are false to their trust,
Their once lofty record is trailing the dust;
The swift wheels of progress are clogged in their flight,
The sunlight of truth is plunged into night.

IV.

Fathers and *mothers*, O hear ye the cry,
Snatch from the burning those ready to die;
Your daughters are wailing, your brave boys are slain,
Come, vote as you pray, or labor in vain.

V.

Our cause is advancing from mountain and plain,
The glad song of freedom is ringing again;
Our army is marching; onward, ye brave,
Round the flag of our nation, its honor to save.

The next paper was on "Temperance in Public Schools," by Mrs. Mary H. Hunt, of Massachusetts. She said :

I have not prepared my paper. I can only talk a few moments. My friend, Mr. Hutchinson, has called to my memory once hearing him sing, just before Wendell Phillips stood upon the platform in Music Hall, Boston, and said : "The people are never robbed of their rights ; they are cheated out of them." And that is the situation with regard to this problem.

The waters had hardly dried off the earth when Noah discovered fermentation, and became intoxicated. Hundreds of years ago there was an idea prevalent that somewhere there was something, if some one could only discover it, that would baffle disease and death,—a kind of elixir of life. The search for that something developed chemistry, and that gave us distillation. Now, our fathers who landed on these shores had something of this elixir-of-life theory about alcohol. The Pilgrims had only been landed seventeen years in Massachusetts when they built a brewery, to provide what they thought was a necessary human supply. To bake and to brew were then terms as familiar in domestic economy as to wash and to iron. Dr. Dorchester tells us in his excellent book that from 1730 to 1830 the people of this country used the strongest kinds of distilled liquors. Everybody drank them. When this pamphlet was written, which we are here to celebrate, then began a series of reform efforts running through the century, intermittently sometimes, with great gaps. There was an immense hiatus just before and following our late war, but the progress has been continuous. The workers have done their work and fallen out of ranks, but the ranks have closed up. Men and women died, but God's cause goes on.

The various methods brought to bear on the problem show the grasp of the situation of these various workers. Being born in a temperance and anti-slavery family, I remember the first temperance newspaper, with a little pledge up in the corner. That represented the intelligence of the reformers of that age. Our fathers soon found that no general reformation could be accomplished in that manner.

Thinking from the drunkard out into the causes that surrounded him, they found themselves looking into the faces of the saloon-keepers. Then followed the era called the legal reform. Prohibitory statutes were put upon the books of nearly all the New England and many of the Western, Southern, and Middle States. But many of them were repealed, and a kind

of inertia born somewhat of despair, added to our immense capacity for delay and indifference, allowed the tides of intemperance to roll on. But God's saints spread upon the earth, and a great reformw ave swept over this land. The heart of the Christian Church was turned toward the drunkard. How many were permanently saved, God knows. But this we do know, that in that study of reform the Christian Church and the world saw as they never had realized before, how terrible is the hold alcohol has on its victim, that the poor victim drags the chain and ball at his heels in the shape of vitiated blood, injured brain, and an appetite that is rarely quelled. Out of that came the thought that our success would be in prevention rather than in cure. God has in reserve some remedy for every hour of the world's need. During ten years there have been distinguished men with large brains, and great research in some of the most wonderful laboratories in the world, in hospitals and private practice, carefully examining the question, What is alcohol? The laboratory gave us alcohol to begin with, and it is now coming in to our rescue. From these laboratories have come the fact that alcohol is a poison, and science asks every man to refrain for his own sake. These facts were offered to the world; but you know what you and I would like to believe, has great influence in fixing our beliefs. The world did not want to believe that alcohol was a poison. The people in this country are the sources of power. The people who will be the sources of power to-morrow are in the schools to-day, and these truths that this age is not willing to receive we are giving to the children in the schools. I know this is a time for reminiscences, but this movement is too young to have any one very much interested in its antecedents. I will not go into that at all, but simply state what we want to do. It was my fortune, in the course of some scientific reading, about twelve years ago, to accidentally have my attention turned toward the subject of the physiological action of alcohol. I was born of generations of total abstainers. But this was a new thing. Here was the testimony of science, and it took hold of my heart. Everything I could find on the subject I read.

The Woman's Christian Temperance Union gave me the place of Secretary of Scientific Instruction. It was first my plan to use such books as we had. I wrote to Dr. Richardson, asking him if it would be possible to secure his school-book. Correspondence followed. His book was published on this side of the water. Our plan was to introduce this teaching

into some school and see how it would work. At the end of two years this had been done at New Haven and Indianapolis.

We found it did not tear the schools to pieces. Vermont was the first State to enact a law requiring physiology and hygiene, with special reference to the effects of alcoholic drinks, to be taught in all public schools. Then followed Michigan and New Hampshire. Everybody said: this is the thing to do.

There is not time to allude to the tremendous amount of work to get text-books ready. The next year New York enacted a still better law; and this last year this State we are now in, Pennsylvania, Massachusetts, and other States, have followed, making in all fourteen States that have compulsory temperance educational laws [applause], making the schoolhouses the allies of the temperance reformers. On every school day in the year, every child in the schools is trained in this as a part of the regular system of education. It is a double-edged sword: it may cut both ways.

The publishers, in the first place, did not want to listen to one word about getting out such books. For years I went from publisher to publisher, asking them to publish temperance physiologies for school use. They would shrug their shoulders and say: There is no market for anything of this sort, and never will be. At last, when a publishing house was persuaded, they said: These books must not be too radical. When the manuscript came to me from the author, there was a paragraph that I had specially asked might appear. The publisher said: That is too radical.

I will not tell you how much it cost me going back and forth from Western New York to Boston, getting plates of microscopic researches, taking them to the author, and saying: "Now there is exact science"; then taking the MSS. to the publisher and convincing him. Every passage almost in that series of books issued with the endorsement of the W. C. T. U., was covered with such work as this.

Did you ever see an elephant try to cross a bridge, first trying with one foot? It was a good deal like that with the publishers. We went through that experience with only one set of publishers. There is, consequently, only one set of books that we can endorse. I have here one of the books we can not endorse. On page 124 I read: "When men take a little liquor it makes them feel comfortable and gay. If they take too much they will get slightly intoxicated; they will be talkative, boastful, and silly."

Theory: If you want to be comfortable and gay, take a little. On page 125: "Do not understand that alcohol always produces such results. Men sometimes use it through a long life without seeming to be harmed." Again: "Alcoholic drinks stimulate the taste in tongue and palate, and warm the stomach." That is not very scientific, according to Dr. Richardson. "In moderate doses they excite the brain. Wit seems brighter; philosophy more profound." Not a word about the injurious effects. A boy who has any task to perform would say: Why, I want my ideas lively, and my philosophy profound.

These laws are going into force in fourteen States. I am looking into the faces of representatives from these fourteen States, and I confess to you, with the most intense solicitude have I noticed the indifference, the apathy, of our good temperance Christian workers about the character of the text-books that are following these laws into the schools.

When we urge the only books we can endorse, they say, "Book job." When we ask that real temperance text-books may be put into the hands of all the children, they again say, "Book job." When we want a special text-book to go in, again it is "Book job."

Is not this our mission, friends? Is not this a part of the heritage of the real reformer, in evil report as well as good report, to stand by our cause? [Applause.]

Rev. Dr. Dorchester introduced resolutions in relation to the introduction of temperance text-books into the public schools, which were referred to the Business Committee.

The next paper in order was by Miss Lucia E. F. Kimball, in relation to "Temperance in Sunday-schools." She was not present, but the Secretary announced that he had received her paper, and it would appear in the volume of proceedings of this Conference.

The next paper was by Miss Frances E. Willard, on the "Evolution of the Temperance Reform." Miss Willard handed her MS. to the Secretary for publication, and then gave an epitome of its contents. The paper will be found in full in another part of this volume.

The President read the following telegram from Alfred Centre, N. Y.:

The National Temperance Conference of Seventh-day Baptists, convened in Alfred Centre, N. Y., hereby expresses its deep interest in the cause and the occasion which call you together to-day. It is the purpose of this Confer-

ence to take its place with the advance guard in the fight against the liquor-traffic, as we now enter upon the second century of the warfare.

(Signed), C. A. BURDICK,
Committee.

Rev. Dr. W. Y. Brown moved that the President and Secretary be authorized to answer the telegram from Alfred Centre, N. Y., just read. Adopted.

Rev. C. H. Mead, Chairman of the Finance Committee, took the platform to make a statement on behalf of his Committee. He said: The Committee, after consulting with the officers of this Convention, feel that they need to ask you for a subscription of $2,000. We feel that it is not a large sum. We are about entering upon the second century of the temperance work of this land. We shall not live to see the beginning of the third. But I believe many in this hall will live to see the triumph of the cause in this land, and the other lands represented here. The papers read here are matters of vital importance to every man and woman interested in this cause. They give the history of the temperance movement for the last hundred years. It is the purpose of the officers of the National Temperance Society, if the funds are provided, to have a volume printed which shall contain not only all the papers read or prepared, but all the addresses delivered, and the proceedings of this Convention. It will make a volume of from 500 to 1,000 pages. I wish the Secretary would tell us what the volume will contain.

Mr. J. N. Stearns, Secretary, stated that the Memorial Volume would contain the Historical Sketches of the twelve National Temperance Organizations, also Papers giving the History and Status of twenty-eight different denominations, and the Papers presented upon the different phases of the Temperance question for the last hundred years, by a dozen different persons, together with the report of this Conference from the notes of a shorthand reporter. The National Temperance Society having no money to invest in the book, voted that it be published provided the necessary funds could be raised for that special purpose. Hence we solicit subscriptions, and any one who pays five dollars and over shall receive a copy of the volume when published. He felt assured, as he looked into the faces of the delegates to-day, that the funds would be forthcoming.

Mr. Mead said, the cost of the book would be about $2,000; that if the funds were provided, it was the intention to put it in every public library in the nation; that about $900 had al-

ready been subscribed, leaving $1,100 more wanted; that as far as the expense of the Hall for the Conference was concerned, the local Committee in Philadelphia would provide for that. He said further:—Upon the entrance upon this century, we find lying at the doors of the Church the great Mission work in the South. It has been my fortune during the last few years to spend much of my time among the colored people of the South. The greatest work to-day that lies at our doors is this. Letters come every week to the National Temperance Society, asking for help; and it is proposed that any surplus remaining of the money now subscribed, shall go to that work. I can beg for that when I could not beg for anything else. I would not ask any one here for a single hair to make a wig for Gen. Wagner's head; but I can beg for that race if I can beg for nothing else. You have more money in your pocket than you would have if Dr. Rush had not started this temperance movement.

The following amounts were quickly subscribed, and the Conference adjourned until Thursday morning:

Gen. C. B. Fisk, N. J.	$50 00
W. Jennings Demarest, N. Y.	50 00
H. D. Smith, Conn	50 00
Prof. D. N. Camp, Conn	50 00
John B. Finch, Ill	50 00
J. F. Shorey, N. Y.	50 00
Henry B. Metcalf, N. Y.	50 00
Gen. L. Wagner, Pa.	50 00
National Division, Sons of Temperance	50 00
Supreme Council, Temples of Honor	50 00
Mrs. C. B. Fisk, for Mrs. J. E. Foster	50 00
National Temperance League	50 00
Mrs. C. B. Fisk, for Miss F. E. Willard	50 00
Permanent Committee of Presbyterian Church	50 00
Rhode Island Universalist Convention	50 00
Good Templars of District of Columbia, by H. Machlen	50 00
W. C. T. Union of Iowa, by Mrs. J. E. Foster	25 00
Olivet Band of Hope, Pa.	25 00
Horace Geiger, Pa.	25 00
Grand Division, Sons of Temperance, Md.	10 00
Grand Section, Cadets of Temperance, Md.	10 00
W. W. Wallace, Philadelphia	10 00
Joseph H. Lewars, Philadelphia	10 00

MORNING SESSION, THURSDAY, SEPT. 24, 1885.

The President called the Conference to order at 9 o'clock A.M.

Rev. R. Adler Temple, of Halifax, N. S., led the morning devotions.

It was moved that the Hon. Senator H. W. Blair, of New Hampshire, be invited to a seat on the platform. The motion was adopted, amid applause, and Senator Blair was conducted to a seat of honor.

In accordance with the recommendation of the Business Committee it was decided to devote a short time to the historical sketches, giving five minutes to those who had prepared papers, with the expectation that each would give his paper to the Secretary, and talk five minutes.

Gen. Clinton B. Fisk, President, requested Miss Frances E. Willard, one of the Vice-Presidents, to occupy the chair.

The first of the sketches was on "The National Temperance Society and Publication House," by Mr. J. N. Stearns, Corresponding Secretary.

MR. J. N. STEARNS: My paper is not prepared, but will be in season for the volume.

Twenty years ago three hundred and twenty-five delegates, from twenty-five States, met at Saratoga and organized the National Temperance Society and Publication House, for the special work of creating and circulating a sound literature; to promote the cause of total abstinence from the use, manufacture, and sale of all alcoholic beverages, and to unify and concentrate the temperance sentiment of the nation against the drink and the drink-traffic.

The basis of the Society is total abstinence for the individual, and total prohibition for the State. Any person may become a life-member by the payment of $20, or a life-director by the payment of $100, and have a life voice and vote at all our meetings.

Its business is conducted by a board of thirty managers, ten of whom are elected each year, representing all the great leading religious denominations and temperance organizations of the land.

This Society is thoroughly non-partisan in politics and non-sectarian in religion, embodying all parties and denominations. With Vice-Presidents in every State its work covers the nation.

We have 300 first-class writers, have published over 1,300

different publications, printed over 650,000,000 of pages of books, tracts, and papers, and circulated them in every State and Territory in the Union, and in every country on the globe.

The Society has text-books and publications,—from the one-page tract up to the bound volume of 1,000 pages,—on the moral, social, medical, political, religious, financial, scientific, and economic phases of the question; with a great variety of books for Sunday-school libraries, concert exercises, lesson-leaves, song-books, pledge-cards, badges, illustrated tracts, floral cards, etc.

Our paper, the *Youth's Temperance Banner*, has over 100,000 circulation, mostly in the Sunday-schools in the land. We have more than 350,000 temperance books in 10,000 Sunday-schools, in the hands of millions of children, changing hands almost every Sunday.

Our missionary work commenced over fifteen years ago. We entered Congress with petitions for a Commission of Enquiry into the results of the liquor-traffic. Our Society was the pioneer in the agitation for the introduction of temperance text-books into the public schools, publishing Dr. Richardson's "Temperance Lesson Book" before any others commenced work in this department. In addition to Dr. Richardson's book we published Miss Colman's "Alcohol and Hygiene," books which have no equals in the line of scientific study as to the nature and effects of alcohol upon the human system. Our missionary work among the freedmen is the most important temperance missionary work of the age. We have sent a temperance pamphlet, of over 200 pages, to over 6,000 colored ministers, and introduced temperance text-books into a large number of schools and educational institutions throughout the South. We have spent over $10,000 for the distribution of literature and for missionaries to the freedmen the last few years. I can only touch upon a few points of our work in the five minutes allotted me, but refer you to the fuller history which is to appear in the volume when published.

Mrs. Foster asked Mr. Stearns to speak of "One More Chance." She said: I think that book is worth half he has on the book-table.

Mr. Stearns: Our Sunday-school books are written mostly by women. Mrs. Henry, of Illinois, has given some of the grandest books we have published. She has written "The Voice of the Home," "Mabel's Work," and now "One More Chance." A minister of Silver Lake says: "I have learned more

from that book how to preach the Gospel to my people than any other book except the Bible. It ought to go everywhere." I have had thousands of letters testifying to the good accomplished by these Sunday-school volumes. You ought to put them into your Sunday-school libraries as a part of the educational work of the nation.

Mr. Cummings, Chairman of the Committee on Credentials, stated that all the blanks,—distributed to secure the names, addresses, etc., of the delegates,—had not all been handed in, and said it was very important that the blanks should be filled out, so that the volume may be correct.

Mrs. Buell's paper, on the "National Woman's Christian Temperance Union," was next in order; but in her absence was laid over.

Samuel D. Hastings, of Wisconsin, was requested by J. B. Finch to represent the Order of Good Templars.

Miss Willard, Acting President: I suppose Mr. Hastings has travelled further in the interest of the Good Templars than any other man. He went to Australia, and I don't know how much further. We will hear from him.

Hon. Samuel D. Hastings: Five minutes is a short time in which to talk about the largest temperance organization in the world. The organization of Good Templars was instituted in 1851, and it now extends all over the civilized world,—Europe, Asia, Africa, Australia, the Sandwich Islands, and New Zealand. It has administered the pledge of total abstinence to over 5,000,000 individuals, at least 400,000 of whom had been hard drinkers, and at least 200,000 of these have remained true to their pledge. I suppose it probably has on its rolls a larger number of individuals than are connected with any other temperance organization. It has had the soundest temperance principles from the very start—total abstinence for the individual, total prohibition for the State, infallible remedies for the evils of intemperance. Never a drunkard in the world if all totally abstain. Total prohibition: no liquor-traffic.

There is one feature of this organization that I think it proper to allude to, and that is, at the very start it recognized woman as equal to man. [Applause.] Woman is eligible to every office in this organization—from the lowest to the highest; and woman has occupied the highest office in many States of this Union, and she has filled it as acceptably, as ably as any man.

This organization has accomplished a great deal. Almost

all the great movements, the advance movements that have been started during the last twenty-five years, have been started in this organization, or by some members of this organization.

This great National Temperance Society of which we have heard, through our friend Mr. Stearns—the idea originated in the brain of an active Good Templar, James Black. No man, perhaps, did more to carry it forward to its present position than Mr. Black.

The movement for constitutional prohibition originated in this order by a member of our Grand Lodge of Wisconsin.

And what would the W. C. T. U. have done if it had not been for the preparation we made for it by the training we gave the women in our lodges, preparing them for the great work they have done?

And then, the last great movement which some of you, I know, do not look upon in so favorable a light as I do,—the Prohibition Party—originated in the Order of Good Templars; this movement which I believe is to deliver our land; and this organization of Good Templars stands behind it; not a political party itself, but they recognize it as a movement in the right direction, one that will produce grand results, and they favor it and sympathize with it. [Applause.]

Mrs. Buell, having arrived, was called to represent the Woman's Christian Temperance Union. She spoke as follows:

Dear Friends:—Until the history of the world can be written upon one's thumb-nail, it will be difficult in five minutes to give the history of so large an organization as that which I represent before you to-day. And, indeed, before an audience like this, it seems hardly necessary to speak of the history of this organization, it is so well known to you all. You know what it came from, you know its birth; you remember the time when over the wires flashed the news that the women out in the prairie State of Ohio were going out into the saloons. The iron had gone down deep into their souls; and with a cry from the depth of their hearts they went out. That cry echoed and re-echoed through this land. The Woman's Christian Temperance Union was the sober second thought of that Ohio crusade. It had its first convention in the city of Cincinnati, in 1874. There were seventeen States represented. At our last annual gathering, in the city of St. Louis, last October, there were representatives from thirty-seven States and Territories, and the District of Columbia. [Applause.] In the

eleven years since our organization we have been growing. After the Washington Convention Miss Willard, with her secretary, started out through the South. Before that time our organizations were almost entirely located in the Northern and Eastern States. But Miss Willard went all through the South, into every State, leaving behind her wherever she addressed an audience a Woman's Christian Temperance Union. Later on our beloved President went on a tour to the Pacific Slope, down through California and the lower States, up through the Northern States, without money in her purse, without any human hand to aid—trusting only in God. She made one of the most remarkable tours ever made by anybody in this land.

At first the work of the women was almost entirely saloon visiting; they saw that the open doors of the saloon stood right over against their homes, and going in and out day after day, year after year, were their fathers and brothers, and husbands and sons. So they very naturally made the saloon their first objective point. But they were women who observed and thought. They saw that the men they took out of the gutters and placed on solid ground were liable to be drawn back again into the saloon. And so there came to them what our President has called an *arrest of thought*, and so they said, looking about them, it is easier to form than to reform. They said, we will educate the children; and all over the land they gathered the children in little bands, after school was over on a Wednesday afternoon, or Saturday, or it may be Sunday. Before the teachers in these schools sat not only the street arab, but the flaxen-haired child of the millionaire. There they sat and learned about the nature of alcohol and its effect on the human system.

But, again, these women were arrested in their thought, and said, we do not reach all the children. They had worked in the Sunday-schools, and had noted that the children gathered in these bands on week days were also largely the same children that they found in the Sunday-schools. Therefore, they said to themselves, there is in this land of the free and home of the brave, this country with its free institutions, one place where we may reach all the children—the Public Schools. Just at this point our department for scientific instruction began. Then again, they went on forming a department for young ladies and young men, bringing them in. They have gone on and on in this way until to-day we have thirty-eight

different departments of work. Wherever the liquor-traffic has touched with its blight, just there the National Woman's Christian Temperance Union has done work.

To-day we have an organization in every State and Territory in the land, a local organization in every capital seat in the land, in every city of over 10,000 inhabitants, and in many under that number. [Applause.]

Mr. B. F. Dennison: I understand that the distinguished gentleman who is to represent the Catholic Total Abstinence Union at the Academy of Music to-night, has come into the hall, and I move that he be invited to the platform. [Applause.] Adopted.

Father Cleary, President of the National Catholic Total Abstinence Union, came upon the platform and was introduced by the Acting President. The Convention rose in honor of the distinguished visitor.

General Clinton B. Fisk: I notice in the audience a gentleman whom I would like to see honored with a seat on the platform, a citizen of this city, who a quarter of a century ago gave his life almost, and his money and time to the soldiers in the army, bringing to us his reasons for temperance, talking with us about righteousness and the judgment to come. I move that George H. Stuart be invited to a seat on the platform. [Applause.] Adopted.

The Acting President: It seems to me that as one who stood in the forefront for peace and for Christ, we will do well to receive him with the honor of standing.

The Conference rose to its feet and stood while Mr. Stuart came upon the platform and was introduced.

Mr. George H. Stuart: I have come from a sick-room to show my interest in the great cause of temperance. When a salesman, in 1836, I went by canal to the West to sell goods. I had two travelling companions. The Sabbath overtook us before we reached Pittsburgh. I tarried over the Sabbath, but they went on. I reached Pittsburgh the next day. Wine was ordered at the table, and we all drank. The next night I went to a temperance meeting, and heard a man named Dr. Cleveland. Possibly he was the father of the President; I have never found out. He made a speech on wine; took a glass of water, imagined it turned into wine, and told of its contents. I went home and said: I have drank my last glass. If that is temperance, I am a temperance man. I have stood upon that platform from that day to this, and I have never regretted it.

May the day soon come when we shall send the song that delivered the slave,—the song of liberty to every man of this country from the foul system of intemperance. [Applause.]

Next in order was the report from the Order of the Sons of Temperance, by Rev. R. Alder Temple, Most Worthy Scribe, of Halifax, N. S. He said: The order is too old, and its history too well known, to require any very extended notice at this time. That order, I believe, is the grandfather of nearly all the Temperance orders in the country, and it has not a gray hair in its head. It sprung from the Washingtonian movement, and next Tuesday, the 29th of September, it will be forty-three years old. The object of the organization is to shield its members from the evils of intemperance, to afford relief in cases of sickness, and to elevate their characters as men. It is not strictly a secret society, because its object and principles are published in the face of day. It is not an oath-bound institution, unless the simple repetition of the pledge can be considered an oath. After forty-three years of labor it numbers a membership of 120,000; these all have been pledged to abstain from all intoxicating drinks, including wine and cider. That is the pledge that has obtained from the beginning. They are all Prohibitionists to the backbone [applause], and wherever the fight against the liquor-traffic has waxed thickest, there have been found the members of this old order. Since its organization it has initiated into membership 2,250,000 individuals; since its institution it has raised for temperance purposes $8,450,000. It is to-day strong of arm and stout of heart. It is harnessed for the battle, and will make no terms with the foe. [Applause.]

The next report in order was from the Templars of Honor and Temperance, by Rev. C. S. Woodruff, Most Worthy Templar.

The Secretary stated that he had received the History of the Order, but that Mr. Woodruff was unable to be present.

The report from the Catholic Total Abstinence Union, by John H. Campbell, President of the Total Abstinence Union of Philadelphia, was next called for.

A delegate stated, on behalf of Mr. Campbell, that he had received a telegram stating that he could not leave home then, but hoped to be here as early as possible.

Gen. Clinton B. Fisk: I move that Father Cleary be invited to take his five minutes. [Applause.]

The Acting President: These are the sort of motions which carry themselves; there is no need of formality.

Father Cleary spoke as follows: I came into the hall this morning simply to look on and see and hear what you were doing, of course as a very deeply interested spectator, but without any intention of making a speech. I came hurriedly in answer to a telegram from my home in the far West, and am somewhat fatigued after my long journey; and as I am not at all familiar with what has been the working of your Conference here, you will pardon me if I can not make an extended speech. I had supposed that my friend Mr. Campbell would be here, as I requested him to be, and represent our Union; but he telegraphed me last evening he was unwell, and no doubt that is the reason he is not here.

I am happy to state that our Catholic Total Abstinence Union of America comprises over 40,000 pledged total abstainers [applause], and of these 40,000 I think I am within the lines when I say that at least 39,999 are sworn enemies of alcohol until they go down to their graves. We have under the influence of our Church a great many total abstinence organizations that do not belong to this Catholic Total Abstinence Union,—many Father Mathew Societies, as they are called,—and which, together with being total abstinence organizations, are also benevolent societies. Then we have what we call detached societies extending throughout the country, all having one great object in view,—to educate as far as possible public opinion to a proper appreciation of the practice of total abstinence for the individual. Let this practice of total abstinence be brought about in any legitimate manner whatsoever, and we will greet the consummation with the most hearty applause. [Applause.]

The object we desire to attain is to make our people the sworn enemies of alcoholic stimulants. It is not necessary here to outline the means we have thought fit to adopt in advancing our cause. However, we principally rely upon moral suasion, joined with what we call the incomparable influence of religion. We have little hope of making our people sincere and consistent total abstainers, unless we can make them at first religious. We rely upon the practice of religion, upon faithful attendance on the religious exercises of the Church, upon devotion to all the practices of our faith, and then we find it an easy matter to make them thorough total abstainers.

We believe in supporting every just measure that may be

brought about by statutory enactment for the assistance of our cause. [Applause.] Because we are religious temperance men, and because we rely upon the aid that religion offers in advancing sobriety and temperance, we do not believe that we should abandon our rights as citizens in enforcing and advocating every legitimate measure. [Applause.] We do not believe that we should abandon every measure that is legitimate in itself—in other words, we do not believe that the Church should leave the field entirely alone to the saloon-keeper to champion our laws. [Cheers.] And we believe that as long as the saloon dares with brazen effrontery to demoralize our politics, that the Church, with uprightness, with a clear and serene countenance, should enter the political arena to purify it. [Great applause.] I may safely state, speaking as the representative of these 40,000 Catholic Total Abstainers, that this is the policy that we all espouse. There are differences of opinion, of course, in our ranks, but on one thing we are united, and that is that we will do all we can by the aid of religion, and also by supporting legitimate statutory enactments for the advancement of total abstinence. [Applause.] I thank you very much for your kind attention.

The Acting President: The next in order was the National Prohibition Party, by Hon. James Black.

Mr. J. N. Stearns: I have a letter from Mr. Black, saying, that he has been unwell all summer. He says: "I shall not be able to attend the Centennial Conference. Will prepare the History in time for the volume."

The Law and Order League, by C. C. Bonny, was next called. The Secretary said he had sent his paper, which would appear in the volume. The object of the League is the support of the existing laws for the prohibition of the liquor-traffic. It originated in Chicago, in 1877, and has 60,000 members.

General Clinton B. Fisk: I would suggest, in view of Judge Black's absence, that five minutes should be taken by somebody, and I move you that Mr. Jno. B. Finch be invited to occupy the time. The motion was adopted.

Hon. Jno. B. Finch: I would come to the platform, but as the man who led us last fall, Ex-Gov. St. John, is in the audience, I move he be invited to the platform. Adopted with great applause.

Ex-Gov. St. John took his place on the platform.

Hon. Wm. Daniel, of Baltimore, who was in the audience, was also invited to the platform.

Three cheers for St. John and Daniel were called for and given.

The Acting President: The Convention will please understand that this is a very pleasant surprise party, and one highly appreciated by us all, I have no doubt. I have the honor to be announced this morning in one of the papers, as the cousin of Ex-Gov. St. John. I only wish I were related to that noble standard-bearer.

Ex-Gov. John P. St. John was called for and spoke as follows. My Friends: It is very gratifying to me, as I have no doubt it is to our good friend Mr. Daniel, to be able to furnish you the living evidence that we still live.

I have an engagement to speak to-day in New Jersey, and am compelled to take a train now in forty minutes. I have only time just now to say that I am glad, as we gather here to celebrate the closing of the first hundred years of temperance work, to feel that we have learned something, that through the channels of total abstinence and moral suasion, through Christian influences, we have at last been brought up to the glorious point of standing for absolute prohibition in every State in the Union. [Applause.]

I am glad to say to you that my experience for the last few years has taught me, whether you agree with me or not, that if we are to have prohibition succeed in this country, we must place the measure in the hands of its friends. [Applause.] The experience of the last few months has been sufficient, it seems to me, to no longer leave any one in doubt. The old political parties, commencing with the defeat of Judge Cooley, in Michigan, last spring, followed up by the platform in Ohio, bidding for the whiskey vote; following that Iowa, whose platform is an insult to the Christian people of this country; Pennsylvania, grand and noble as she has been, without courage to meet this question like men; New York closing yesterday by a grand dodge of the whole question; nominating as they have out and out anti-prohibitionists:—the time has come when the Christian people of this country should stand united for God and Home and Country, as the saloons are united for the liquor-traffic. When that time comes there will be no longer any doubt about the victory that awaits us. [Applause.]

We tried to save the Union of these States with African slavery; we fought the battle upon the principle that we must return fugitive slaves. That was the plan of the politicians: it was not God's plan of saving the Union; and we never

gained a permanent victory until that grand proclamation was sent forth striking the shackles from the slave—until we struck down slavery—and then God gave us the Union free. Old parties have been trying to save the home with the saloon. That is the politician's plan. If we would save the homes of this country, if we would protect them, let us strike down the saloon, place ourselves on God's side of this fight, and God will give us the victory. [Applause.]

Hon. William Daniel was called for. He said: Governor St. John has already represented the party; and I consider that I would be taking your time uselessly were I to add another word, so I give way to my friend, Hon. John B. Finch.

Hon. John B. Finch: Ladies and Gentlemen—You will see that in the presentation of the paper furnished by Judge Black, I must confine myself to historical matter. If I do not, it will force into this Convention a spirit we do not want. Consequently, you will excuse me; for if I should begin to talk, I *would* talk. It is a weakness of mine. Now, I believe it is best at this point that this paper should go where it is intended to go, as a historical record, into the book. I am sure the Convention will take this view and give Judge Black leave to publish his paper. If I stood here as the representatives of all the other organizations have, to tell of the great merits of the Prohibition Party, and of the wonderful things it has done, my beloved friend Dr. Dorchester would be by the ears in two minutes, figuratively speaking, because we differ honestly as to methods of work. I will simply ask leave to print the paper as a historical record, in the book.

The President: By the order of the Committee another Society is added to the list of historical sketches, since this list was printed; the Non-Partisan League, by Dr. Dorchester, President. He will now speak.

Dr. Daniel Dorchester: Mr. President, Ladies, and Gentlemen of the Convention—This is entirely unexpected. I had understood that the paper of Mr. Black was not to be presented, but to be written out and sent for publication. I am very glad, however, to stand here for a few minutes, and I will endeavor strictly not to transcend the courtesy and the propriety of this occasion. I dislike to seem to be brought out because of what has been said. Nevertheless, I will respond cheerfully.

The National League, non-partisan and non-sectarian, for the suppression of the liquor-traffic, was organized in Boston, January 1, 1885. It was in consequence of a growing revulsion

that has been going on for a good while among many of those whom we regard as very reliable and devoted friends of the cause of temperance—a movement that is older than the last year, that has been coming to a culmination, and reached its culmination after the last national election. We have found in Massachusetts and elsewhere, large classes of friends of temperance that have been thrown off from co-operation with various classes of temperance workers, because of what they have regarded as an impracticable line of proceeding. One after another has departed who have been standard-bearers in their localities, contributing their money and lending their efforts with zeal for a great many years. After the close of the last election, there was found to be a revulsion in a great many minds and very much of distraction. A great many people are likely to be lost from all effort for the cause of temperance; and it was deemed to be wise and necessary to organize upon some platform upon which they could feel they could stand, so that these temperance forces might be conserved and a proper direction given to their efforts. This is really the occasion of the organization of our League. It was organized on a purely non-partisan and non-sectarian basis—perhaps I should say an anti-partisan and anti-sectarian basis; for that is what we mean. We do not believe in the organization of any religious sect for the special promotion of the cause of temperance. We do not believe that it can be promoted by simply organizing a religious body for its advancement. We believe in doing all we can as religious bodies each in our own way.

And, just on the same basis we do not believe—for I must frankly state the platform, and desire to do it not in a controversial spirit—we do not believe in the organization of a political temperance party for the accomplishment of these great moral and social ends. We think, for reasons which it would not be proper for me to enter into now, that such an organization is injurious to the cause of Temperance. We have deep and positive convictions upon this subject. We have maintained them; we have set them forth in documents; we have endeavored to do it free from personalities, free from bitterness, while at the same time we have put them forth in a square and manly way. This organization will not be entangled with any partisan alliance. [Applause.] We are partisans individually, in the various parties with which we are associated; but this organization, as an organization, will not, organically or officially, be connected with any political party whatever

[Applause.] It believes in fighting out this battle on other lines irrespective of partisan alliance. We do believe in political action; some fail to discriminate. We take the term politics in its legitimate meaning, as covering everything pertaining to the affairs of the State—that is, all legitimate civil legislation and the support of civil law. We believe it is the right and duty of the State to protect society against the liquor-traffic. We believe in getting all the advantages of civil legislation and enforcement that we can get by legitimate political effort, but without forming into a specific party for that end. We believe in getting it as we got the Maine laws years ago, without a partisan organization. We believe in getting it as we do in the South, without a political organization. We believe in advancing it as we advanced the cause of constitutional prohibition without any partisan organization, and which can never, we believe, be achieved by a purely partisan organization. [Applause.] Being a measure too sacred to be made the foot-ball of a partisan organization, a measure that should come out from the hearts of the people irrespective of party, and which can succeed and be placed in the organic law of the land only in that way. Now, I do not know that I need to proceed further, except perhaps to state that this organization embraces women as well as men, and men of all parties. It has a half score of Democrats among the vice-presidents.

One of our best documents was written by a Democrat who still thinks it to be his duty to remain in connection with the Democratic party, and we have on our list of vice-presidents representatives of nearly all the religious bodies, among them one representative of the Catholic Church. We hope to secure more in due time. [Applause.]

Hon. Jno. B. Finch: I might say I do not believe one word of the conclusions reached in that talk. [Applause.]

Dr. Dorchester (pleasantly): Do you question the matter of veracity?

Mr. Finch (good-humoredly): Oh, no, Doctor. Only the logical judgment.

A Delegate: I wish to say, as there seems to be a liberty of remark of that kind, that there are a great many ladies and gentlemen in this Conference who do believe all that Dr. Dorchester has said. [Applause.]

Hon. Jno. B. Finch: We are perfectly good-natured in agreeing to disagree, and I am glad of it. I want now to present the supplementary report of the Committee on Organiza-

tion. We present the names of the following additional vice-presidents :

Maine, Hon. NEAL DOW.
New Hampshire, Hon. H. W. BLAIR.
Vermont, J. EDWARD WRIGHT.
Massachusetts, Rev. Dr. DAN'L DORCHESTER.
Rhode Island, HENRY B. METCALF.
Connecticut, Rev. A. WINTER.
New York, Gen. A. W. RILEY.
New Jersey, W. B. MAXON.
Pennsylvania, Hon. JOHN H. FULTON.
Delaware, Prof. WESLEY WEBB.
Maryland, Hon. WM. DANIEL.
District of Columbia, F. M. BRADLEY.
Virginia, Major J. N. STUBBS.
North Carolina, F. S. BLAIR.
South Carolina, Rev. H. F. CHREITZBERG.
Mississippi, L. E. HALL.
Georgia, J. G. THROWER.
Alabama, Hon. J. T. TANNER.
Florida, Rev. S. B. DARNELL.
Louisiana, Rev. W. R. TRAVER.
Ohio, Rev. E. S. LORENZ.
Michigan, JOHN EVANS.
Iowa, Dr. E. R. HUTCHINS.
Minnesota, Rev. Dr. PETER STRYKER.
Missouri, Mrs. BELLE P. ROBERTS.
Illinois, J. B. HOBBS.
Tennessee, J. R. ANDERSON.
Kentucky, Mrs. G. W. BAIN.
Wisconsin, Rev. Father CLEARY.
Nebraska, Madam CHARLTON EDHOLM.
Kansas, L. R. ELLIOTT.
Washington Territory, Mrs. LUCY A. SWITZER.
Nova Scotia, Rev. R. ALDER TEMPLE.
Ontario, Dr. ORONHYATEKHA.

There are other names whose prominence makes it difficult to identify them with any one State. So we recommend that the following be added to the list as representing the entire movement :

JOHN B. GOUGH,
JOSHUA L. BAILY,
Mrs. J. ELLEN FOSTER,
Rev. A. H. SEMBOWER,
BENJ. F. DENNISON,
Gen. LOUIS WAGNER.

GEN. WAGNER : I move to add the head of the Good Templars, Hon. John B. Finch. That is what his name really is.

The name of Hon. John B. Finch was added.

The report, with the addition, was adopted.

The Acting President : The next paper is "Constitutional Prohibition," by Mrs. J. Ellen Foster, of Iowa.

MRS. FOSTER : Friends, before I proceed to do the work assigned me by the Committee, the irregularity of the address to

which you listened from the Hon. John P. St. John, of Kansas——

A Delegate: This is not a convention to discuss the arguments made by persons invited to the platform. I trust Mrs. Foster will not forget herself and discuss the argument of Governor John P. St. John. I move that Mrs. Foster be confined to the subject assigned her.

The Chair expressed its judgment that Mrs. Foster had as good a right as others to depart from the programme.

GEN. WAGNER: I think Mrs. Foster will be able to take care of herself.

MRS. WITTENMYER: I rise to meet that question of a point of order. As Mrs. Foster has not uttered a single sentence, how could anybody call her to order?

The President: Mrs. Foster has the floor; she will proceed.

MRS. FOSTER: I knew how all this discussion would come out, because I know that the lady in the chair when she presides is always just. [Applause.] I wish to say then that because of the irregularity of the address to which you listened from the Hon. Jno. P. St. John a few moments ago, I take the liberty to make what would otherwise be an irregular statement, which is to the effect that I here and now utter my protest as a citizen of the State of Iowa, as a temperance woman of the State of Iowa, as a prohibitionist from the State of Iowa, as to the assertion which he made concerning the political situation in the State of Iowa. I wish to go on record as stating that from my knowledge of the situation, so much of it as relates to the Republican party is not correct. [Applause.]

At the request of the committee I have prepared a paper on constitutional prohibition. It is about seven thousand words in length, and I am sure you do not wish me to read it. The points I have made in the paper I will state.

As I look at the faces of these elderly gentlemen present, and see their gray heads, and hear them speak of the history of the century, there comes to me a realization of the presence of two noble souls whom you do not see, whose voices you do not hear: my honored father, long since departed, and my sweet, sainted mother, who early in this century stood for total abstinence and legal prohibition. I wish they could take the hands of these elderly men and women here, for I believe in God's law as it comes down through the character of the individual, and so it seems almost inappropriate that we young folks should speak at all.

I want you to consider the magnitude of the question of constitutional prohibition. The evil we propose to put away is the greatest one the sun shines on. Lazarus when freed from his bondage went shouting to glory, and he is now in Abraham's bosom; but the drunkard goes out into outer darkness. Those who fought for the liberation of the slave waged a grand warfare; you wage a grander.

Now what do we propose to do? We propose by an amendment to the Constitution of the United States, prior to that by constitutional amendments in the various States, to prohibit this traffic. We are the nation in God's providence chosen to do this work. *People under the flag.* We are the people that have esteemed it to be our duty to put into our organic law a prohibition of this great wrong. This movement is eminently American. We have a written Constitution. You and I who have studied law know that if we want to find the sources of the British Constitution we must go through the mists of departed centuries and amid the dust of buried generations, and when you have found it, it bears no seal of its origin. It is a stream whose sources are hidden out of sight. Here and there through the years there stand out charters, liberties guaranteed against tyranny. But our fathers took all that was good in English law, and went back even through the French to the old Roman law, and selected that which they said shall be our Constitution. And they wrote it on a piece of paper, and that is the difference between our Constitution and the Constitutions of other peoples. The humblest American citizen, if he wants to amend the Constitution, may find it upon a piece of paper, and know how to go about it. Thus it is eminently an American movement.

What do we claim for constitutional prohibition? First, that it is within the scope of the Constitution. Constitutional law is broad and general and comprehensive, and concerns subjects about which all the people are acquainted; and prohibition of the liquor-traffic is a matter which touches everybody—on the Western prairie, in Boston, in the South, the Indian of the plain, the man on the farm or in the shop. It is broad and general and comprehensive, and is a proper subject of constitutional law. It is dignified, not trivial; it does not attach to any age or time. It follows down to the last little child born under our flag with tainted blood, with the predisposition to alcoholism incurred under the awful penalty of violated law. The contest must be waged continually either

through the Legislature or at the local election in the town or the city; but constitutional prohibition takes the matter out of the shifting of possibility and chance. Constitutional law remedies the evil of great cities. The stars and stripes are more menaced by the rebellion of the rum-traffic in great cities, than was the flag menaced when they shot at it as it floated over Sumter. The functions of the Government are absolutely stopped if this rebellion shall go on. Constitutional prohibition appeals to the moral sense of the people. Other forms of legislation must be brought about through party politics. Constitutional prohibition also allows the Church of God to bring its impress to bear upon the State. We do not believe in Church and State, but we believe in the State coerced by the conscience of the Church. [Applause.]

When the honored Father was before us awhile ago speaking for the great Catholic Church, more than to anything else did my heart respond to the assertion that his Society appeals directly to the religious nature. The minister of the Gospel can stand in his pulpit on the Sabbath day and show the people from the Bible how governments are ordained of God. And he can say to every man, I want you to vote to put away the cursed enemy of the Church, of the home, of the Gospel—with no disregard of the sacredness of the desk—with no offence to the men of his congregation who on the next day propose to go to the polls and vote a great many party tickets, according to their estimation of the functions of government. Constitutional prohibition is non-partisan. Party spirit is an excrescence upon our American life—not a part of the Constitution, not an organic part of our system of law; but it is a condition of things that has grown up to assist in the manipulation of governmental affairs. And just as all excrescences are to be dreaded when they reach abnormal conditions, so this spirit of partisanship endangers this great moral question. The Republican who says, "I will vote my ticket anyhow, no matter what becomes of temperance," is a dangerous man. The Democrat who says, "I will vote my ticket anyhow, no matter what becomes of temperance," is a dangerous man; and the party Prohibitionist who says, "I will vote my ticket, no matter what becomes of temperance, and I won't vote for any man that is not on it"—he too is a dangerous man.

Constitutional prohibition starts out with an appeal to the Legislature to submit the question to the people; it does not start with an appeal to the conscience. My experience is, that

the average man's conscience must be reached by indirection. Housekeepers often practice that art and make their appeals for money soon after dinner. In laboring for constitutional prohibition we go to the legislatures and say, "Gentlemen, submit. I do not mean submit to anything else, but submit the question." They say, "We do not believe in prohibition." Our reply is, "Do you believe in the people?—if so, put it before the people." Then comes the question on the moral issue. First get constitutional prohibition for the State; then, three-quarters of the States consenting, constitutional prohibition for the United States. [Applause.] Brother Stearns takes care of the documentary evidence, and when the Hon. Samuel Hastings spoke to you this morning, brother Stearns said to me, "There is something further back than that." I said, "What is it?" "The Sons of Temperance." Brothers of the Sons of Temperance of the State of New York! you are the pioneers in this great movement. For in the year 1857 the Grand Worthy Patriarch of the State of New York made a report in which he plead for a movement along this line. This document bears evidence that the question was submitted by one Legislature to the people of New York. This man appeals for the measure as non-partisan. So in Kansas, Iowa, and Maine, not forgetting Ohio, where so grand a battle was fought, not succeeding. But a struggle, in my estimation, more grand than that in any other State — the fight was on a non-partisan basis.

There is one struggle going on which does not receive much attention, and that is the development of legal questions involved in the relation of the judiciary to this great question.

The Supreme Court is made to sit under the Constitution, and not on it. I have seen elderly men in my audiences shrug their shoulders as if they liked the conclusion to which I came, but were a little afraid it was bad teaching. They said: "That is dangerous; you must stand by the judiciary. Dare you say the people may amend their Constitution according to their own sweet will, not observing the conditions which the fathers put into the Constitution as to methods of adoption?" Every Constitution provides for its own amendment. I contend that we do not live under a government of the fathers, that we do not live under the aristocracy of ancestry, but that the fathers of to-day may change their Constitution as they see fit. In the *American Law Review*, for March and April, I find an article on the relation of the judiciary to the Constitution that is heinous

if the doctrine be heinous, that is more wild in its assertions, if it be wildness, than anything I have stated.

What is this all about? It is this: In the march for constitutional prohibition we are studying the relative functions of the departments of the government; we are finding out whether this is a government of the people or of the politicians or of the courts. You, my good third party brothers, will take care of the politicians. Some of us will take care of the battle in the courts. National constitutional prohibition has its grand champion on this platform, its Hercules. Henry W. Blair sits among us this morning. The noblest Roman of them all, he stood in the United States Senate, where it costs something to stand. It doesn't cost anything to stand in this Convention, because it is all so lovely here; but where there is ostracism, where to take an advanced position in this movement brings the pointed shaft of sarcasm, the nice insinuation as to motive, there where those missiles fly, our general has stood for National Constitutional Prohibition. [Applause.] There where the rabble throw eggs and brickbats, that struggle belonged to the centuries past. That touches the body, but that which touches the soul—it is away up in this plain of war that our Blair has stood.

In closing, there in Washington they built a monument higher than any other on the globe; higher than the pyramids of Egypt; higher than any spire on any grand cathedral in the old world; and our flag should float from its summit. They built 152 feet before the war; then they had to stop. Then, when they wanted to go on, they discovered the foundation was not strong enough to bear the superstructure. "It will all have to come down," they said. Such a thing was never known as that a foundation could be strengthened and the building go on. But there was one civil engineer who said, "The thing shall be done; we will strengthen the foundation while the monument stands." He tunnels on this side, and he fills it in with concrete on the other, and he goes on and on, and not a stone of the superstructure is disturbed.

Now, friends, as we go on with our national history, the great monument that our fathers laid the foundation of in the cabin of the *Mayflower*, when it had gone up to the civil war, the people of Europe said, "That government is not strong enough; they can't take out American slavery and put emancipation in; they will have to take the whole thing down and begin over again." But we said, "We will see." We were pretty white

about the mouth, but slavery did come out and emancipation did go in, and the flag still floated. And now all about us to-day are the builders in this glorious civilization of ours. Each of them has a beautiful block that he wants to go in, or an angle that he wants to square the foundation by; and folks stand around and say the thing will surely have to come down. It can't stand all this strain. Over there is a company that bears a beautiful block of white marble, as pure as the sun, and they say, "There is a place in the Constitution where that ought to go." What is the name of it? It is a recognition of God in the Constitution. "That must go in," they say. I say so, too. People say that can't be; that is too delicate, too fine. It is not coarse-grained enough. But it is going in, my friends; it is going in. [Amens.]

There is another company out there with a stone of granite that is the political equality of woman. It has got to go in; there is no other way. "Oh, no," they say; "that will never do; it will upset the whole condition of affairs." But it will have to go in; it will bear an immense weight above it. The foundation can not be strengthened without it.

And over here is our block. I think it quite as essential as any other,—the constitutional prohibition of the liquor-traffic. It must go in, must it not? [Cries of, "It must," and applause.]

And with the foundation strengthened and broadened, the superstruction shall go on. What is the superstructure? It is the Christian civilization of the nineteenth century. It is this that God thought of when He saw the crowded millions of Europe, and wanted to give them a little more room; and He sent Columbus with his ships and the men that only wanted gold, and after them the men that wanted religious liberty. And so you and I are blessed in this great opportunity that God gives us,—a chance to work in such glorious building. All hail Constitutional Prohibition!

Dr. Asbury Lowrey asked permission to talk for five minutes on the subject under consideration. Permission being granted, he spoke as follows:

Miss President: I represent the Cincinnati Annual Conference of the Methodist Episcopal Church, which body, at its late session held in Cincinnati, deputized me to appear at this Conference. The Cincinnati Conference is a prohibition conference,—a part of a prohibition Church.

The General Conference, the highest judiciary of our Church, at its last session held in this city in May, 1884, committed the

Church to constitutional prohibition in the following words: "We regard total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in alcoholic drinks as the *duty* of civil government."

The General Conference, and through it the Church, also took action looking toward organized effort outside the historic political parties, if they should prove unfaithful to the interests of temperance. In her declaration of principles, these words occur: "We heartily approve of all lawful and Christian efforts to save society from the manifold and grievous evils resulting from intemperance, and earnestly advise our people to co-operate in all measures which may seem to them wisely adapted to secure that end." Here is earnest advice to "co-operate with all lawful and Christian efforts" which have for their object the destruction of the liquor-traffic, whether in the Church or out of it, whether in connection with political parties or out of them.

The Conference, in its report on temperance, which is now put in the Appendix of the Discipline, is still more specific. Under the head of Legal Prohibition, it says: "While we do not presume to dictate to our people as to their political affiliations, we do express the opinion that they should not permit themselves to be controlled by party organizations that are managed in the interest of the liquor-traffic."

If this does not look toward the formation of an independent organization in the event of a certain contigency, it will be difficult to understand what it does mean.

While the Church wisely refrains from domineering dictation as to political relations, she strongly advises and directly teaches her people to break away from such political parties as are run in subserviency to the liquor interests. Wiser advice could not have been given. Devotion to the idol of party is the chief hindrance to all reforms in all the States at the present moment. It is the belief of our Church that it is time these chains should be broken. Her position is that we should give all parties to understand that "We be no more children, tossed to and fro, and carried about by every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive."

It is known to some, but perhaps not to all, that a minister of our Cincinnati Conference, a man of great ability, high character, and blameless life, is to-day the Prohibition candidate for

the Governorship of Ohio. The defamation flung at him by immoral political organs shows the utter unworthiness of the papers themselves and the parties they represent.

The Methodist Episcopal Church does not go for a third party or a fourth party, nor for any party at all as such. She goes for the wiping out of the saloon by the legal annihilation of the liquor business. The prohibition measure does not present itself to her as a political measure. She thinks of it as a remedy for a reeking ulcer in the body politic and social.

It is to her more than a moral question ; it is a matter of life and death to the nation, the Church, the family, and the individual.

The Methodist Church does not aim to build on the graves of old political parties ; but if she can not find a sound foundation in them, she must build for solid rock elsewhere. She believes that government is of God, but she does not believe that the administrators of government are always of God. That is a contingency that turns upon the use or abuse of the right of suffrage.

When a government apostatizes from its mission of being "a terror to evil-doers," it ought to be overthrown ; and when the administration of even a good government enters into wedlock with crime, it ought to be quickly and permanently changed, and to make this change is not only a right and a privilege, but a solemn obligation. To support a wicked government where it is elective, is really to participate in the crimes which that government protects.

The object of the Church is to eliminate the wrongs ingrained in politics, that the government may not hinder Christian effort. Methodism is bent on the destruction of the saloon. Her mandate to the whole brood of poisonous serpents and briarian monsters is, "Get up and go, nor stand upon the order of your going."

Mr. John B. Finch : I want, on the subject matter of the historical part of Mrs. Foster's speech, to call attention to——

The Chairman : Is the Conference pleased to allow this? [Voices : Yes, No.]

Mr. Finch : We are making history. It matters not to me what you partisans do, I will not make a party speech in this Convention. It is a matter of history that I want to call attention to. Certainly we do not want to make false records.

The Chairman : If the statement involves nothing but history, the Chair will allow him to proceed.

MR. FINCH: In the primary school my teacher taught me that if you could add a sum in two ways, and it gave the same sum both times the same way, it was proved. This question has been added both ways and both have given the same answer. Now, it is a fact that between the years 1850 and 1860, the Sons of Temperance, working along the lines of Total Abstinence and Prohibition in their own methods, reached the conclusion that Constitutional Prohibition was the right method. They put themselves squarely on record, and in the Legislature of the State of New York an amendment was submitted. At that time our civil war came on, and with the terrible immorality of the war period, all temperance organizations largely went to pieces. The constitutional movement in the State of New York was absolutely lost sight of. Such a thing as Constitutional Prohibition was not heard of in this country from 1862 up to the time when the Good Templars, working along the same path their sister organization had travelled, reached the same conclusion. In the State of Wisconsin, Mr. B. F. Parker, following the same reasoning that was followed by the Scribe of the Grand Division of the Sons of Temperance, reached the same conclusion, and recommended to the Grand Lodge of that State Constitutional Prohibition. Now, Mr. Parker was not a Son of Temperance; Mr. Hastings was not a Son of Temperance. The constitutional movement of to-day has absolutely no connection whatever with the constitutional movement of 1860. The point I want to make is this: that the two organizations, working along parallel lines, have both reached the same conclusion, and it is all the better proof that Constitutional Prohibition is right. The Sons of Temperance have solved it; the Good Templars have solved it; the Woman's Christian Temperance Unions have solved it, and I doubt whether there is a man or woman who believes in Total Abstinence who does not believe Constitutional Prohibition is right.

MRS. FOSTER: I have that all down in my paper. It is a part of the 7,000 words I did not read; I have elaborated the point about the war coming on, so that the movement did not reach fruition.

The President: Next in order is a statement of the legislation in Congress, by A. M. Powell, Esq., of the National Temperance Society. This paper acquires additional interest, from the fact that our brother Powell has been the one who has steadily pushed forward in Congress this commission of

inquiry into the results of the liquor-traffic. In hearing him, you hear the man who has been the soul of that movement. I have the pleasure to introduce Mr. A. M. Powell, of New York. [Applause.]

Mr. A. M. Powell: I hold my paper in my hand, but like others, will put it aside to go to the printer and give you a brief statement concerning the subject assigned me: Legislation in Congress.

The first instance of legislative interest in the history of the country, I find in my researches, was in the Continental Congress, gathered in this city in 1777. In that Congress was passed a joint resolution to go out to the States urging them to discountenance the distillation of grain.

The next important attempt is a significant memorial which, it is understood, was written by the distinguished physician whose memory we honor in this Conference—Dr. Benj. Rush—setting forth in strong terms the evils which attended the liquor-traffic, and appealing to the first Congress for what we should call in this period high taxation. Passing from that, let me remark that it is significant to note in connection with the responsibilities of Congress to-day, that in the first session of Congress, the second measure adopted and approved by President Washington, was a measure to collect revenue from the liquor-traffic. So, at the very outset Congress assumed to deal with the liquor question. Again, on the last day of the third session, the first Congress addressed itself to the liquor problem as a source of revenue, and provided for its supervision.

At the very beginning, then, Congress put itself in the attitude of dealing with this question as one which came legitimately before it. Tracing down to about 1872, there is but one item of distinctively temperance legislation to be noted. About 1834 an act was passed concerning traffic with the Indians, and in that act a proviso was incorporated that the liquor-traffic with the Indians should be absolutely prohibited. I note this because it is a historical precedent which we may use to-day. If the Congress of the United States has the right to prohibit the traffic with the Indians, of course it has the right to prohibit the traffic with the whites. [Applause.] When the war of the rebellion broke out, elaborate internal revenue legislation was enacted, and has been continued down to the present time. An able compilation was made by Mr. Armstrong under the direction of the commissioner of internal revenue, occupying 213 closely printed pages—in such minute detail does this na-

tional government enter into the business of supervising the distilling, brewing, and selling of intoxicating liquors. Does anybody say it is not a national question, that we take it out of its sphere when we bring it up as a national question? That volume answers. Passing on we come down to the period of 1872, before we find symptoms of interest on the part of the general public in introducing temperance legislation into Congress. It was my privilege to take to Washington in 1872, in behalf of a small Temperance Committee with which I was associated, a petition, or petitions, several of them for a national commission of inquiry. They were received in the Senate with derision, and treated as something quite extraneous to the real interests of that body. Directly after, through the agency of the National Temperance Society, with the co-operation of the leading temperance bodies in this country, petitions multiplied, and have accumulated to such an extent, that the Senate is no longer disposed to laugh at the question. There has been no other measure with so large, influential, and important a constituency asking for it as this commission of inquiry. It has passed the Senate five times, each time with an increasing majority, but has never been brought to a vote in the House on its own merits. There have been various reasons for this which I can not stop to detail; but there have been times when it might have passed the House. If there had been the will, there would have been the way. [Applause.] Beside the commission of inquiry, there have been in recent years a large number of petitions introduced asking for prohibition in the District of Columbia, for prohibition in the Territories, for the application of total abstinence for the public service, and finally for a national constitutional prohibition amendment. There sits on this platform to-day the honored Senator, who in the 44th Congress introduced into the House of Representatives a joint resolution for such a constitutional amendment—the first proposition of that kind ever made by an American statesman. [Applause.] You do well to honor his name by your applause. You will do better to stand by him in the struggle he is about to resume in the next Congress.

Beside Senator Blair's amendment, the Hon. Senator Plumb, of Kansas, has, at the request of the National Temperance Society, on two occasions introduced an amendment, the counterpart of the one now incorporated in the Constitution of his own State. These measures have gone to Committees without further action.

In the new century upon which we now enter, the question is destined to command increased attention. In the last Congress but one, when the Civil Service Bill was under consideration, Senator Blair proposed a proviso to exclude from the civil service those who were in the habit of using intoxicating beverages. It was on the motion of Gov. Brown, of Georgia, that the two words modifying Mr. Blair's proviso were put in—the two words "to excess." But even with these words it is a valuable landmark which we do well to make a note of.

I believe that the national aspect of this question, now at the beginning of this new century, ought to receive vastly more consideration at the hands of the friends of Temperance than it has hitherto. The National Temperance Society has been left almost alone in pushing this question in Congress. It ought not to be thus left, thus unsupported, but it should have the co-operation, financial as well as in petitioning, of the friends of Temperance throughout the land. It is both a State and a National question. Our citizenship in this country is a dual one. We are as much responsible for the District of Columbia as for the place in any State which is our home. Let us then study this question as we have not hitherto studied it. Let us take it upon our hearts and consciences. In pushing the battle of Temperance, let it be in the faith that those who are to come after us and celebrate the next centennial, shall rejoice in a land redeemed, regenerated, and disenthralled.

Senator Blair was called for, and as he came forward, the Conference rose in his honor.

Senator Blair: My friends, I am proud to be with you on this occasion, and to ally myself in the few words that I may have the privilege of saying to you, with the proceedings of this historic Convention. We stand upon an elevation to-night, at the end of the first century of the temperance reform. It is an hour of retrospect and of forecast. Something is revealed by the lamp of experience for the guidance of our feet in the century to come. What has been done in the last hundred years? By what means has it been accomplished? What remains to do, and by what means and methods shall the remaining work be wrought? These questions are the all-important ones upon this occasion. They have largely been answered already beyond my capacity, and time forbids any save the most cursory view of so vast a theme. In the first place, during the century just closed, we have learned that the use of intoxicating liquors as a beverage, simply as a beverage and not as a medi-

cine, is an evil both useless and hurtful. We have learned that alcohol is a poison and not a food; that it is never useful to the human system, save under circumstances when a poison may be useful; never to produce or improve health only as it may remove an obstruction to the natural and proper action of this vital machine, so fearfully and wonderfully made. Science has become our ally, and fortifies our cause impregnably with her demonstrations. The Byronic phrase, "Rum and true Religion," was hardly blasphemous sixty years ago. A venerable Christian once told me that, when he was six years old, his sainted mother became converted, and joined the Congregational church in one of the best towns in my own State. Among his most vivid recollections was the memory of the visit of the distinguished divine who came, on two or more occasions, to his father's house for the purpose of testing the theological soundness as well as practical piety of his mother during the probationary period which preceded her admission to the church, every such interview in the discharge of his sacred calling being opened by a liberal drink of New England rum, administered by the hands of the candidate for admission. It was not only the way of the world, but it was the way of the Church. Drinking which did not result in actual helplessness was hardly considered an offence; while as to social custom, its indulgence was as universal as it was delightful, and its dangerous tendency was overlooked most strangely and wickedly by the great majority of the best of men. Now the Christian ministry, Protestant and Catholic, is almost a unit against rum. The medical profession is against rum; the judiciary is against rum; science, religion, the learned professions as a whole, which one hundred years ago were for rum, are now against it. The substantial press of the country is against it; intelligence, conscience, all the great forces and agencies of society are against it. Whenever and wherever any of them advocate its cause the work is accompanied by a concession of the evil, and the hypocritical or ignorant pretence that it can best be suppressed by some policy which increases the evil. You can not conceive of even a Democratic platform which advocates or justifies the liquor-traffic because it does any good. All opposition to the evil is deprecated, or its license is sought only upon the ground that stringent and prohibitory measures increase the evil, or that such invasions of personal liberty are dangerous to individuals or to the State. It seems to be forgotten that the very essence of all government is an invasion

of personal liberty to do wrong, and there can be no personal liberty to perform any action hurtful to society and to the State which is beyond the jurisdiction and the power of the government established for the preservation of both. In short, this much, and it is everything in that it is the major premise of the syllogism, whose conclusion is the destruction of the traffic, has been established by the agitation of the century just closed, that the manufacture, sale, and use of alcohol as a beverage is the greatest crime and curse of modern times. All the great conservative and preservative forces of society are now arrayed against it. That means its ultimate and inevitable extinction.

There never was an evil which has passed away that was not destroyed by public opinion. There is not, there never will be, an evil which can withstand the assaults of the enlightened condemnation of a free people who suffer from it. Well then, my friends, we have this impregnable fact and supreme consolation which the past century has bequeathed to us,—more precious to humanity than a diadem of morning stars,—that the liquor-traffic is doomed and shall be destroyed. The demon has been tried and condemned to death in the highest court,—the court of public opinion. To us is assigned the work of execution. Let us proceed to perform that duty faithfully, relentlessly, and *now*.

It must be conceded that the use of intoxicating—that is to say, of poisonous—liquors as a beverage is the chief source and immediate cause of more hurt to society and to individuals than any other agency which can be named. The war of the rebellion cost us fewer lives and less treasure year by year, during its term of death and devastation, than the nation has sacrificed annually to the Moloch of alcohol during the halcyon period which has elapsed since its close. Pestilence has not slain sixty thousand victims in any one year since the settlement of this country. If cholera and small-pox combined should sweep away one hundred thousand of our countrymen in a season, the nation would organize as one vast funeral procession and hang the heavens with the emblems of despair. Famine is with us unknown, or at least unnecessary, and whenever it exists is a crime either of the victim or of the community, and not an excusable misfortune in any case whatever; but in other civilized lands starvation, even during the last fifty years, has occasionally taught mankind that the terrible word can not yet be dropped from the human vocabulary as descriptive of an evil, liability to which is extant among men.

Yet it may safely be said that since the battle of Waterloo, now the full period of the life of man, there has been no one year in which the combined suffering and pecuniary losses inflicted upon the Caucasian race by war, pestilence, and famine, have equalled the total of destruction chargeable to alcohol in the same lapse of time. Beyond this, the curse of the latter has been not intermittent and occasional, but perpetual and inexorable, and I think on the whole increasing like the everlasting and unyielding pressure of gravitation and depravity. I have no heart and no time to repeat the familiar mathematical statements which come to us from statisticians, municipal authorities, from the leading luminaries of all the professions and from every source of authentic information, from which we learn that at least three-fourths of the pauperism, insanity, and crime, and of the public and private burdens which these great evils impose upon us, are directly chargeable to intoxicating drink. Such facts are as familiar as corpses upon a battlefield, and seem to attract no more attention. I hazard nothing in appealing to the consciousness of every one who listens to me, to attest that he has seen more of evil flowing from this than from any other one cause during his whole lifetime, and I should hardly fail if I asserted that the personal sorrows and afflictions which he has most to bewail among friends, kindred, and the community where he may dwell, are traceable to the same omnipresent curse. Those who preach, preach against it, and those who pray, pray against it. Platform orators denounce it. The press recounts its daily crimes and deviltries, and those who drink as well as those who abstain vie with each other in stigmatizing rum as the worst thing there is extant. Yet somehow the old king does most wonderfully hold his own. He is the popular curse. He has a round billion of money invested in his business, one-fortieth of the property and labor of the country producing and distributing death and misery to the American people. His market is as sure as that for cotton, corn, or beef. The unnatural appetite which constitutes the demand has become as insatiable and almost as universal as the demand for healthy foods. This appetite descends with the blood and the parent thus tends bar, even after death, for his child. Multitudes bewail the evils of intoxication, attend temperance meetings, sing temperance songs, and pay a dollar a year to help along the blessed cause, and then lease their real estate for saloons, protest against the insertion of prohibition planks in political plat-

forms lest remonstrance against evil shall upset party supremacy, or, it may be, with upright purpose influenced by profound discouragement and disgust, they break down and destroy an organization which they created and which belongs to them, which they might control and save and use as a mighty power for the removal of the evils which they deplore. So it goes, and the evil expands until as Governor St. John tells us, no doubt truly, in his late speech at Worcester, that the production which in the year 1862 was said to have been 16,000,000 gallons of distilled liquors, and 62,000,000 gallons of beer, perhaps an exceptionally unproductive year, was, according to the just published report of the commissioner of internal revenue, 69,000,000 gallons of distilled spirits, 19,000,000 barrels or 700,000,000 gallons of malt liquors, and over 2,000,000 gallons of wine, all gone into the consumption of this country during the fiscal year ending June 30, 1885. Well, really, we do not seem to be getting ahead very rapidly according to these figures, but I suspect that the returns of 1862 were very imperfect. There is, however, I think, no doubt that the consumption of all kinds of intoxicating liquors has increased quite as rapidly as population in the United States during the last quarter of a century. This is especially true of malt liquors and perhaps of wines. I believe the rum-traffic now to be the great menacing danger of America and of civilization.

What had we better do next? I do not assume that I can answer this question. I can state what seems to my vision to be the better way; that is all that any man can do, and the Supreme Ruler of events will direct the pathway of action for the new century and in the ages to come as He has from the beginning until now. For a moment let us consider the means by which the achievements of the past have been won. There seem to be two agencies which influence human action, persuasion and force, the action of individuals upon each other and upon the community by facts and motives addressed to the understanding and to the will; or, in other words, moral suasion, and the will of the community, the result of moral suasion, embodied in law. The law itself becomes in its turn the fortress and reinforcement of the moral sentiment and opinion of the community; and by the sanctions which belong to its administration and the reverence which a free people must always entertain for the laws which have once been enacted, even when the reasons which may have led to it have become forgotten or obscured in the agitation of fresh issues

concerning the public weal, the law preserves and maintains the good to secure which it was enacted. After popular enthusiasm has passed away the enemy comes in again like a flood. Then it is that a vigilant and determined minority can rally under the ægis of an existing law and summon its sanctions as a means of recalling the former acuteness of a now blunted public sentiment as well as to directly suppress or restrain the evil prohibited. True it is that when a law is really wrong or by the nature of things has become obsolete, the reason thereof failing, it is impossible for a minority long to enforce it; but, on the other hand, if the evil remain and the law be right, the fact that it is on the statute books is a very great advantage, especially in times of declension in public zeal for the right. Both these forces, moral suasion and public law, have been employed in the promotion of the temperance reform during the century past. It is so patent that moral suasion by education and argument has been and always must be the great preliminary all-causing and controlling agency in moulding public opinion which alone makes laws and gives permanent efficiency after their enactment, that for my present purpose I need not press its importance to the future as well as the past, further upon your attention. I wish to speak, however, for a few moments upon the character of the legal enactments which in the past have been relied upon to promote the temperance reform. These have been by license or by prohibition of the sale for immediate consumption, either by the State or by some subdivision of the State, as a town or county, by authority derived from the State. The general government has never passed, as it might do, for the District of Columbia and the Territories any form whatever of prohibitory law against the rum-traffic. All license laws are based upon the idea of taxation for revenue, and imply a sanction of the trade as well as participation in the profits thereof by the whole people, who, for the general good, alone can exercise the taxing power. A license gives the right to sell in consideration of the fee paid to the people, and prohibits such right to those who will not pay the tax. The same sum imposed as a penalty for selling in violation of a prohibitory law is payable for each and every sale, and there is no consent to the act on the part of the public whatever. The fact that the penalty, like the fee for the license, goes into the public treasury is of no consequence at all. These license laws, or excise laws, although for a while they may restrain, are no ultimate help to the temper-

ance reform. They are, in fact, one of the chief defences of the traffic, and whether high or low, are of most pernicious final tendency. They bribe the public conscience, they bewilder the public intelligence, and they never are long enforced in those provisions which are sometimes honestly, but more generally with bad design, attached for the apparent purpose of restriction. The licensee soon violates all these restrictions and then is as liable to prosecution at the instigation of the common seller without any license at all, as is the latter at the suit of the licensee himself. One violator of law will not prosecute another violator of law. Then where is the motive for prosecution on his part, the creation of which is said to be the great excellence of the license law as a means of regulating the trade? It has disappeared and the license law is no law at all in its practical effect, save only as it does the general coffers fill with the price of blood. So far as it promotes the gilded saloon by closing the low groggery, I have only to say, the latter is far more respectable, and a less curse in the community than the former. Ten groggeries will not work the ruin wrought by a single palace of strong drink. Treason should be made odious. Every lover of his country should vote for the groggery as against the saloon. The license law high or low is no device of the temperance reform nor of the temperance agitation. It was not developed by it. The moral sentiment of the community had nothing to do with its origin, nor, unless under a grievous misapprehension, with its present support. It has existed ever since there was a traffic, and for the sole purpose of getting money out of it for the public pocket, and might just as well be applied to the commission of any other offence against the public welfare by those who would pay for the liberty as to the trade in rum. A license law seems to me to be radically wrong in principle, pernicious in practice, and, so far as I know, no one has ever imposed any real or permanent restraint upon the gigantic evil with which civilization is now called upon to contend. There remain to be considered only the State and local option laws, which have assumed to prohibit the sale of alcohol for drinking purposes. The amendments to State Constitutions have as yet become hardly an operative force.

These prohibitory laws have partially succeeded, and they have partially failed. Why have they so far succeeded? Because they were founded upon the right principle, and hence rallied conscience and humanity to their support. Why have

they so far failed? Because they were, save in the principle involved, in no just sense prohibitory laws at all. They did not and they do not and they can not, when enacted by a State only, prevent the traffic in intoxicating liquor. The liquor-traffic comprises vastly more than the retail sale or even the wholesale and retail transaction. The liquor-traffic is practically independent in a large degree of any State, and in an absolute degree of most of the States. True, if the drinking habit were not so powerful and universal, it might be somewhat different. But now every little hamlet and almost every house sends forth its cry, and holds out its money to the whole land and to the whole earth, begging for strong drink. It can be made everywhere, and under the protection of the armies and navies of the nation, and of the world; if it come from beyond the seas, alcohol, in the original packages, can be rolled into the cellar of every cabin as well as every palace in the country. But how inadequate and what a misnomer is any such thing as a prohibitory law which can only forbid the sale to the consumer in a State! and how much more so one which is operative only for the same purpose in a county or town! Even the State constitutional amendments, which prohibit the manufacture as well as the sale, must fail—inevitably fail. In the very nature of things there is and there can be no remedy but in a national constitutional prohibitory law. It will be time enough to cry that prohibition does not prohibit when prohibition has been tried. The State of Maine has very greatly improved the condition of her people by the operation of her quasi-prohibitory law; so of New Hampshire and Vermont. Ask any old resident of any one of these States, and he will tell you *yea*. A politician with a flask in his pocket or a liquor-drummer from Boston might bewail the failure of the prohibitory law in those States, but I consider these laws in their practical operation miracles of good, and considering the existing appetite which antedated the law and the existence of which was the cause of the attempted reform, the enormous and concentrated capital and action protected by nearly all States, and the overwhelming power of national law which makes the stuff anywhere and carries it everywhere, I say deliberately that not even the law against murder is any better enforced than these poor, halting paragraphs of infantile legislation, nicknamed prohibitory laws.

We have been one hundred years convincing science, religion, the professions, the judges who administer the criminal laws,

and the great mass of the people that alcohol is poison, and that its manufacture, sale, and use is the organized destruction of individuals and the body politic. The nature of the legislation which is to remove and renovate all is now to be considered and enacted and enforced. Whoever believes that the destruction of the liquor-traffic is not a national issue, has made a mistake. Whoever does not comprehend that the removal of that evil is a duty which the nation is about to perform fails to discern the signs of the times. Everywhere the question is up. In the North and in the South ; in Massachusetts, New York, and Ohio ; throughout the West and the Southwest ; in every State the agitation is irrepressible, because the evil is gigantic and omnipresent. It is impossible to suppress these convulsive efforts of the social system to free itself of this foreign and destructive element. It must be eliminated or society will die. It is of no use to cry peace, for there is no peace. Peace without a complete cure would be the most dangerous symptom. It would indicate the destruction of vital power, presaging decline and death.

The American people must do something.

What had we best do next ?

The Washingtonian movement swept over the country some forty years ago like a tidal wave from the sea of life. That movement was moral suasion in its most powerful manifestation. The great wave subsided and the enemy came in once more like a flood of fire, and there be those who believe that the last state was worse than the first. Was, then, the Washingtonian movement wrong ? Nay, verily, but it was incomplete. The tremendous public opinion which the discussion evoked should have been crystallized into the enduring forms of State and national law. The triumph then would have been complete, and the work secure. We have at last learned something, and we are still learning more and more, that it is what we save that makes us rich. Deposit all the savings of reform in the solid banks of constitutional and statutory legislation, State and national, and the liquor-traffic will not pauperize this generation of laborers in the field of temperance reform. We shall have a most precious inheritance to leave to the generation which comes after us. We shall not repeat the mistake of our fathers. Whatever we advance we shall hold by the authority of law. The one all-essential thing to be done is to put forth every effort to secure political action. All political action is partisan political action, where there is opposition. State politi-

cal action is important, but national political action is all-important. I have endeavored to indicate why it is indispensable, and the only action which can render that of the States either permanent or efficient. If either should wait for the other, by all means let the States wait on the nation; let all the people of all the States concentrate upon one grand effort to amend the national Constitution so as to prohibit the manufacture, the sale, the importation, the exportation, and the transportation of alcoholic beverages anywhere within the limits of the national domain. That is the way to rescue and preserve the States. It is as easy thus to create the popular sentiment which must exist within the States in order that legislation may be secured in their several jurisdictions. The evil is national and the war which saves the nation must be fought by the nation. The Constitution, now the charter of the rum power, is to be amended by securing a two-thirds vote of both Houses of Congress, submitting a proposition for that purpose to the States for their action, and its approval by three-fourths of the entire number of the States. The President has nothing to do about the submission of the proposed amendment to the States, because he legislates only by veto, which is nullified by a two-thirds vote of the two Houses, and a two-thirds vote must be secured in its favor in the first place. Between the submission to the States and ratification by three-fourths of the States a considerable period might, undoubtedly would, elapse, but we should succeed in the end. All the energy of the reform throughout the nation could be concentrated upon the States one after another, and I sincerely believe that once before the people we can complete the work in five years' time. Nationally nothing comparatively important can be done now but to get two-thirds of both Houses of Congress to vote to submit the proposed amendment to the people. It is nothing to us whether a Senator or Representative be a Democrat or a Republican, a St. John man or a Greenbacker, whether he is for license or prohibition, provided that he will vote to take the sense of the people upon such a proposed amendment. *That* is what we want of him *now*. Only this and nothing more. What honest man can say that this request is unreasonable? What political party which cares for political freedom can deny to the millions who desire to be heard upon this tremendous question of the amendment of the Constitution of the country, so as to preserve the existence of our nation and of our civilization before the only tribunal which can decide it, the exercise of this fundamental right? We ask

no man or party now to pledge himself to advocate the amendment before the people; we will take care of that when we get to the people. But we demand that he shall give us, and that political parties shall give to us, a chance to be heard in the proper forum—the forum of the people—which is our right. It is our concern, not his or theirs, whether we are defeated or not when we reach the people of the several States. This is the temperance issue now arising in this whole land, and until this is decided no party, man, or faction can project one of comparatively serious importance into national politics. There is temperance sentiment enough to choose a two-thirds vote in favor of submitting such an amendment to the people in the very next House of Representatives, provided it would go into the primaries and the conventions of one or both of the great political parties now existing, and who are sure for years to divide between them the membership of both Houses, and then support in good faith at the polls the man who should have been pledged to submit the amendment to the people of the States. The Senate would surely vote immediately with the House upon this proposition. This amendment might be thus submitted to the people in 1888, or at the latest by 1890, and the amendment itself become a part of the law of the land before the close of the century. Alas! my brother, how long before a third party can elect a single representative against the old parties upon this issue or any other? When shall we get our two-thirds vote? When shall we get the Senate, if we postpone all until one or the other of the great political parties is destroyed and its rival is in a minority with the triumphant prohibitionists in control of the capitol? You and I will die without the sight. It seems to be the fashion among our third party friends to find all the fault possible with the Republican party and to excuse the Democratic party, which is its only real antagonist for the control of national affairs. This is natural and all right, for the Republican party sustains the same relation to politics which the Church does to religion. If any party does any good we must look to the Republican party for it; and it is a consciousness and concession of this fact which enables public opinion to hold the Republicans to that higher standard of conduct in politics which in morals and religion is enforced by sinners against the Church. We must accept this responsibility or abandon the grand old party and return to the beggarly elements of the Democratic world. That we can not do. Therefore it is that the Republican party must and will promote this

great temperance reform in that way, and with such rapidity of aggressive action as shall be deemed consistent with successful results. As others speak from their several stand-points, so do I from that of a Republican who is in the party and proposes to stay there. If I can accomplish nothing in the party, I know very well that I can do nothing out of it. I helped to create the Republican party. I have, in my humble way, participated in its great deeds. I have shed my share of blood in its deeds of glory. Parties can not be made to order, and this great organic force is *ours*. I realize its tremendous power and believe that under God it holds in its hands the better fate and higher destiny of America and of the world.

Flaws and specks there be on the sun, but they would be invisible but for its own supreme effulgence. What other light but that of the sun could reveal his imperfections?

This thing is easier than it seems to be. I made a serious effort to secure the adoption of a proper plank for the purpose in the Republican platform at Chicago in 1884, and drafted a resolution for that purpose, which was introduced at my request by the Hon. E. H. Rollins, my late colleague in the Senate, and referred to the Committee on Resolutions. In its terms it was perfectly satisfactory to Miss Willard, the President of the Woman's Christian Temperance Union, the chief agency in all this temperance reform, simply pledging the party to take the sense of the people upon the amendment of the national Constitution, as I have already indicated. Miss Willard talked for thirteen minutes to the committee like an angel from heaven, and we retired. The committee gave no sign and the platform was as dumb as a block of wood and the party was beaten, as I fear it will be every time in the future until that plank is inserted along with other great issues which concern the welfare of the American people and mankind.

But you are not to infer from all this that no one on that committee was in favor of the adoption of the proposition. A member told me that almost half of the committee were for its adoption there and then, and more than a majority favored the proposed amendment and believed that by 1888 the Republican party would go to the people with the resolution for submission to the people in its platform. It was the one fatal mistake in that campaign. There was no trouble with the German vote. Half of the Republican German vote is for such an amendment to-day, and the all-important industrial issues would have kept the whole of that intelligent vote with the Republican party

so far as it ever is with us in any campaign. God and conscience would have been for us, and they count for something in a close campaign. The whole camp-meeting element of the country would have been let loose for Blaine and Logan, and we should have carried all the Northern and more than one of the Southern States.

Oh fools and blind! Can you not discern the signs of the times?

No more such mistakes should be made. The working people of this country are with us, and the whole temperance vote will be with us the next time. Should there be wisdom in the councils of the Republican party, the scolding and the burning in effigy will be obsolete. The division of forces fighting for a common cause will be over, and for the all-sufficient reason that the Democratic party is on the other side, and that there are but two sides to this temperance question possible, the right side and the wrong side; the Republican party will in the next general election favor taking the popular sense upon this all-important proposition. I can but hope that many individual Democrats will cast their influence and their suffrage in the same direction. It ought not to be a party question; there should be unanimity in a matter like this; but we can not hope so much as this for our country. It would be the millennium.

Let the temperance people of this country consider how the labor organizations, with their one great purpose—the amelioration of the condition of those whose lives are spent in manual toil, by dictating nominations inside the two great parties to which they belong and one of which must always succeed—have obtained in the past, and are certain in the immediate future to obtain in the nation and the States, legislation most beneficial and promotive of their welfare.

Right here I protest against the defamation that has been uttered against the Prohibition candidate. There is this to be said, however, that a public man must expect to be burned in effigy occasionally, if there is any real stuff in him. There is stuff enough in St. John. The good about all this is, that St. John did not consent to be bribed, that the Republican party offered him no bribe, and that the corrupt go-between who undertook to perform this duty made no money out of it himself.

A Delegate: It is an historical fact, however.

Senator Blair: No, rather an historical lie.

I have chosen to remain with the Republican party because I believe I can thus very much more rapidly and successfully

promote the temperance cause. [Applause.] And to those who think they can better promote this cause by some other method of action, to them I say God-speed. [Applause.] How much can we reform the Church by going out of it? If I go out of the Republican party I will have precious little influence with the party. The difficulty is not that we can not get a party to go for temperance and nothing else. The difficulty is to get the people to do it. The American people comprise about sixty millions of individuals. The St. John vote was a little less than two per cent. of the whole vote cast. Conscientious, bold, upright men, who took up their cross (to most of them it was a cross) and followed their belief to the ballot-box, and voted for the third party, they comprise from one to two per cent. of the American people. The Democratic party is pledged for license laws, which are worse than no laws at all. The majority of the people, according to the result of the last election, are in the Democratic party. Where are the most of the temperance men? In the Republican party. We want to convert those we are most likely to be able to convert.

How much influence do you suppose St. John has with the Republican party? We love our parties as we love our churches and our families. We are part of them. I am glad my blood is in the glorious deeds of the Republican party. It would take a good deal to convince me that I could not do more good through this great agency which comprises a majority of the American people, and certainly a very large majority of its sense and patriotism.

I speak now as a Republican. I came into this meeting this morning supposing that this class of questions was not up for discussion. Almost the first thing I heard was a violent thrust at any man who might as a temperance man continue to act with the Republican party. I have spoken freely of the Democratic party. There are strong, conscientious individuals in that party, and in the Southern portion of this country it is true that there is more hope from the Democratic party in the line of temperance than from the Republican. That strengthens the point which I suggested to you: that with the great mass of temperance sentiment in the Republican party in the North and in the Democratic party in the South, and in both a sufficient aggregation of individuals to sweep this country like wildfire, there is room in the old parties to save the great cause of constitutional prohibition. There is at least justification for the belief of those who continue, from conscientious motives, to

act with the parties to which they may have belonged for their whole political lives. Now, how can we amend the Constitution? We must have a two-thirds vote in both Houses of Congress. I have been there ten years. I think I have been as long a pronounced prohibitionist as any one not older than I am. The Republican party has done something for a prohibitionist. What has the Democratic party done?

MR. FINCH: The Senator should be just. Has he never heard of the Prohibition work in Democratic Georgia? Is not the only man that holds up his hands in the United States Senate, a Democrat, Senator Colquitt? [Applause.]

SENATOR BLAIR: Where can we get the two-thirds vote unless we rely upon the Republican party? As a member of the third party, when are you to have a majority in a single Congressional district?

MR. FINCH: We will have a majority when prohibition Republicans and prohibition Democrats stand together, and whiskey Republicans and whiskey Democrats stand together.

SENATOR BLAIR: My question was *when*, and the gentleman makes me that indefinite reply. Upon that basis you and I will die without the sight.

MR. FINCH: The Prohibitionists will not so far forget the character of this Conference as to drag party politics in here to cause dissension; but on another platform, at another time, I shall be pleased to meet the Senator, and show the fallacy of his positions.

SENATOR BLAIR: What we want in order to amend the national Constitution is votes in the Senate and House of Representatives. This is a thing that is of some interest to me. I have been in Congress ten years, and it gets to be a little lonesome with nobody else in favor of the amendment. I should like to see something done that would bring members there to support this measure. I believe the Republican party is most conducive to that end. To the third party men I say, God-speed, as long as they act upon their consciences. If we will contrive to quarrel with the common enemy, and not among ourselves, we have the power to-day to carry a constitutional amendment. [Applause.] We can not think alike, we are not likely to act alike; but at all events we can agree upon this proposition, at least I hope we can: That the amendment of the national Constitution so as to prohibit the liquor-traffic in its importation, exportation, transportation, manufacture, and sale shall be our watchword now, henceforth, and forever.

GEN. WAGNER: We opened the partisan box this morning, and you have seen what has come out of it. There is probably hope at the bottom, but let us shut the box and keep it shut. There is a great deal of business yet to be transacted, and a great many papers to be read. While I would like nothing better than to have a regular third party bout, where we Greenbackers could have a chance, that is not the purpose of this Conference. Let us shut up the box.

MR. STEARNS: There is a matter of great importance to be presented before the delegates go. The Chairman of the Finance Committee has been trying to get the floor for some time. I hope you will let him take a few minutes now.

Mr. John B. Finch offered the following resolution, from the Committee:

"WHEREAS, When this Conference was called, it was with the understanding that it was to be a historical Conference, in which papers were to be presented and discussion follow the papers, and that no resolution should be passed, binding delegates in matters of policy and method; we are therefore

"*Resolved*, That no resolution dealing with matters of policy and methods of work will be considered by this body, and no speeches allowed on these topics."

MR. JOHN H. CAMPBELL: The resolution, so far as stopping any action is concerned, is a good one; but as to stopping debate, I doubt its wisdom. It is to our interest to have as much debate as possible. We came here to express our views; you can express yours; Senator Blair, if he wants to give the Republican view, can do so to his heart's content. That is my idea. Let my good friend who objects give the Democratic view to his heart's content. So far as I am concerned, I am with him. The only thing is, after we hear all these views and during the time we are hearing them, let us be good-natured. And then, let us pass no resolution binding any one. Let us listen to all, and let each go away thinking what he pleases at the end. [Applause.]

The President: The Catholic brother has given us a very catholic view of it.

REV. W. H. BOOLE: I regret that this debate has been brought out. I understood that the meeting was for the purpose of taking a historic view of the century just ended. I desire to know before voting whether that resolution excludes debate. Prohibitionists are anxious to meet Republicans and Democrats in debate on any platform where the issue is raised,

but not to drag politics into this Conference. If not, then I move that it be amended so as to do so.

Mr. Finch: We are here to listen to and discuss historical papers. A partisan discussion will teach us nothing new, and although we may keep good natured, some one will go away misunderstanding things. Let us make a historical record that will go down as a mile-stone set up at the end of the first century.

The President decided that Mr. Finch had a right to interpret the significance of his resolution. The question was put with the understanding that the resolution excluded debate on mooted points, of policy or method, and was adopted.

Rev. C. H. Mead: May I have a hearing now? It is appropriate at this time that a man should come in who parts his hair in the middle. It is a good thing to get hold of one of those fellows who are on both sides. Some one asked an old woman during a church quarrel, "Which side of this question are you on?" She said: "I am on neither side. I stand nuisance."

Now, I am not going to make an appeal to you for further funds. The collectors are going to pass through the audience and take up the cards. I want each of you to pass three resolutions: 1st. We will give according to our ability; 2d. We will give cheerfully; 3d. If we can not give according to our ability, and cheerfully, we will not give a cent.

Mr. J. N. Stearns announced that all the historical papers promised would be printed in the volume. Only one man had failed and his place was supplied.

Mr. Joshua L. Baily, of Pennsylvania, announced that there was a portrait of Dr. Benj. Rush upon the walls of the Pennsylvania Hospital; that efforts had been made to procure the loan of the portrait in order that it might be exhibited in the Conference. It was found impracticable to remove it; but the authorities of the hospital had extended to the delegates an invitation to visit the hospital, during the noon recess of the Conference, and look at Dr. Rush's portrait. Mr. Baily said: He is represented as sitting in his library, at his table, with his books and papers around him.

I want, Mr. President, to move that the officers of this Conference be requested to ask of the directors of the Pennsylvania Hospital the privilege of having a copy made of that portrait, to form the frontispiece of our Centennial volume.

The motion was unanimously carried, with applause.

Gen. Fisk read the following telegram from the Maryland State Temperance Alliance :

Grateful to God for the work it has accomplished the Maryland State Temperance Alliance sends greeting to the Centennial Temperance Conference. May the curse of the age go out with the dying century, and with the next may universal prohibition come in with a Rush.

Gen. Wagner, on behalf of the local committee, announced the meetings of the evening, especially that in the Academy of Music, for which delegates would be furnished with tickets, at 2 o'clock, at the box-office in this hall.

The President : Please come to order and be dismissed. We have had a marvellous morning, one that will be memorable,— a morning of exceeding good nature and catholicity. We have had an exhibition of the fact that we can disagree with gentleness. Now let us sing the temperance doxology, which has been the war-cry of the temperance host in Kansas and Maine :

Praise God, from whom all blessings flow,
Praise Him who heals the drunkard's woe,
Praise Him who leads the temperance host,
Praise Father, Son, and Holy Ghost.

The Conference was then dismissed, with the benediction.

AFTERNOON SESSION—THURSDAY, SEPT. 24, 1885.

President Fisk called the Conference to order at 2.30 P.M. Rev. Father Cleary led the devotions.

It was announced, that having passed through the historical papers and historical sketches, the afternoon would be devoted to a century of church work.

The following telegram from Joliet, Ill., was read by Secretary Stearns :

The Illinois Universalist Convention expresses its sympathy with the temperance movement. May its work become more and more effective in the redemption of mankind.

The Secretary read a communication from the Marine Temperance Society of New York, organized in 1833. Seventy-one thousand names are now on its rolls. The delegate elected to represent the Society, Capt. C. F. Swain, was one of the organizers, but was unable to be present.

The Secretary also read the following letter, addressed to him by John B. Gough, of Worcester, Mass.:

I have delayed writing to you, hoping that I might announce my leaving home for the Convention at Philadelphia. I exceedingly regret that I must be deprived of the pleasure and privilege of meeting so many of the noble and honored workers in the field of temperance and prohibition as will assemble at the Centennial. From the first announcement of the celebration I have fully intended to be present, and have anticipated with great satisfaction taking some part in the exercises, at any rate being present to enjoy the rare feast of listening to so many of the best speakers in the important movement you represent,—more important now than at any time in the hundred years past. The disappointment is mine, and it is a severe one, as such an opportunity will never occur again. At Mr. Moody's convention at Northfield, in August, I was prostrated by the heat while speaking, and since then I have not been quite well. I am thankful to say that I am not dangerously or seriously ill, but I am not in a condition to leave home at present. It has been a matter of deep regret that I have been compelled to cancel some partial engagements, and decline invitations to the meetings, conferences, and conventions that have been held the past few weeks, and I had hoped that I might have taken a part in the fight against the liquor-traffic and the drinking-customs. I expect to my dying day to fight the drink with every lawful weapon; and I shall be with you in spirit, and hope to render you some service yet in the future. When I consider the power and ability, the eloquence and influence that will be exhibited on the platform at Philadelphia this week, I feel the disappointment at my inability to be present with you will be only mine. Please accept the small check enclosed. . . . . With kind regards and loving remembrances to my many friends I should be so glad to see,

I am, most truly yours, JOHN B. GOUGH.

On motion of Dr. Lowry it was ordered that the officers of the Conference be instructed to respond to Mr. Gough's letter.

Secretary STEARNS said: Before proceeding with the papers, I desire to say that my attention has been called to an editorial in the Philadelphia *Record* of to-day, professing to give an extract from an address by Dr. Benjamin Rush in regard to the Germans. The editorial says: "In a tract giving an account of the German inhabitants of Pennsylvania he commends their habits of temperance, saying that 'very few of them ever used distilled spirits in their families, their common drinks being beer, wine, and cider.'"

I have had handed to me a book, dated 1806, "Essays: Literary, Moral, and Philosophical," by Benjamin Rush, M.D., from which this extract purports to be taken, but which is garbled and utterly misrepresents Dr. Rush before the public. He does not commend anything. Referring to the Germans, he says: "Very few of them ever use distilled spirits in their fam-

ilies. Their common drinks are hock, beer, wine, and simple water." The words "simple water" are left out by the *Record*, and hence it is not a true record of what Dr. Rush said.

The Secretary announced that he had received the following papers, which would be printed in the volume:

Reformed Church in America. By C. L. Wells, D.D.
Lutheran. By Joel Swartz, D.D.
Reformed Episcopal. By Rev. W. T. Sabine.
Seventh-Day Baptist. By A. H. Lewis, D.D.
Society of Friends. By William Edgerton, Esq.
Unitarian. By Rev. S. W. Bush.
Disciples of Christ. By F. M. Green, A.M.
Methodist Protestant Church. By Rev. B. F. Benson.
Christian Church. By Rev. B. F. Rapp.
Moravian Church. By Rev. J. Tyler Hamilton.

The President: The names not mentioned by the Secretary will now be called in their order for their report on a century of Church work.

Mr. John B. Campbell, one of the Vice-Presidents, was called to the chair.

The first paper was by Rev. Dr. W. Y. Brown, on the Presbyterian Church. He said: I have the paper before me, but can not of course attempt to read it. You will pardon a little denominational pride when I say that the noble Christian gentleman who inaugurated this Centennial one hundred years ago was a sound Presbyterian. [Applause.] His ancestors on his father's side had been Quakers and Baptists, but his mother was a good, pious Presbyterian. Like good Presbyterian mothers in general, she fed his spirit on the Word of God and the Shorter Catechism; and you see in this man what a grand Christian character this food makes. At nine years of age he was put under the instruction of a good Presbyterian minister; then he went to Princeton College. He married a Presbyterian wife, and remained in the Presbyterian Church to the day of his death. Therefore I think it is right that we should emphasize the fact that this movement has been led by Presbyterians for one hundred years. In 1787 the Presbyterian Church endorsed the Law and Order League for the enforcement of the law against criminals. In 1810 this Church appointed a committee to consider and report, and the report of that committee swept the whole country as it then was, because this great Church covers the whole national domain. The committee reported to the Assembly of 1812, and that body took distinct

ground in favor of total abstinence without naming it,—in fact, enjoining her ministers to preach against not only the actual sin of intemperance, but all those habits which tend to produce it.

The Church, in 1812, excluded from her privileges all those who are in the habit of becoming intoxicated, and pronounced the saloon a public nuisance.

In 1827 the Church planted herself squarely upon the principle of total abstinence. In 1829 she appointed a fast-day, in view of the awful evils of intemperance, to be held the 4th of January. That day was observed all over the country in the Presbyterian Church. The Holy Spirit came down with power, and a great revival of religion grew out of that temperance agitation.

When the prohibitory legislation of 1845 to 1855 swept over the country, the General Assembly of the Presbyterian Church endorsed that movement. She has never retracted, and stands to-day in the forefront of the hottest part of the battle. Only in 1884 she uttered these words: That she would hail with acclamations of joy and thanksgiving the utter extermination of the traffic in intoxicating liquors as a beverage by the power of public opinion, Christian conscience, and the strong arm of the civil law.

In 1881 the General Assembly took the most advanced ground ever taken by any Church. They appointed a Permanent Committee on Temperance. Our Church directs all her benevolent work through the agency of Boards and Permanent Committees. For the past four years she has supervised, controlled, and directed the Temperance work as carefully, systematically, and earnestly as she supervises and controls any other department of Church work, whether that be Home or Foreign Missions, Sabbath-schools, or any other department, and I hope every other denomination will take the matter in hand in precisely the same way. Let us present a united front against the liquor-traffic, as the liquor-traffic presents a united front against the Church. Then, with God leading us as the great Captain of our salvation, we will charge the batteries of the enemy and run up the stars of prohibition in every part of the land.

Having to some extent examined the history of this Church and of others, it seems to me that when the Angel of Light shall appear with a crown of victory; when there shall be, as they say out in Iowa, a school-house on every hill-top, and no saloon in the valley, all over this land; when from Maine to

California, and from the Gulf to the Great Lakes there shall be no saloon found in our land; when this angel shall come with his crown of victory to give to that most valiant soldier of the Cross who has led this temperance movement for the hundred years, I think I hear the united voices of all the divisions of this one grand army shout: Let that crown be placed upon the old blue banner of the Presbyterian Church. [Applause and laughter.]

The chairman announced that the next report was from the Methodist Episcopal Church, by J. M. Buckley, D.D. He being absent, Gen. Fisk was called to represent this denomination.

Gen. C. B. Fisk: I do not see how Dr. Rush could help but do well with all his Scotch-Irish blood and his Presbyterian faith, when he had such advisers on his staff as Francis Asbury and Thomas Coke. In Dr. Rush's library he often invited those honored servants of God, those leaders of Methodism, to bow with him at his altar and ask God's blessing upon their joint efforts to arrest the awful tide of intemperance. Francis Asbury makes beautiful mention of this great man. Dr. Coke on his return to England held him up as one of the great heroes of the young republic across the sea.

The Methodist Episcopal Church believes it is wicked to buy, sell, or use intoxicating liquors as a beverage; that it is wicked for a Methodist to sign petitions in favor of granting license for the sale of intoxicating liquors; that it is wicked to become bondsmen for persons engaged in such traffic, or to rent property as a place in or on which to manufacture or sell intoxicating liquors. [Applause.]

And if any of our good brethren are thus led away, they are first brought to private reproof. If they show humiliation and repentance, why, then we forgive them. For the second offence we take two or three other persons along and give them a severe reprimand. For a third offence we try and expel them from our communion.

In the General Conference which convened in this city last year, we made a deliverance that needs no interpretation: "We are unalterably opposed to the enactment of laws that propose by license, taxation, or otherwise to regulate the drink-traffic, because they provide for its continuance, and afford no protection against its ravages. We hold that the proper attitude of Christians toward this traffic is one of uncompromising opposition, and while we do not presume to dictate to our people as

to their political affiliations, we do express the opinion that they ought not to permit themselves to be controlled by party organizations that are managed in the interest of the liquor-traffic."

Then they recognize the work done by the Woman's Christian Temperance Union, and the National Temperance Society. Finally, we proclaimed as our motto, every man in the Conference voting for it, "Total abstinence from all intoxicants as the true ground of personal temperance, and complete legal prohibition of the traffic in intoxicating drinks as the duty of the civil government." [Applause.] We say to all other Christian denominations, "Go thou and do likewise." [Applause.]

Secretary STEARNS: It is proper to state that Dr. Buckley cheerfully accepted the invitation of the committee, and entered heartily into the preparation of his paper; accident or sickness only prevented his having it ready for this meeting. He will furnish it for the volume.

In the absence of Rev. Dr. Gordon, Rev. Dr. A. G. Lawson represented the Baptist Church. He said:

Dr. Gordon has been prevented by sickness and engagements from finishing his paper, but it will be ready in time for our book. We are independent in our Church government, and have no Church courts as do other denominations with authority to command with respect to individuals and churches. Therefore it is all the more remarkable that held, as it is sometimes said, by a rope of sand, we have through all our churches a most effective unity,—to use a plain figure, toeing the same mark in Maine, in the West, in the South, our State conventions often including representatives from almost every Church in the State, in our connection, this unity is shown. I quote the action taken in Pennsylvania last year:

WHEREAS, Intemperance threatens the peace and welfare of our nation, crippling the work of the ministry and the Church; and

WHEREAS, Aside from narrow partisan questions, we believe in the broader interpretation of the Word of God which utterly denounces all evil, etc.; therefore,

Resolved, That we hereby declare our sympathy with any and every laudable effort to advance the cause of temperance in general and the legal suppression of the traffic in intoxicating beverages.

Resolved, That we, the Baptist Ministers' Union of Pennsylvania, earnestly request the Legislature of our State to submit the question of a Constitutional Temperance Amendment to the suffrage of our citizens, and that the officers of the Union convey this communication to the Legislature.

Similar resolutions were passed in Massachusetts.

The first temperance newspaper in this country was established by a Baptist minister, at great personal cost. In his prospectus for that paper he outlines the policy we are attempting to enforce to-day in our National Temperance Society and Publication House. He rented a room, next to that in which his paper was published, as a temperance depository, and began a temperance house, away back in 1826, in Boston.

President Wayland, of Brown University, was among the first men in this country to put himself squarely upon this platform of prohibition.

The beginning of the Washingtonian movement was connected with a series of revival meetings under the control of Jacob Knapp, long known as a Baptist.

When the woman's work began in the West,—when that company of Christian women in Cincinnati were carried before the officers,—at their head walked with them the honored pastor of the First Baptist Church of Cincinnati, Gov. Briggs, of Massachusetts, and Gov. Lumpkin, of Georgia; Baptists joined hands and stood together for this cause.

I think it will be found, when you read the paper of Dr. Gordon, that while we have had no general body to pronounce a general law, we have been accustomed not to look for some authority to command, but each with a desire to do right in the sight of God; and each having such a desire, we have formed a body of about 2,500,000, thoroughly united with respect to total abstinence and prohibition now and ever. [Applause.]

Rev. J. T. McCrory next represented the United Presbyterians. He said:

I can not speak of a century of work. Our Church is but twenty-seven years old. I can not tell what it would have done if it had existed, but we know what it ought to have done. Our Church was organized in 1858 in Pittsburg. In 1859 we passed resolutions opposing the manufacture and vending of intoxicating liquors, urging total abstinence, and condemning the practice of renting property for the manufacture or sale of intoxicants. It is evident from this that those who organized this Church were not unfamiliar with the great reform.

In order to be a member of our Church in good standing it is necessary that a man abstain from all use of intoxicants. This radical position, early taken and often reaffirmed, has had a powerful influence upon the ten thousand over whom our As-

sembly has jurisdiction. It has made our ministers almost to a man total abstinence fanatics; and our members who have gone out from our Sabbath-schools and homes, are soldiers in this army against rum. To-day our Church stands almost entirely for total abstinence, our ministry altogether so, and about three-fourths of them, so far as I have had information, are fanatical third-party men. [Applause.]

The action of our Assembly in 1885 touched high-water mark. It was:

Resolved, That there can be no compromise with this evil; that absolute, unconditional prohibition is the end at which we aim and the ultimatum which alone we are willing to accept.

If we become fearful that we are too far advanced, and must go back, let us remember the story of the standard-bearer in the Rebellion, who ran ahead of his regiment and planted the flag almost in the enemy's ranks. The colonel thought it was impossible to face the storm, and he called: "Bring back the flag!" The color-bearer answered: "Bring up the men."

The Church has taken her position: it is right, and to any who may stand and say, "Bring back the flag," we say, "Bring up the men." [Applause.]

The Chairman: In order to set a good example, I gave up my paper entirely, so that I could without criticism limit the time of others. The next report is from the Cumberland Presbyterians, by Rev. J. Reed Morris.

Rev. J. Reed Morris: I know it would be a gratification to you to have me make a lengthy speech, but I can not consent to take more than five minutes. [Laughter.] I will hand my paper to the Secretary. I believe I am the only representative of my little Church in this great Conference. If there is one here besides me I do not know it. But do not infer that this comes from lack of interest.

I will not detain you with the deliverances of our Church, many of which might be recited, but will make a brief reference to the last utterance as voicing the general sentiment of the denomination I represent. I refer to the deliverance of the Pennsylvania Synod at its meeting in September last. The committee, whose report was unanimously adopted, said:

"We assume that there is no question as to the duty of temperance in the sense of the temperate use of all things lawful and good in themselves, and total abstinence from things hurtful to mind and body.

"We therefore record a deliverance at this time as designed to set forth correct views and define the line of Christian duty in the present attitude of the great Temperance movement, as that movement looks to the suppression of the liquor-traffic."

The recommendations are :

1. The Bible being the divinely appointed code of morals for the individual, society, and the nation ; and the Church being the divinely appointed agency for giving this code of morals to the world ; it is legitimate for the pulpit, the religious press, and the ecclesiastical court to condemn and seek to remove great moral evils, notwithstanding these evils may be sanctioned by civil constitutions and political parties.

2. It is the duty of Christian men to use their influence as Christians to elevate the civil power to the high function to which it is divinely ordained, and rescue it from perversion and prostitution for the accomplishment of selfish schemes and the perpetuation of great moral evils.

3. It is the duty of Christians to use the ballot,—the source of all law and government in this nation,—for the establishment of right morals, the removal of great evils, and the conservation of our wise and beneficent government. Parties are transient ; truth and righteousness are eternal. Parties become selfish and corrupt, and the advocates of great moral evils. The Church must defend the truth, oppose error, and promote moral reforms.

4. License of the liquor-traffic is wrong, and not only serves to strengthen and perpetuate an abuse of all others the most fruitful of evil, but also constitutes the license-giving power a partner in the results of the traffic.

5. Moral suasion by the home, the school, and the Church, and prohibition by the State, are the true methods of dealing with this monstrous evil. [Applause.]

The next report called for was from the Protestant Episcopal Church, by the Rev. Dr. B. F. De Costa. Dr. De Costa was not present, but the Secretary stated that the paper would be forthcoming for the volume.

The United Brethren were next called, and represented by Rev. E. S. Lorenz. He said :

I represent one of the least of the princes of Judah,—a modest Church, whose work is not on the broad thoroughfare, but in the alleys and lanes of the land, in the rural districts ; and therefore the record which I shall bring before you to-day will not enter so largely into the current history of the land, yet that

record is none the less one of which we may be proud. Our Church was organized the first year of this century, in 1800. The movement out of which it grew began, however, in 1766, among the Germans. For thirty years it was a thoroughly German movement; and I would say, the facts brought out by the editorial in the *Record*, after all, have some foundation. The Germans were not drinkers of distilled liquors. When Ottoben, the originator of the movement, organized his Church in 1758 at Lancaster, Pa., he put out of it all those who indulged in strong drink, and would not allow them to partake of the communion.

In 1814 the first Discipline of our Church was formulated. Among the rules found in that Discipline is this significant one. It is in the German. I will translate it for you: "Every member shall abstain from the use of ardent spirits, excepting in case of necessity as medicine." That is pretty good total abstinence doctrine for the Germans of 1814.

The next General Conference, in 1821, passed a law prohibiting slavery in the Church. That law has been one of the influences that has kept our Church a little Church; for from that time the South said, We will have nothing to do with it. This year strong temperance resolutions were also passed. In 1832 it was made a punishable offence for our ministers to engage in the distillation or vending of ardent spirits. In 1841 it was made an offence, punishable with expulsion, for the laity to engage in this traffic.

The United Brethren in Christ have been a temperance Church, —it may be a fanatical temperance Church. They have sometimes been deemed fanatical on other questions.

General Conference after General Conference has delivered itself in favor of prohibition, State and national. Annual Conference after Annual Conference has passed resolutions binding its members to vote the Prohibition ticket. [Applause.] We have now at the mourners' bench those who have been opposed to the Third Party, and we hope to get them through very soon. It was a great thing for the United Brethren to leave the old Republican party, which had been lifted into the region of demi-gods because it led the slaves out into the Promised Land; and yet, in spite of our love for the Republican party, we are walking up, ministers and laymen, to the ballot-box, and are putting in tickets for St. John and Daniel. [Applause.] The ministers who in their pulpits denounced slavery are ready to preach in their pulpits again for the freedom of our

brothers, friends, and neighbors; and if that be treason, make the most of it. [Applause.]

The next report was from the Universalists. Rev. Dr. Richard Eddy: Ladies and Gentlemen—It was remarked by Dr. Dorchester, in a public gathering in Boston some years ago, that Calvinists and Universalists were twin yolks out of the same egg,—a statement which I do not endorse; but for purposes of history I may have perhaps to concede a little leaning that way this afternoon. It is a good thing that Dr. Benjamin Rush was so large that he can be claimed by very many. It is a good thing that his parentage was in the Presbyterian Church, and his early days there, and that he had the benefit of prayers from the Methodists. And I now claim him as the pioneer and leader among the Universalists. The statements which I shall make with reference to him you will find the proof of in the archives of the Ridgway Branch of the Philadelphia Library, on Broad Street in this city. Dr. Rush became a pronounced Universalist four years before he made his deliverance of this essay in 1785. The proof of that is in those archives. [Applause.] The first Universalist General Convention was organized in this city in 1790,—its articles of faith, its rules of Church government, its recommendations to the individual churches, being adopted as drawn up and revised by Dr. Benjamin Rush. Proof of that is in the archives of that library. The letter also in which he makes a formal withdrawal from the Presbyterian Church, in 1788 or 1789, is also there.

The earliest deliverances of the Universalist Church on the subject of Temperance are very much in a line with those of other churches. From the stand-point of the present they would not be regarded as having great significance. From 1800 to the present time their position has been as pronounced and advanced as that of the oldest of the saints. At first they had no churches, but were obliged to hold their meetings in dwelling-houses and public halls. In 1800 they resolved that hereafter, to avoid even the appearance of evil, they would hold no further session of the council of their Convention in any hall connected with a tavern or public-house. In 1814 they voted that no liquor should be furnished to delegates. From that time on until the present their deliverances have been growing more and more radical.

I desire to refer to one or two points in the papers read. In reference to the paper on the history of the total abstinence movement, I want to say that Dr. Jacob Ide made his famous

plea for total abstinence in December, 1814, or January, 1815. I want to say further that the first total abstinence pledge, aside from the one alluded to of 1826, was a pledge which originated with Rev. Thomas P. Hunt, a Presbyterian clergyman, and was administered by him to children in the city of New York in the winter of 1827–28. It ran in simple rhyme:

> We will drink no brandy, gin, or rum,
> Nor anything else to make drunk come.

Brother Stearns has here a volume of essays by Dr. Rush. In 1788 Dr. Rush gave an address to ministers of all denominations in the United States concerning certain evils. In that address he desired the ministers to preach not simply against the abuse, but against the use absolutely of ardent spirits, affirming his conviction that under no circumstances were they necessary, save under medical direction, and always then better applied outside the body than inside. But the earliest deliverance of Dr. Rush on the Temperance question is in 1777, when a paper, prepared by him for use in the army, was adopted by the Board of War, printed and circulated among all the troops, advising them to totally abstain from the use of liquors while in the service of their country. [Applause.]

The next report was from the Evangelical Association, by G. W. Gross, D.D.

Dr. Gross: Ladies and Gentlemen—It gives me pleasure to say that the Evangelical Association stands in the front rank of the Temperance movement. We hold the same advanced sentiment, as far as total abstinence is concerned, as that of the Discipline of the Methodist Church given by Gen. Fisk. We, as a Church, are not yet ready to vote as a body for the new party. Yet a large proportion of our Church,—I can not say how large,—is willing to go with these advanced workers. We are ready to go with the advance guards. [Applause.]

Our Church is eighty-five years old. We have a membership of 128,000, and 1,028 clergymen. Our Church exists in America, Germany, Switzerland, and other European countries, as well as Japan. Wherever we go we hold this fundamental principle: Prohibition for the individual, prohibition for the country. I venture to say that no part of the Christian Church is more ready than we to go in the direction in which we can see the light. I believe we need light, and that this meeting is a great light. God speed the time when we may all see the truth as God reveals it in His Word, and as reason points it out.

A report from the Reformed Presbyterians, by Rev. T. P. Stevenson, followed :

He said : The Church which I represent is a lineal descendant of the Covenanters of Scotland. Of their struggle in that land for civil and religious liberty the world reaps the benefit. In 1805 they declared that slave-holding was a crime, and appointed a commission to give effect to this declaration. In the same spirit she has dealt with the evil of intemperance. Rev. James Milligan, D.D., of Vermont, also a physician, and whose medical diploma bore the signature of Dr. Rush, organized fifty years ago the first total abstinence society in New England. Since that time our Church has been fully alive to the need of this reform, and we to-day stand with our sister Churches in the front rank. [Applause.]

The next report was from the Free-Will Baptists, by B. D. Peck, D.D.

Dr. Peck : I think it must be useless to have an audience wait here all this time to hear us give substantially the same statements. I do not feel like doing it. I will give my paper to Mr. Stearns, so that it may be in the book. I was wondering, when all these Presbyterian branches were called, whether we were going to hear from all the Baptists, for there is quite a family of them. I was reminded of an old gentleman in Connecticut who went over to Rhode Island, a Baptist State. When he came home his wife asked him whether there were any Baptists there. "Yes," he said, "plenty of them. There are our kind of Baptists, regular Hard-Shells, Six-Principle Baptists, Seventh-Day Baptists, Christian Baptists, Free-Will Baptists, and Self-Will Baptists, and the Self-Willed is the largest Church of the lot." In 1828 our General Conference adopted the original pledge, and every three years, since that body meets every third year, they have had a Committee on Temperance who have kept abreast of the other Churches upon this question. In 1841 our General Conference took ground against the use of intoxicating wine at communion. I was ordained forty-one years ago, and never have administered intoxicating wine at the Lord's table, nor have I been allowed to do so. I prefer not to go over the whole history of the denomination. There is an old book which says : "Let another praise ye, and not your own lips." I have here the words of a man whom you all know, the Hon. Neal Dow. He says : "I have been well acquainted with the position of the Free-Will Baptist denomination on the subject of temperance and prohibi-

tion. I have come in contact with a great many persons of that denomination,—ministers, laymen, and women,—and I do not remember one who was not thoroughly a friend of the great movement. Without them the cause would not stand where it does to-day." That is what Mr. Dow says, and I do not think I need say more. A week or two ago, at a great Temperance Convention in New York, I heard what I believe is untrue. A speaker said that the American Church is the bulwark of the rum power. Do you indorse that, brethren? [Cries of No.] I say the American Church is working hard in this great cause, and ready to do all it can in its behalf. [Applause.]

I hand my paper to the Secretary and leave it to its fate. I do not know whether it will ever be published. I do not know whether the Secretary can read it, although I believe it is at least as good writing as his. [Laughter.] I hope he will not make the mistake that was made by the printer in reference to a good Baptist brother of mine, when he quoted the Scripture: "He that believes and is baptized shall be saved." The printer put it: "He that sails and is capsized shall be saved."

MR. STEARNS: The money raised and the pledges given by this Convention settle the fact that this book will be published. If there are any denominations that have not been represented, their reports will appear in the book.

The Methodist Episcopal Church South, by Rev. J. W. Lee, was next called. Mr. Lee was absent.

The next was the African Methodist Episcopal, Zion, by Prof. J. C. Price. Prof. Price was not present.

The next report in order was from the African Methodist Episcopal Church, by B. T. Tanner, D.D. He was also absent.

Mr. Stearns announced that Prof. Price had gone to California, but that the paper would be prepared, as would also that of Dr. Tanner. He said: I do not know anybody better able to represent these two great denominations of colored people of the South, than Rev. C. H. Mead, who "is one of them," and who has been through the South in the Conferences and churches of these denominations. [Applause.]

REV. C. H. MEAD: I am very glad to look into the faces of my white brothers and sisters. You can easily tell the church that I belong to by the way my hair curls. When I went to visit the Methodist Conference at Beaufort, S. C., last winter, as soon as I appeared at the door, Bishop Shorter, who presided, discovered me and said: "Brother Mead, come right up to the front." They turned around to see who I was, and the Bishop,

in introducing me, said: "This is Brother Mead. You need not be afraid of him; he is one of us." I feel perfectly at home in speaking to colored people, but I find it mighty hard work to bring myself down to speak to common white trash. [Laughter and applause.] But as this thing occurs only once in a century, I will try to come down to your level, and tell you something about our people and our Church. At one of the Conferences of the Zion Church which I attended in South Carolina, a class of seven young men came up for admission on trial in the Conference. After the disciplinary questions had been put, the Bishop commencing at this end, said: "My brother, do you use intoxicating liquors in any form?" "No sah." To the next, "Do you, and you, and you?" around the whole number. He received the answer "no," from all. "Will you promise forever to abstain from the use of them?" "Yes sah, yes sah, yes sah," from the whole number. "I am glad to hear you say that, because if you didn't, you could never get into this Conference." Then beginning again: "My brother, do you use tobacco in any form?" "No sah." "Do you?" "A little." "Well, I want you to understand that a little is as bad as too much." "Do you?" "Sometimes." "Just as bad sometimes as other times." He found four used it a little or sometimes, and he said: "Will you promise forever hereafter to abstain from the use of it?" Some hesitated. He said: "I know what you are thinking: There is old father so-and-so, he uses it; and brother so-and-so, he uses it. But, young man, they have got Scripture for it, and you haven't. The Scripture is: 'Let him that is filthy be filthy still.'" [Laughter.] He said: "You can make up your minds that you can't get in here if you don't promise," and he secured the promise. That is from a race that twenty years ago had the shackles and the chains fall off. That is the race of which it is said: "You can't teach a nigger anything."

I remember when we were holding the Right Worthy Grand Lodge of Good Templars in Chicago, three or four years ago, we met in the Palmer House. Seven hundred guests were stopping there at that time. One of the delegates said to me: "You can't teach a nigger anything." I felt mad enough to knock him down, but I didn't do it. When we went into the dining-hall there was a colored man standing at the door to take the hats. I passed him mine, one of the round derby hats so generally worn. Men's hats are not like women's hats, with no two alike. He looked into my face, and at the

hat, and put it up on the rack. I said to myself, "I am going to have a good time finding my hat when I come out." But at the door of the dining-room the man looked at me, and then without a moment's hesitation, handed me my hat. I was astonished, and stopped to see others come out. But he handed each man his hat and made no mistake. At another meal Mr. Finch and I changed hats, Finch handing him my hat and I handing him Finch's, and he said, "You gentlemen have been changing hats." A few days after that I came from the dining-room with the man who said, "You can't teach a nigger anything," and, as he received his hat, he said: "How do you know that this is my hat?" The reply was: "I do not know that it is your hat; all I know is that is the hat you gave me when you came in here." I said to him: "You say you can't teach a nigger anything; I say to you, *you* can't teach *that* nigger anything." [Laughter.]

Let me give you a brief extract from the report of the committee on temperance in one of these colored Conferences. They said: "We are in favor of establishing temperance organizations in all our Sabbath-schools, that our boys and girls may be taught to stop before they begin." [Laughter.] You can't beat that way of putting it. That was from a man with a black skin and curly hair. All through the South there is the most intense feeling among the colored people on this subject. Some of the most ringing, outspoken utterances I ever heard came from those colored Bishops and colored preachers. Down in New Orleans one colored preacher said: "Brethren, something has been on my heart for a good while. Last fall my hand voted for Blaine; my conscience voted for St. John. If I live until 1888 I propose to have my hand and my conscience cast the same ballot, and that ballot will be for the man that represents the home as against the saloon.

"We are coming up. Give us a little chance to get the kink out of our hair, and by the help of God we are going to join you in driving this traffic out of our land."

I am much obliged for your giving permission to one of our race to speak to this Convention. [Applause and laughter.]

Mr. John B. Finch announced, on behalf of the Committee on Programme, that all the papers having been presented, it would be well to hear the representatives of the Canadian organizations, Mr. F. S. Spence and Dr. Oronhyatekha.

Mr. Finch said: A great battle for temperance has been going on in Canada, and the standard-bearer around whom that

great battle largely centres is with us to-day. Mr. F. S. Spence is the leader of the Canadian Temperance Movement. [Applause.]

Mr. Spence was introduced and said: I did not expect the honor of being called to this platform. The Canadian Prohibitionists are remarkable for taking all they can get, and the politicians say they have a wonderful knack of getting all they can take and always asking for more. I have great pleasure in extending to you fraternal greetings from a country territorially almost as large as your own, and three-fourths of which is to-day under a total prohibition law. [Applause.] You are celebrating the Centennial of your Temperance Reform. With us the struggle against the liquor-traffic commenced away back in the days when our country was a French colony. On one side were the Catholic bishops, on the other the military authorities. The bishops were fighting to keep the liquor-traffic out of our country. The bishops won. To-day the military men have come up to the stand-point of the bishops, and soldiers and priests are side by side upon the prohibition platform.

In our work we are following along precisely the same lines that you are. We are children of the same great parent. You ran away from home when young. We stayed. That is all the difference. Probably our conduct has not always been very filial. But the good old mother knows more about training children now than when your nation was a boy. Our idea of freedom is a condition in which every man will have the right to do what he chooses, as long as he chooses to do what is right. We got total prohibition in our unorganized territory. You can travel in our country a thousand leagues over arable land and not come across a single dram-shop. We asked our Parliament to give us a law of total prohibition, and they pledged themselves to do it as soon as we could show them that the people were in its favor, and they gave us a law of Local Option to see whether the people were in favor of prohibition. We have eighty-three local option settlements. So far as polled there is a clear majority of fifty thousand of our electors in its favor.

We do not have Republicans and Democrats; we have Grits and Tories. The Grits are white; the Tories are red. The Grits are honest; the Tories are tricky. Sometimes the Grits get tricky, and between the tricky Grits and the tricky Tories we have trouble in this way: Whenever we get a Tory government it appoints a board of Tory commissioners; whenever we get

a Grit government it appoints Grit commissioners, and sometimes that is in the interest of the whiskey-sellers or of the temperance men, just as it happens.

We had a Convention in the city of Toronto last week, and passed a resolution to form a union in every municipality, the members of which shall be pledged to support only candidates who are known to be prohibitionists. We have not organized any third party. [Applause.] We have simply organized the temperance men to elect prohibitionists. My paper is not prepared, but it will be in the hands of the Secretary in due time. We wish you a hearty God-speed in the noble work you are engaged in. When you have total prohibition as a part of your Constitution, you will find the Dominion of Canada probably a little way ahead of you. [Applause.]

Dr. Oronhyatekha, a stalwart, stout-built Indian, was called for. He said: Mr. Chairman, Ladies, and Gentlemen—I have sometimes heard that there must be some connection between Irishmen and Indians, and I gather that the Chairman, Mr. Campbell, must be an Irishman and the next thing to it, seeing he pronounced my name so well. My colleague has told you in part who I am. He has told you that he is a Grit, and that I am a Tory. He told you the truth, and you will no doubt agree with me when I state what is a fact, that in our country the Grits are small little men,—only about half the sized men that the Tories are.

I am an Indian, and of all the blessings I enjoy upon this earth, the fact that I am an Indian is the one I appreciate the most.

One of the gratifying features to me of the papers presented this afternoon was the fact that each representative tried to claim precedence for the organization he represented. I am glad to know that the white people of this country are preaching the standard of my people 200 years ago. I do not know that there will be any Indians left a hundred years hence, and therefore I am anxious that at this Centennial celebration it should go on record that you are simply following the teachings and example of my people. Among white races and among other nations, from time immemorial, intoxication has existed in some form or other, except among the Indian races. With the advent of white men upon our continent intemperance began to appear among our people. Crime increased among us as a matter of course, and this became so marked that in 1660 the women of the Six Nations (Five Nations then) petitioned

the Council of Chiefs to enact a prohibitory law forbidding the introduction of intoxicants among the people of the Six Nations. I heard to-day from this platform that the United States prohibits the sale of intoxicants to Indians now, and it was claimed that the body which had power to prohibit the sale of intoxicants to Indians had power to prohibit the sale to the white population. I am not a lawyer, but it seems to me to be good reasoning. Why then is it that Congress has never passed prohibitory laws for the benefit of the white people? Is it because the white people do not drink, or because crime does not follow the drinking usages among the white people? I do not think that can be the reason. The Hon. Senator, I think, gave the correct reason. He told us that when the Republican Convention was asked to adopt certain resolutions the committee thought the country was not ready for it. He thought the people would not support such action. He was probably correct. That is the governing motive of a government. Whenever you get ready for this prohibitory legislation the government will give it to you; and therefore I suppose it is because the Indians are ready, away up ahead of the white people, that the government has given them prohibitory legislation. [Applause.]

In our country the same thing is true. You can't sell intoxicants to Indians, and I want to say in regard to my colleague, that we are succeeding very well in civilizing the whites. [Applause.] I think upon the whole they are a little further advanced upon this question than you are, and I hope before many years we shall be able to get them up to our level. We have been giving them all the moral support we can, and now that we are enfranchised, we shall give them some other kind of support than moral support.

Just one word about the Third Party and the other parties. I am going to talk about my own country, and of course you can not be sensitive. We have had no third party. But at the great convention held a week or two ago, what was the complaint? That we had a good law, but the government not being in sympathy with that law, the law was not well administered. The remedy suggested was that if we could not get good candidates furnished to us by the existing parties, then we ought to come straight out and put our own candidates in the field. [Great applause and cheers.] I do not know whether that means third party or not, but that is what everybody does. We want the Grits and Tories both to know that if they

do not give us acceptable candidates, we will bring out our own. You are working on in the right lines, and I wish you all possible success.

General Wagner repeated his announcement concerning the evening meeting at the Academy of Music.

The Committee on Credentials reported 509 delegates present from twenty-two States, the District of Columbia, Ontario, and Nova Scotia.

Gen. Fisk : There are a great many people here we would have been glad to have heard from. I doubt whether any convention was ever assembled in this country that had so many men and women in it of pronounced views, who knew what they believed and could give a reason for the faith within them. I think I have never in my life seen so good-natured a crowd as you have been. We were glad you came. We were glad to welcome these friends from Canada. They are our people. The glorious flag that waves over them and the glorious flag that waves over us, we trust will never meet in the smoke and flame of conflict, but waving just a little beneath the flag of the Cross, shall carry civilization over the wide world. [Applause.]

> Thicker than water in one rill,
> Through centuries of story
> Our Saxon blood has flowed, and still
> We share with them the good and ill,
> The shadow and the glory.

Now, my friends, I want to thank you for your good nature, for your kindness to the Chair. There was an old Scotchman once who said that in all his knowledge of men, he had never found but two perfect men. One was himself, of course, and the other his clerk, Sandy ; but that there were times when he had serious doubts about Sandy.

Now we came here with our own perfect opinions, and it has not been at all astonishing to me that we had some doubts about those of somebody else. Now, we go away from here, each thinking he has been about right, each to profit by what he has learned from the others. And as we step over into the new century, let us go with faith in our cause, pushing on to the victory which shall come not many years hence. [Applause.] And as we go let us add to our faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience brotherly kindness, and to brotherly kindness charity, and the greatest of these is charity.

Now let us sing at the close of this service, so much of which has been given to church work :

"Blessed be the tie that binds
Our hearts in Christian love,
The fellowship of kindred minds
Is like to that above."

The Conference rose and sang this verse, the benediction was pronounced by Gen. Fisk, and the body stood adjourned.

HISTORICAL PAPERS.

THE INCEPTION OF THE TEMPERANCE REFORMATION.

BY DANIEL DORCHESTER, D.D.

THE Temperance Reformation had its inception in the midst of the culminating period of the great evil of intemperance.

Had this reform been undertaken six centuries ago, when the only alcoholics were malt liquors, wine, cider, and a little metheglin, the task would have been much easier. At that date, a species of spirit distilled from wine, since known as brandy, up to that time employed only by the alchemists as a solvent, passed into *materia medica*, under the name of *aqua vitæ*. Soon after, whiskey was manufactured, and later still, gin. About three centuries ago, brandy and whiskey passed into dietetic use as beverages in common life. Two hundred and forty years ago, the great evil was powerfully reinforced by the introduction of West India rum, and in 1700 New England rum was added to the black catalogue. Under these most potent of all intoxicants, the drinking habits of the Anglo-Saxon people took darker hues, and the debasement became deeper and more fatal. In this country, after the French and Indian wars, the use of distilled spirits became more common; and after the war of the Revolution, the soldiers, who had been plentifully supplied with these fiery beverages during the hardships of that severe struggle, carried out into all communities the diseased appetites they had formed. During the next forty years, intemperance in America attained its most frightful proportions. The period of seventy-five years, from 1750 to 1825, was the culminating period of intemperance in this country.

It was in the midst of this era that the temperance reformation had its origin. How much easier, six centuries ago, before the introduction of distilled spirits into medical practice, or only three hundred years ago, before the introduction of these most fiery and vitiating of all intoxicants into common life, to have undertaken the deliverance of the race from the curse of intemperance. But the virtue and intelligence of those times were not sufficient for such an undertaking, and the evil kept on growing and intensifying, until, in alarm and self-defence, men rose up against it. But so delirious and morally comatose, even then, was the average condition of society, that the task seemed well-nigh impossible, and the first efforts were feeble, indistinct, and vacillating. The evil was seen and felt, but the method of reform was not clear.

Let it not for a moment be supposed by any one, that in fixing upon the year 1785 as the date of the inception of the temperance reformation, we presume that there were no previous utterances of temperance sentiment; and that in designating Dr. Benjamin Rush as the instaurator of this reform, we would be understood as ignoring others who, in his day, and in the periods prior to his time, had spoken out boldly in favor of abstinence from the use of alcoholic drinks. Far from it. A succession, well-nigh uninterrupted, of abstainers from alcohol may be traced back through all the ages, to the Rechabites and the Nazarites of the Old Testament. Gen. Israel Putnam, of Brooklyn, Conn., in 1782, and Hon. John Adams, of Braintree, Mass., in 1761, had fulminated against the houses licensed to sell intoxicants. Benjamin Franklin, while a journeyman printer in London, had protested against the drinking customs of his fellow-printers. Locke and Milton both inculcated and illustrated the virtue of abstinence. Dr. Samuel Johnson, in early life a wine-bibber, under the stern necessities of personal experience, solved the problem of total abstinence *vs.* moderate drinking, and declared to his friend Boswell: "I can be abstinent, but not temperate." Dr. Young, in his "Night Thoughts," speaks of liquor-sellers as "*licensed butchers*" sent forth by Death,

> "To slay
> Their sheep (the silly sheep they fleeced before),
> And toss him twice ten thousand at a meal.
> . . . . O what a heap of slain
> Cry out for vengeance."

Cowper fitly caricatured and denounced the liquor-license system of his times in these lines:

> "The excise is fattened with the rich result
> Of all this riot; and ten thousand casks,
> Forever dribbling out their base contents,
> Touched by the Midas finger of the State,
> Bleed gold for ministers to sport away.
> Drink, and be mad then; 'tis your country bids;
> Gloriously drunk, obey the important call;
> Her cause demands the assistance of your throats:
> Ye all can swallow, and she asks no more!"

The Society of Friends has been noted, from its first foundation, in a very corrupt and dissolute age, for the inculcation, both by precept and example, of the strictest temperance. As early as 1744, Rev. John Wesley sharply enunciated the same views, and enjoined upon the members of his societies abstinence from all spirituous liquors, except in cases of extreme necessity. He also forbade the selling of them by his members, and declared that dram-sellers are "poisoners-general," who "drive men to hell like sheep." All through his life he reiterated his denunciations against spirituous liquors and their sale.

The foregoing are some of the typical examples of temperance utter-

ances prior to, and some of them contemporaneously with, Dr. Rush. They were sincere and incisive, but they were for the most part sporadic, and it is impossible to distinctly connect the great organized temperance movements of our times, link by link, back through their various stages, with any one or all these utterances or their authors. It has generally been the case that many bold, struggling, isolated efforts of individual minds have characterized the earlier stages of great reforms, until some single soul, towering above all the rest, drew the forces into a solid, advancing column, and led the way to victory. Dr. Benjamin Rush very largely answers this description, though death overtook him just as the movement became effectively and permanently organized.

Dr. Rush was a deeply religious man, of Presbyterian-Quaker origin, a physician, a statesman, and a patriot. Possessed of superior scientific attainments, of patient, philosophic research, of rare progressive spirit, and with the courage and convictions of a true reformer, he could not idly fold his arms in the presence of a great evil. Other men had inculcated and exemplified temperance, standing as lights in dark ages; but Dr. Rush resolutely undertook, by extensive efforts, long persevered in, amid the arduous duties of his profession, to withstand the great and desolating evil of intemperance, both through the press and by his personal influence. His antecedents indicate that he was a fit man for such a work. It is said that when a member of the Provincial Assembly of Pennsylvania, in 1774, he moved the first resolution in favor of our national independence, and that, on the 23d of June, 1776, while a member of the Continental Congress, he was appointed Chairman of the Committee on Independence. Such a spirit was not to be appalled in view of the magnitude or antiquity of the monstrous scourge of intemperance.

For his clear temperance convictions Dr. Rush was indebted to his Quaker origin and early training, to his frequent association with the abstemious Methodist itinerants often entertained at his home, and to his own observations in his extensive practice as a physician. It was related to me by Rev. Dr. Laban Clark, who received it from the lips of Asbury himself, that on one occasion Francis Asbury, subsequently Bishop Asbury, spending a night, as he often did, under Dr. Rush's hospitable roof, being ill, was recommended by Dr. Rush to take a dram of spirituous liquor medicinally, and that Asbury was so strict in his views, that, notwithstanding it was prescribed by an eminent physician, he declined to take it. Almost all of the early itinerants, under the rigid temperance regimen of the Wesleyans, had a decided aversion to the use of alcohol. Frequent intercourse with such men doubtless deepened and intensified Dr. Rush's temperance convictions, and prepared him for the leading part he was to act in the inception of this great reform.

In the year 1785, Dr. Rush published the first edition of his celebrated essay on "The Effects of Ardent Spirits on the Human Mind and Body." This essay, a small pamphlet, was a potential factor in the his-

tory of this reform. The next year it was republished in England in the *Gentlemen's Magazine*, and also in the *Gazette*, a Philadelphia newspaper, at the request of a gentleman who sent the editor a copy. It was also republished in 1789, in very many American papers. An edition was issued in 1794, in 1804, 1811, and many editions still later. It also appeared in several editions of Dr. Rush's works. The original was enlarged somewhat in the later years until it reached thirty-six closely-printed pages. It was read by tens of thousands of people, and was the great and only temperance document of that early period. It exerted a potent influence, as the testimony of one who confessedly stood at the head of the medical profession in his day.

Nor was the publication and republication of this essay the only thing which Dr. Rush did to initiate this reform. He actively exerted his influence in every possible way, devoting much time out of his laborious profession, like one deeply intent upon accomplishing an urgent, beneficent purpose. He made earnest and repeated efforts with the leading official ministers and ecclesiastical bodies of that day, to influence them to proper action, and we find him corresponding with "the elder Adams," of Massachusetts, and Rev. Dr. Belknap, of New Hampshire, on this subject. The following extract from an original autograph letter* from Dr. Rush to Dr. Belknap will show, in his own words, the depth of his interest in this subject, and also present some other interesting facts:

Mr. Hall, the printer, has neglected to republish the "Essay upon Spirits," probably from an opinion that it is less necessary than formerly. Much less rum will be used this year than last in the adjoining States of New Jersey, Delaware, and Maryland. From the influence of the Quakers and Methodists in checking this evil, I am disposed to believe that the business must be affected finally by religion alone. Human reason has been employed in vain, and the conduct of New England in Congress has furnished us with a melancholy proof that we have nothing to hope from the influence of *law* in making men wise and sober. Let these considerations lead us to address the heads and governing bodies of all the Churches in America upon the subject. I have borne a testimony (by particular desire) at a Methodist Conference against the use of ardent spirits, and I hope with effect. I have likewise written to the Roman Catholic Bishop of Maryland, to set an association on foot against them in his society. I have repeatedly insisted upon a public testimony being published against them by the Presbyterian Synod of this city, and have suggested to our good Bishop White the necessity of the Episcopal Church not standing neutral in this interesting business. Go thou, my friend, and in your circle of influence or acquaintance, "Do likewise."

In the "Life of Rev. Jesse Lee," who was a conspicuous actor in Methodist history at that time, and its first American historian, we find the following allusion to the visit of Dr. Rush to the Methodist Conference in 1788:

The celebrated Dr. Rush visited it, and delivered an earnest and animated address on the use of ardent spirits, taking the broad ground then so strongly occupied by the Conference, and since so signally taken and maintained by the temperance reformation. . . . . He insisted that allowable cases requiring their use were very few, and seldom oc-

* Dated July 13, 1789, in the possession of the New England Historical Society, Boston.

curring, and, when necessary, but very little ought, in any case, to be used; and he besought the Conference to use their influence to stop the use, as well as the abuse, of ardent spirits.

The neglect of "Mr. Hall, the printer," referred to in his letter to Dr. Belknap, was to publish his "Essay upon Spirits," in the first edition of his collected works, which were issued early in 1789.

In 1788, Dr. Rush published an "Address" to ministers of the Gospel on "Morals," in which he spoke emphatically upon "the mischievous effects of spirituous liquors," and called upon the clergy "to preach against, not the abuse of them, but their use altogether," except "in sickness," in which cases he said "they are better applied to the outside than to the inside of the body." In 1811, we find Dr. Rush addressing the General Assembly of the Presbyterian Church on the subject of temperance, and presenting them 1,000 copies of his essay.

But it is not to be supposed that Dr. Rush's views come up to our present standard, although he was much in advance of his age. His efforts were directed against *ardent* or *distilled* spirits exclusively, still allowing the use of wine and cider. Nevertheless, the tract was of no tame or doubtful character, but positive, decided, and ardent.

The following extract will show its spirit. He says:

Were it possible for me to speak with a voice so loud as to be heard from the river St. Croix to the remotest shores of the Mississippi, which bound the territory of the United States, I would say, "Friends and fellow-citizens! avoid the habitual use of those seducing liquors."

. . . . . .

Ministers of the Gospel of every denomination in the United States! aid me with all the weight and usefulness of your sacred office, to save our fellow-men from being destroyed by the great destroyer of their lives and souls.

. . . . . .

The loss of 4,000 American citizens by yellow fever, in a single year, awakened general sympathy and terror, and called forth all the strength and ingenuity of laws to prevent its recurrence. Why is not the same zeal manifested in protecting our citizens from the more general and consuming ravages of distilled spirits?

He deplores the possibility that

our country may be governed by men chosen by intemperate and corrupted voters. From such legislators the republic would soon be in danger.

To avert this evil, let good men of every class unite and besiege the General and State governments with petitions to limit the number of taverns—to impose heavy duties upon ardent spirits—to inflict a mark of disgrace or temporary abridgment of some civil right upon every man convicted of drunkenness; and finally to secure the property of habitual drunkards, for the benefit of their families, by placing it in the hands of trustees appointed for that purpose by a court of justice.

To aid the operation of these laws would it not be extremely useful for the rulers of the different denominations of Christian Churches to unite, and render the sale and consumption of ardent spirits a subject of ecclesiastical jurisdiction? The Methodists and Society of Friends have, for some time past, viewed them as contraband articles to the pure laws of the Gospel, and have borne many public and private testimonies against making them the objects of commerce. Their success in this benevolent enterprise affords ample encouragement for all other religious societies to follow their example.

This essay also contained the following:

MORAL AND PHYSICAL THERMOMETER OF INTEMPERANCE.

Scale from Zero, showing the progress downward.

	DRINKS.	VICES.	DISEASES.	PUNISHMENTS.
10	Punch.	Idleness, Gaming.	Sickness.	Debt.
20	Toddy and Egg Rum.	Peevishness.	Tremors of the hands in morning, puking.	Jail.
30	Grog, Brandy and Water.	Quarreling, Fighting.	Bloatedness.	Black eyes, and rags.
40	Flip and Shrub.	Horse-racing.	Inflamed eyes, red nose and face.	Hospital or poor-house.
50	Bitters infused in Spirits and Cordials.	Lying and Swearing.	Sore and swelled legs, jaundice.	Bridewell.
60	Drams of Gin, Brandy, and Rum in the morning.	Stealing and Swindling.	Pains in the hands, burning in the hands and feet.	State-prison.
70	The same, morning and evening.	Perjury.	Dropsy, epilepsy, melancholy, palsy, apoplexy.	State-prison for life.
	The same, during day and night.	Burglary, Murder.	Madness and Despair.	Gallows.

It should not be omitted that Dr. Rush's essay was enlarged somewhat in the successive editions published between 1785 and 1811, under his personal supervision.

Such was the first seed-sowing in the great temperance enterprise. Much of it fell into good ground, and, nurtured by Christian influence, sprung up and produced an abundant harvest of good. We have observed its growth—the germ, the blade, the ear, and the now ripening corn in the ear.

The relation of Dr. Rush toward the later laborers in this department of benevolent effort was similar to that sustained by John Wickliffe to Luther, Flavel, and Zwingle in the Reformation of the sixteenth century. His efforts were well adapted to influence the more intelligent minds of every community; and, during the twenty-five years following the first publication of his tract in the leading papers of America, there were manifested, in localities widely separated, developments of a temperance sentiment more or less vague, indefinite, and imperfect, it is

true, but looking toward organization for systematic and combined action against the prevalent evil of intemperance.

Wherein does it appear that the labors of Dr. Rush are connected with the permanent organization of the Temperance Reformation which has reached our day? Let us see.

In the list of noble men who have labored in the cause of temperance, none deservedly stand more prominent than Rev. Dr. Lyman Beecher. We find him in his first parish at East Hampton, L. I., preaching powerfully against intemperance, awakened to this action, he tells us, by the two-fold influence of his own observations and the reading of Dr. Rush's celebrated essay. Acting from the same convictions, he powerfully stirred the General Association of Congregational Churches in Connecticut in 1812, and in 1813, and preached six masterly sermons on intemperance in 1825 which went echoing round the world in the English, German, French, Danish, Hottentot, and other languages. These sermons, he says, were "blocked out" at East Hampton, L. I., after reading Dr. Rush's essay. During Dr. Beecher's active life his influence on the platform, and in counsel and organization, was second to none of his contemporaries in this reform.

In the same year of Dr. Beecher's first movement, 1808, the first temperance society in America was organized in Saratoga Co., N. Y., followed by another society the next year in the same county. These were quite elaborately organized societies. The prime mover was Dr. Billy J. Clark, a young and intrepid physician, who had been greatly stirred by reading Dr. Rush's essay, and concerted with his pastor, Rev. Lebbeus Armstrong and Esek Cavan, Esq., a lawyer, enlisting them in the work. When the society had been organized, they elected Dr. Benjamin Rush an honorary member, as an expression of their indebtedness to him for their first awakening to this work. Another society was organized at Greenfield, Saratoga Co., in 1809, which has maintained a permanent existence to this time.

The good seed sowed by Dr. Rush began to spring up in other minds. In 1810 Rev. Heman Humphrey, D.D., then pastor of a church in Fairfield, Ct., preached a series of six sermons on intemperance—the first series ever preached on this subject—and the first-fruits of his long life of temperance agitation. In the same year, Jeremiah Evarts, Esq., father of Hon. Wm. M. Evarts, began to call public attention to the evil of intemperance in the *Panoplist*, of which he was editor. He wrote numerous articles, and was one of the organizers of the Massachusetts Temperance Society in 1813, and the American National Temperance Society in 1826, both of which, only slightly changed in form, exist to this day.

But the most important act of Dr. Rush, connecting him more directly than any other single event of his life with the organized temperance movements of our times, was his visit to the session of the General Assembly of the Presbyterian Church in May, 1811, his earnest address before that body, and his presentation of a whole edition of 1,000 copies of

his essay. This step led to the appointment of an influential committee by the Assembly, authorized to confer with other bodies upon this subject. This committee, the following month, visited the General Associations of the Congregational Churches of Connecticut and Massachusetts, and presented the subject of reform to those bodies, resulting in the appointment of committees in each, and the organization of a Society for the Reformation of Morals in Connecticut, in October, 1812, and the Massachusetts Society for the Suppression of Intemperance, in February, 1813. The latter became a permanent society, surviving to the present day, an incorporated body with trust funds, Hon. Jacob Sleeper, of Boston, President, and Rev. J. W. Chickering, D.D., its Corresponding Secretary. From 1813 to 1825, this society had numerous auxiliaries in Massachusetts and in the then Province of Maine. Dr. Rush is thus connected directly with a temperance society that reaches down to our times.

The next item in our statement connects Dr. Rush with the broad national movements for temperance reform which have permeated the entire United States for the last sixty years. In February, 1826, THE AMERICAN SOCIETY FOR THE PROMOTION OF TEMPERANCE was organized in Boston, a national body, with Hon. Marcus Morton, President. By whom was this society formed? By gentlemen who had been active workers in the Massachusetts society, organized thirteen years before, viz.: Rev. Justin Edwards, D.D., Rev. Leonard Woods, D.D., Jeremiah Evarts, Esq., S. V. S. Wilder, Esq., Hon. George Odiorne. In a few years this national society had its State, county, and town auxiliaries in almost all the States of the Union. From 1826 to 1840 was a period of wonderful temperance progress, out of which sprung the Washingtonian movement in 1840, the secret temperance orders from 1842 onward, the Cold-Water Armies and Bands of Hope, the Father Mathew Societies, and, in later years, the W. C. T. U., the Reform Clubs, the Roman Catholic Total Abstinence Unions, the Episcopal Church Temperance Society, the Law and Order Leagues, the National League (non-partisan and non-sectarian), etc., etc, etc., all of which, as we have seen, are connected, link by link, back to Dr. Benjamin Rush, as the Prophet and Instaurator of the movement, and not distinctly connected with any others, either of his times or of previous generations. Of Dr. Rush's essay, 172,000 copies were issued by the American Tract Society prior to 1850, besides a large number of copies printed by other parties.

It must be allowed that very little improvement was made until after the organization of the National Society in 1826, on account of which many have dated the inception of the Temperance Reformation in that year; and it is difficult for them to see why we should place the date forty years earlier. Such persons should remember that the materials out of which the movers in 1826 organized, the ideas, the impulse, and the experience which guided them, had been developed under the tutelage, the investigations, and the struggles of the preceding period. The movement of 1826 was an advance, with the advantages gained in the

preceding stage. But for the developments of the period prior to 1826, we can not conceive that the progress after 1826 could have been what it was.

Consider the circumstances of the period :

1. The popular view of alcoholic liquors was that they were beneficial to health, intellectual power, and social happiness; that men could not enjoy good health without them ; that men who did not drink rum and cider were not worth much to work, and could not endure the extremes of the weather. An old man who came through those times and reached his ninetieth year, was accustomed to say that "a kind Providence and good New England rum had spared his life so long." A keg of rum to raise a barn, a barrel of rum to raise a meeting-house, a good variety of liquors for an ordination, for singers and bearers at funerals, liquors for all entertainments, treating of neighbors calling, etc., etc., etc. I can not adequately describe the drinking customs in my brief limits. Liquors were everywhere and on all occasions, however sacred or solemn. They were thoroughly domesticated, and they occupied a large place in *materia medica*.

2. Even the reformers in this inceptive period had no conception of total abstinence from all alcoholic liquors. The first advocacy of temperance and the obligations administered by the earliest temperance societies did not go beyond the moderate use of distilled liquors, putting no restrictions whatever on fermented liquors. This was the case down to 1826. After the organization of one of those early societies, in a tavern, the officers, before leaving, treated at the bar. The President poured out a glass nearly full of strong liquor, and as he raised it to his lips, said to his associates, "Now, brethren, let us show to the world that we can drink in moderation." Members of those societies who became drunk were fined twenty-five or fifty cents, and in one society a by-law required members who became drunk to treat all the other members.

All this sounds strange to us now. But we should not forget that the reformers in this inceptive period were pioneers in new and untraversed regions, without the benefit of experience and the demonstrations which science has since made upon the nature of alcohol. Everything was crude and imperfect. "First the blade, then the ear, then the full corn in the ear" is the inevitable progress in nature, and also in reforms. The measures then in use were the only ones that could have been expected, and certainly no other would have been adopted at the beginning of such a work. Dr. Lyman Beecher, one of the most progressive and resolute champions of the reform, who never faltered or withdrew from the ranks, and whose utterances on this point will be suspected and criticised by no one, said: "When we first engaged in the Temperance Reform, we acted according to all the light we had. We took the only ground we could at that time, without having all our efforts cover us with shame. We attacked first what we met first, and that was the van of the enemy's power."

3. It was right in the middle of the culminating period of intemper-

ance that Dr. Rush first published his essay, and put forth his first efforts. It was just as the great tidal wave of intemperance was coming in, and no human power could turn it back, until it had reached its highest point.

4. Consider, too, that the evil of intemperance had just received a fresh impulse in the war of the Revolution, which closed only two years before Dr. Rush put forth his essay. Distilled liquors had been freely furnished to the soldiers by vote of the Continental Congress, under the fatal delusion that it was necessary in the hardships and dangers to which soldiers were exposed in that severe struggle. On being discharged, the soldiers carried out into the whole country the appetites they had formed for these fiery liquors. It was just at this time, when a fearful swell was upon the tide, that the first effort for reform was made. The progress must necessarily be slow, if, indeed, any visible progress could be made, which was the case during the forty years of dubious struggle which followed. But the seed was scattered, though it slumbered long in the soil, waiting for more active and genial influences to cause it to germinate and grow.

5. Furthermore, the inception of this reform was in the lowest period morally and religiously ever known in the history of the American people. This period extended from the war of the Revolution until the close of the war of 1812–1815. All *post-bellum* periods are bad, but this was more than a *post-bellum* period. The nation was unsettled, agitated by hostile parties and bitter animosities, threatened with internal dissolution and foreign complications. French infidelity, bold, defiant, rampant, stalked through the land paralyzing religious efforts. Morals were gross and revolting. The most reckless notions of personal and popular liberty, the offspring of the French Revolution, sifted everywhere among the people, made them revolt against anything that looked towards the curtailment of appetite or the restriction of habits.

The new spirit enkindled by the great revival of 1800 to 1803 worked slowly during the ten or twelve dark and stormy years that followed. After 1815 a religious quickening was more perceptible, and after 1825 it worked with increased power, making it possible to achieve reforms which were before impossible on any considerable scale. Thenceforth the temperance reformation, revivals of religion, and other reforms, supplemented each other, as mutual factors and beneficiaries, a demonstration of the truth which discerning minds have often read between the lines of history, that reforms sometimes wait for each other, because dependent upon each other, or upon some deeper and more potential force than merely the feeble agencies visible to our dim, contracted vision.

It is a fitting thought, as we close, that the Old World developed the evil of intemperance, but the New World originated the movement for its removal. Unlike the order of Nature, the Star of Temperance arose in the West, and sent its inspiring rays of hope and cheer towards the East. Let us lift it higher, until it shall chase away the lurid darkness of the whole world.

TOTAL ABSTINENCE DURING THE CENTURY.

BY H. K. CARROLL, LL.D.

THE century has done much for total abstinence, and total abstinence has done much for the century. The temperance reform would have small results to show for its century of history if total abstinence had not been its foundation principle for nearly fifty years. Other principles have been fully and fairly tried and found to come short, and we know, as the result of the experience of the past hundred years, that total abstinence, and total abstinence alone, can offer any hope of success. It is a radical remedy and it never fails. It is the glory of the past century to have tested and adopted it, and it is with joy and hope that we pass it on to the future.

We call this the Centennial year of the temperance reform in the United States. It is hardly the Jubilee of total abstinence. It is true that there were total abstainers a hundred years ago, but the principle was not inculcated even as an alternative until many years after Dr. Rush appeared as a reformer. It required half a century to demonstrate the inadequacy of moderation and of a partial pledge, and to place the reform on the immovable and enduring basis of total abstinence. This result was achieved by a gradual process. The plan at first was to discourage the too free use of ardent spirits; then to abolish the practice of offering them to employés; then to require entire abstinence from the use of this class of liquors, and encourage the moderate use of wine, beer, and cider; next, to banish the social glass; and finally, to establish total abstinence from all that can intoxicate.

The moderate drinker was really the model temperance man of the early reformers. He might drink any kind of liquor, if he would but stop short of drunkenness. For the drunkard moderation or change of liquor was recommended; for the moderate drinker avoidance of excess; and for the young light and infrequent drinks. Confirmed drunkards were generally regarded as irreclaimable until the Washingtonian movement proved that there was hope in total abstinence, even for the worst cases. Dr. Rush the pioneer reformer,* in his famous essay written a hundred years ago,

* It is stated by Dr. Wm. P. Breed, that there is in the possession of the Pennsylvania Historical Society, a copy of a pamphlet entitled "The Mighty Destroyer Displayed, in some account of the Dreadful Havoc made by the Mistaken Use, as well as the Abuse, of Distilled Spirituous Liquors." It was written by Anthony Benezet, a Friend, and published in 1774, eleven years before Dr. Rush's essay appeared. He advised against the common use of any drink "which is liable to steal away a man's senses and render him foolish, irascible, uncontrollable, and dangerous."

said that a number of drunkards had lately been cured of the desire for ardent spirits by the divine efficacy of Christianity, which is a sovereign remedy for all evil; but he also asserted that a "sudden sense of shame" and "blisters to the ankles" sometimes effected a cure. He advised drunkards to abstain "suddenly and entirely" from the use of ardent spirits; but to obviate the debility which would follow, they might for a while take laudanum or "bitters," and a "larger quantity of beer or wine than is consistent with the strict rules of temperate living."

This was advanced doctrine for that day of universal drinking when it could be said that ministers and deacons were often the worse for drink; when ordinations, weddings, and other celebrations ended in conviviality; when towns voted "a barrel of rum to raise the meeting-house"; when courts and juries could not sit without a plentiful supply of liquor; when no man was deemed respectable or hospitable who did not offer it to his guests; when laboring men could not be hired without a stipulation to furnish them with grog; and when it could be written of a Puritan population that—

> "Their only wish and only prayer
> For the present world and the world to come
> Was a string of eels and a jug of rum."

If the stern morals of New England were thus seduced by this custom and most of the churches were entangled with it, to whom was a reformer to appeal for aid and sympathy if he urged a too radical programme? We can hardly believe, in our day, the testimony which eminent divines bore of the drinking habits of their brethren in those days. Dr. Leonard Woods could count at one time among his acquaintances forty ministers who were either drunkards or immoderate drinkers; and at an ordination which he attended in 1814 two aged ministers were literally drunk and a third was indecently excited. Dr. Lyman Beecher says the ministers of the body to which he belonged always took something to drink when consociation met, and though they did not get drunk, there was at times a "considerable amount of exhilaration." He attended several ordinations at which the sideboard was covered with spirituous liquors. At about the same time some one made a list of 123 intemperate deacons in Massachusetts. When the late Dr. Leonard Bacon was installed in 1825, in the First Congregational church of New Haven, the society furnished free drinks to all who were minded to order them at the hotel bar. Even the Church of Wesley, who had make a rule forbidding his followers to buy or sell or drink distilled liquors, and who had called liquor-dealers "poisoners-general," was not able to keep itself free from the universal sin. But the Churches were quick to respond to the appeals for reform, and early began to rescue their ministers and members from the slavery of their appetites. And yet as late as 1830 it was still so much an open question whether church-members should be allowed to use or traffic in distilled liquors, that a prize of $250 was offered for the best essay on the subject, and Professor Moses Stuart, of Andover Theological Seminary, won it, taking strong ground,

and venturing to predict that the "time is coming when those who use intoxicating liquors or traffic in them will not be able to lift up their heads in a Christian church which has any claim to elevation and purity of character." The Rev. Dr. Ide, of Medway, Mass., adopted the principle of abstinence from ardent spirits at an early day and preached it, and was ridiculed as "crooked," "ignorant of the ways of the world," and "lacking in judgment." One Sunday morning he found a barrel of rum on the church steps, an intimation that his parishioners thought that rum and religion should go together, but it was not many years before the demon was cast out of that congregation entirely. In 1822 Dr. Justin Edwards advanced the idea that entire abstinence from distilled spirits was the only means of preventing sober men from becoming drunkards, and it was received as a "strange doctrine." But among the Churches none raised a stronger or earlier protest against the making, selling, and use of ardent spirits than a denomination which is known as the Brethren, or Tunkers. The annual meeting of the Tunkers held in 1778 required brethren of the Brotherhood to put away distilleries from among them. Five years later it was resolved that those who refused to comply after the third admonition and would not "put away the loathsome idol," should be shut out from church communion and from the kiss. In 1804 it was unanimously decided that no member of the church should be permitted to sell ardent spirits or wine.

From the General Conference of the Methodist Episcopal Church in 1832, there went out to the country a deliverance on the manufacture, sale, and use of ardent spirits, which gave great courage to the friends of temperance, and the Report of the American Temperance Society for 1833, published the prediction that when the next General Conference should meet in 1836, the "entire Methodist Connection throughout the United States" would be "free from makers and venders of spirituous liquors." The Presbyterian General Assembly, which had spoken early in the century, and had taken part in the organization of the Massachusetts Society, declared in 1832 that a great work was still to be effected in the Church. "The accursed thing must be removed from the camp of the Lord. While professing Christians continue to exhibit the baleful example of tasting the drunkard's poison, or by a sacrilegious traffic to make it their employment to degrade and destroy their fellow-men, those that love the Lord must not keep silence, but must lift up their warning voice, and use all lawful efforts to remove this withering reproach from the house of God." Congregational Associations were not less outspoken, advising churches not to admit to membership persons continuing to "make, buy, sell, or use ardent spirits as an article of drink or luxury," and not a few churches in New England and elsewhere had taken this ground in the first thirty years of this century. The Reformation was welcomed and fostered by the Church as a great moral movement, involving not only the interests of society and the State, and of the physical and intellectual man, but also of the spiritual nature. "Never," says the fifth Report of the American Temperance Society, "was an idea farther from the truth, than that which

represents the Temperance Reformation as only a secular concern, affecting principally the body, or confined in its influence to this world, or to time. Its principal influence, and that which in importance eclipses and swallows up every other, is upon the soul, and for eternity." It was to the Church that the first appeal was made, and it was the Church which gave direction and moral tone to the cause. The American Temperance Union, in its Report for 1838, cheerfully acknowledged that the temperance reformation was the "fruit of the Gospel," and added this warm tribute:

> It is not enough to say that churches and ministers have in general been favorable to it. It has had their confidence and prayers and filled their hearts with joy; and when invited, ecclesiastical bodies have, with few exceptions, readily expressed their entire approbation. No evangelical denomination, it is believed, will now admit a man to communion who persists in running a distillery or selling strong drink, or using it habitually as a beverage for refreshment. But while ministers have warned, admonished, and entreated with tears, the discipline of existing members for any of these things has not been extensive.

It was the influence of the Church, chiefly, which led to the condemnation of the traffic in ardent spirits as immoral, and it was the Church that welcomed and emphasized the principle of total abstinence, although some of the most earnest defenders of the right to drink wine were professors of religion, and believed that in opposing the condemnation of wine they were defending the Christian faith and the character of Christ.

The first associated effort for reform was weak indeed, but it was a beginning, and we need not despise the infancy of our stout-hearted, strong-limbed Hercules, whose club is dealing such terrific blows upon the many-headed Hydra. The first temperance association was formed by farmers in Litchfield, Conn., to discourage the use of ardent spirits particularly among laborers. There were a few individual movements, such as that of Mr. Pendleton, of Virginia, who induced many to pledge themselves not to use ardent spirits, wine, or cider; but the epoch of organization began in 1808, when the Union Temperance Society of Moreau, N. Y., was formed, upon the basis of abstinence from distilled spirits and wine, except at public dinners. It was founded on a "conviction," as stated in an address at the first quarterly meeting, "of the unhappy consequences resulting to society from the prevalent, and in many instances the intemperate, use of spirituous liquors." It was an earnest effort to lessen the evil of intemperance, and the position taken was in advance of that of the Massachusetts Temperance Society, organized in 1813, which was to "discountenance and suppress the *too free use* of ardent spirits." In our day this would be simply a burlesque on the cause; but other societies occupied a similar position at that time. The formation of the Moreau Society attracted wide attention. Some regarded it as a proposal to deprive men "of the liberties peculiar to appetite and as an infringement of the natural rights of man," while others ridiculed it. One Maine Society pledged its members to be "sparing and cautious in the use of spirituous liquors at home; in social visits to decline them as far as possible, and to avoid them totally in retailing stores." Another society in the same State bound those of its members

who got drunk to "treat all round." The point at which sobriety becomes drunkenness was not definitely fixed, however, as it had been by an ancient order of temperance in Germany, which allowed none of its members to exceed fourteen glasses daily. The second temperance society in point of time was organized in Greenfield, Saratoga County, N. Y., in 1809, on the basis of abstinence from distilled spirits. This society is now the oldest in the United States, having maintained an uninterrupted organization for seventy-six years. It was organized April 1, 1809, in the Congregational church of Greenfield, and consisted originally of seven members. The Rev. Elias Gilbert, presumably the Congregational pastor, was the first President. It required, according to its present Secretary, Mr. Cronkhite, entire abstinence from ardent spirits.

The results obtained from the moderation method were so meagre and unsatisfactory that such earnest temperance apostles as Drs. Leonard Woods and Justin Edwards were constrained to devise some other plan, and accordingly the American Society for the Promotion of Temperance was organized in 1826. They had, they claimed, a new idea. Hard drinkers could not be reclaimed on the moderation theory, but if all temperate people could be induced to continue temperate by adopting the pledge of entire abstinence from ardent spirits, topers would, in time, become an extinct race, and intemperance would thus be at an end. Men who had been working ten or fifteen years on the moderation plan and had become well-nigh discouraged, hailed the new idea as a new hope, and it rapidly gained ground. The Massachusetts Society approved it in its Annual Report in 1827, and incorporated it in its new Constitution, adopted six or seven years later. The preamble to this document acknowledged that a great change had taken place in public opinion since the organization of the society "when the precise duties of the promoters of temperance could not be defined by any previous experience," and ascribed this change chiefly to the fact that temperance societies had been "inculcating the principle of entire abstinence." The societies organized in this period made entire abstinence from distilled liquors the chief plank in their platform. The Congressional temperance meeting of 1832, out of which grew the Congressional Temperance Society, passed resolutions declaring that "total abstinence from the use of ardent spirits is the only security to individuals against their ruinous consequences, and gives the only sure pledge of the ultimate success of the cause of temperance." It was the common belief of the masses that ardent spirits, used in moderation, were beneficial and were necessary, especially to the laboring man, and in the preservation of health. But earnest temperance men agreed to renounce them entirely because they found it impossible to suppress intemperance by any milder measure. They still allowed the use of wine, beer, and cider, and even recommended them as a substitute for ardent spirits. Dr. Marsh tells us that the early reformers built a brewery in Boston to aid in driving intoxicants out of the market. Wine was freely used at the annual meetings of the Massachusetts Society, and so earnest a reformer as Gerrit Smith expressed the opinion, in 1830, that "it would be a useful temperance measure to substitute wine for ardent spirits."

The step from "entire abstinence from ardent spirits" to "total abstinence from all that can intoxicate" was quickly taken. The date of the organization of the American Society was 1826. Just ten years later a National Convention declared for total abstinence, both from distilled and fermented liquors. Meantime a serious inquiry was made into the nature of fermented liquors, and it was shown that they, as well as distilled liquors, were alcoholic, differing only from rum and whiskey in the percentage of the intoxicating essence they contained. It was also proved that drunkenness had prevailed in wine countries for centuries. The facts of experience brought the question home to every earnest reformer. It was seen that the pledge was not broad enough. It might be strictly observed, and not prevent drunkenness. Men could abstain entirely from distilled, and yet become intoxicated on fermented liquors. Further, it had been demonstrated, says the report of the American Temperance Union of 1838, that the "yeomanry of the country would not give up their rum and whiskey while temperance men in the higher ranks drank wine," and that "the mass of young men in the higher walks of life—in colleges, in counting-houses, in the learned professions—who became drunkards, became so on wine and not on distilled spirits." Upon the practical ground, therefore, of necessity, and on the principle that "each class of the community must sacrifice its own intoxicating beverage" for the general good, reformers began to adopt and advocate total abstinence from all intoxicating liquors, including wine and cider. When and where and by what society this banner was first raised our temperance histories have not decided conclusively. There is no dispute as to the date when the American Temperance Union dropped the old pledge for the new. It was done by the Second National Temperance Convention at Saratoga in 1836. The New York State Convention had taken similar action early in 1834, and the Pennsylvania State Society had, in its report of 1831, spoken clearly of the danger of the habitual use of wine and beer and cider as well as ardent spirits; but there were many local societies, and some of these were known to have adopted total abstinence in advance of the American Temperance Union. Dr. Lees' "Text-Book of Temperance," Reid's "Temperance Cyclopædia," Dr. Dorchester's "Liquor Problem," and several other authorities say that total abstinence was first adopted in England and afterward in the United States, and they name Preston as the place and 1832 as the date when the first total abstinence or Teetotal Society came into existence; and all temperance writers, all the cyclopædias, reference books, and dictionaries agree in ascribing the origin of the word "Teetotal" to the Preston Society, which celebrated its semi-centennial in 1882. The story is that at a meeting of the society in September, 1833, the total abstinence pledge having been drawn up in August, 1832, "Dickey" Turner, a stammering farmer, in referring to the old pledge, said: "I'll have nowt to do wi' this botheration moderation pledge. I'll be right down Tee-Tee-total forever." Thereafter, we are told, the pledge was called the Teetotal pledge. There is no dispute as to these facts: First, a total abstinence pledge was drawn up, signed, and adopted in 1832 in Preston, England; second, the word Teetotal was applied to this pledge

in 1833. But evidence is now at hand showing that there was a society with a total abstinence pledge in this country as early as 1826, and that the word "Teetotal" was used in that society as early as 1827.

In 1818 a temperance society was organized in Hector, N. Y., and it is a curious fact of history that the preliminary meeting was held in a bar-room, several deacons and elders being in the company. It is stated that the innkeeper himself desired to unite with the society, and was permitted to do so, provided he would agree to sell only to travellers. In September, 1826, the Rev. Joel Jewell was asked to join it, and did so on condition that wine be included in the pledge. The society decided to have two pledges—one on the total abstinence principle, and the other on the old plan of abstinence from distilled spirits. In January, 1827, Mr. Jewell was elected secretary and proceeded to mark the roll of members, prefixing the letters O. P. to the names of those who adhered to the old pledge, and a big T. to the names of those who had resolved to abstain totally from intoxicating beverages—thus:

O P.	Caleb Smith.
T.	Joseph Jewell.
T.	Augustus Ely.
O. P.	Charles Evarts.

"This course," says Mr. Jewell in a letter to me dated Troy, Penn., September 19, 1885, "I followed about two years, running as secretary both societies [pledges?] until we all stood on the platform of Teetotalism. By constantly explaining," he adds, "that T was for Total, we were directly called T-totalers, and this was the origin of the word five years before it was coined in England." This is the testimony of a living witness. Mr. Jewell, though eighty-three years of age, is still active in the Presbyterian ministry, and has, says his co-presbyter, the Rev. G. P. Sewall, "a remarkable memory of dates and incidents, especially in his most active struggle in the temperance cause." But there is corroborative testimony. The Hector Society celebrated, in 1868, the fiftieth anniversary of its organization, and Mr. Jewell by appointment delivered a historical discourse, which was published the same year, together with the minutes of the meeting, under the direction of a committee of five appointed by the president of the society at the order of the meeting. These minutes state that two of the surviving original members were present. The statements of the discourse, therefore, have the support of the official approval of the society, and of the sanction of two of the original members, who would doubtless have corrected Mr. Jewell if he had made any serious mistakes. It is proper, however, to say that the discourse is not so definite as to the date when the teetotal feature was introduced as are the letters which Mr. Jewell has written to me and also to others. In a note under the date of September 18, 1885, he says: "I was not very particular in my discourse as to the time when I introduced T-total, for all knew I adopted the principle in 1826, and carried it out in 1827." The question as to the date of the earliest total abstinence

society had not then (1868) been presented to him. But in 1882, the year in which the jubilee of the Preston (England) Society was celebrated, the Rev. Dawson Burns, Secretary of the London Temperance Union, wrote a letter to Mr. J. N. Stearns, asking whether there were any proof that the word "Teetotal" was used in America before the time of "Dickey" Turner. This letter was referred to Mr. Jewell, and his later statements have therefore been definite as to date. His recollections are confirmed by the testimony of two men who were both living in or near Hector in the period under question. The Rev. Wm. G. Smith, a Presbyterian minister, who is still living, was a member of the society as early, at least, as 1829. In a letter to Mr. Jewell, dated Laingsburg, Mich., January 23, 1883, he writes:

In 1826 wine was included in the list of prohibited intoxicants by our society, thus laying a foundation for the use of that word [teetotal], and for a distinction of old and new pledge. At the annual meeting [1827] the prime mover in this alteration of the pledge [Mr. Jewell] was elected secretary; and immediately set to work making out his roll of members anew [this roll was destroyed by fire years ago, Mr. Jewell informs me], attaching to each [name] the letters O. P. or T., according as each one preferred the old or total abstinence pledge.

The other witness is the Hon. Hermon Camp, of Trumansburg, which is about ten miles from Hector. In a letter to Mr. Jewell, written February 15, 1878, Mr. Camp says:

I am glad you still cling to the old temperance principles and reform of 1826. You are probably right about the way and time the phrase Teetotal had its origin, although I can not say that I witnessed what you did. When we [in Trumansburg, I presume] began to advance from our old pledge I was secretary, and we used the letters "T. A." for total abstinence from all liquors that can intoxicate.

It appears from Mr. Jewell's discourse that he organized, with the help of the Rev. Wm. G. Smith and others, a young people's temperance society for both sexes, August 22, 1829, on the basis of the following pledge:

We whose names are hereunto annexed, believing that the use of intoxicating liquor as a beverage is needless and hurtful to the social, civil, and religious interests of men, do therefore agree that we will not use it ourselves, or provide it for the entertainment of others; and in all suitable ways we will discountenance its use in the community.

Mr. Jewell also states that the following verses, quoted in his discourse, were written by himself in the fall of 1831 for his Sunday-school:

A pledge we make, no wine to take,
No brandy red, to turn the head,
No whiskey hot, that makes the sot,
Nor fiery rum, that ruins home.

Nor will we sin by drinking gin;
Away we fling the punch and sling,
Hard cider, too, will never do,
Nor brewer's beer, our hearts to cheer.

To quench our thirst, we always bring
Cold water, from the well or spring;
So here we pledge perpetual hate
To all that can intoxicate.

The evidence seems to me conclusive, on at least two points: 1st. That the word Teetotal was first used at Hector, about five years before it was used in Preston, England. 2d. That Mr. Jewell organized the first total abstinence society of which we have record in the Temperance movement. Whatever credit, therefore, is due to the coining of the expressive but barbarous word "teetotal," belongs to the Rev. Joel Jewell, and in the interests of truth, the cyclopædias, dictionaries, and temperance histories, which ascribe its origin to "Dickey" Turner, will have to be revised. It may be, however, that it was from Preston and not Hector that it found its way into general use. The honor, then, of having the first organized society on the total abstinence basis is due to the United States and not to England, to the Hector Society and not to the Preston, and Mr. Jewell might well rejoice to have been the pioneer in a movement of such mighty and far-reaching results.

It is probable that other local societies became total abstinence societies soon after the Hector Society took the advanced ground. Indeed, Mr. Jewell states that a society was organized at the close of 1827 on this principle in Ludlowville, and another in Lansing in the following year. Both places were in the neighborhood of Hector. The earliest among the State societies to recommend total abstinence was the Pennsylvania society. In its report for 1831, to which reference has already been made, it says:

> In discouraging the habitual use of fermented liquors, they act, it is believed, in accordance with the principles of genuine philanthropy, not less than of sound political economy. . . . . Fermented liquors of all kinds have had their full share in the work of destruction and debasement. Much of what has been said of wine will apply to other fermented liquors, such as barley-wine, or beer, and apple-wine, or cider. All of them contain alcohol; all are capable of causing drunkenness and a great variety of diseases.

Two years later the Mississippi State Society took action, at its annual convention, recommending the local societies connected with it, which had not "already prohibited," in their constitutions, vinous as well as ardent spirits, to take into consideration the "expediency of a reorganization, and the adoption of a pledge which excludes the use of both vinous and ardent spirits." The convention also advised that in the formation of new societies this pledge of total abstinence be adopted. This was the same year the first National Temperance Convention was held, and three years before the second National Convention adopted total abstinence; and it shows that some of the local societies in that State had already taken advanced ground. There were State societies in twenty-one States in 1832, and the list of auxiliaries numbered, it was estimated, about 3,000, nearly a third of which were in the State of New York. The temperance sentiment had become very strong in New York, and the total abstinence idea was received with favor, especially in the rural districts. The State Society was formed in 1829, and it is known that the Hon. E. C. Delavan, the Hon. Benjamin Joy, and other prominent members of it were at that time, or soon after, personal adherents of the cause of total abstinence. But it was not until 1833 that an attempt was made to commit the State Society

to it in any form. The Convention of 1833 was held in Utica in the month of November, and a resolution was introduced as follows:

Resolved, That those persons who abstain from intoxicating liquor of every kind present a consistent and efficacious example, which this Convention would warmly commend to the imitation of every friend of temperance.

This very mild commendation of the principle of total abstinence was received with so little favor that it was withdrawn. In January, 1834, the Hon. E. C. Delavan, chairman of the Executive Committee of the State Society, addressed a public letter to the members of the November Convention, asking the views of each on the subject of the resolution. The replies, a few of which are to be found in the February and August numbers of the *Quarterly Temperance Magazine* for 1834, are very interesting, as showing how some of the most earnest reformers hesitated to take the step which the logic of events was urging upon them, and the reasons they gave for objecting to the proscription of vinous liquors. Two of the letters support the resolution. Both take substantially the same position, contending that things that are lawful may not be expedient. It may be lawful to drink wine, but experience shows that under present circumstances, at least, it is not expedient. It is now "clearly seen," says one of the writers, "that the only means of redemption and preservation for the intemperate is total abstinence from all intoxicating drinks." The letters in opposition to the resolution are long, and contain numerous points. One was by the Hon. Gerrit Smith, whose devotion to the reform and labors in it were known to and esteemed by every friend of the cause. He first states the circumstances under which the resolution was presented. Several resolutions were received on the subject, and these having been referred to him by the committee to which the Convention had committed them, he drew up a resolution which seemed to him less objectionable than any of those submitted to him, and the committee accepted and reported it, but finally withdrew it. He had gone to the Convention hoping that the wine question would not come up, but he soon found that there was "a general disposition among the members of the Convention to take it up." He was sorry that the resolution did not pass, because it would have "prevented the adoption by the society at their following meeting of much stronger language against wine-drinking." He then goes on to show the state of sentiment on the subject. He did not want the question introduced because of the opposition it would excite; but it was now apparent to him that it must in the end prevail. If the views of the delegates from cities and communities where wine-drinking was fashionable should be endorsed at the coming meeting, the "democracy of the temperance society of the State," the great majority, would be aroused, and at the anniversary a year hence "there will be such a thundering condemnation of wine-drinking as will amaze those who have studied public opinion on this question in the circles of fashion only." The sentiment among the farmers and mechanics in all parts of the State was almost universally against the propriety of members of the temperance society drinking wine, and the excitement produced by

the opposition to the Utica resolution would probably not be allayed "until the prohibition of wine-drinking shall be incorporated in the temperance pledge." As to himself, Mr. Smith stated that wine had been driven out of his house several years, and he would on no account return to the practice of drinking even cider or strong beer; but only within a short time had he been strong enough to defy the custom of the polite world and refuse even to raise the glass to his lips. "The confession may be surprising," he continues, "that in no instances in my life did I ever have to summon so much moral courage, as when I had at last succeeded in quarreling the wine-decanter away from my table; and as again when, with still greater struggles, I was but just able to compass the resolution, that under all conceivable circumstances, and even when I should have to bear up the singularity of my abstinence against the rebuking example of every great and good man around me; I would, nevertheless, for conscience' sake, say No to all invitations to drink wine." But the change came so rapidly that at that date—the beginning of 1834—Mr. Smith could say, it is now "comparatively easy for a person to abandon the use of wine," for he is countenanced and sustained by multitudes of the wise and good. Mr. Smith next enters into a careful examination of the Scriptural argument for the use of wine, and takes this impregnable position:

> The morality of an act is affected by circumstances; and frequently the same act is decidedly moral or immoral, according to the different relations under which it is performed. The propriety, nay, the imperative duty of relinquishing in some circumstances the use of that which it is ordinarily lawful to enjoy, and even that, the use of which our Saviour has clearly sanctioned, is not disputed. Paul could conceive of cases, in which his conscience would require him to relinquish, not wine merely, but even a primary article of food. If Paul were now amongst us he would go for the salvation of the poor drunkard, at any amount of personal sacrifice.

It will be observed that while Mr. Smith opposed the introduction of the wine question at the Convention, his letter is really a plea for and a defence of the proscription of wine, and he even admits that though he now feared the effect of such a change as was proposed in the pledge, he might "in the revolution of things be found advocating that very change." It is evident that he thoroughly appreciated the inconsistency of a "handful of fashionable persons" saying to farmers and mechanics, who fill the ranks "of temperance: 'We will not give up our exhilarating and intoxicating drinks, but you must give up yours; we will cling to our wine, but you must give up your whiskey.'" The other letter was written by Mr. A. B. Johnson, a banker of Utica. He contended that the proposal to proscribe fermented liquors was a proposal to "dilute the temperance pledge." It was a proposal to make the use of wine and beer and cider "as disreputable as the use of ardent spirits; to make the offence of wine-drinking, beer-drinking, and cider-drinking as great an enormity as dram-drinking." It would have the opposite effect. It would reduce the offence of dram-drinking to the level of cider-drinking. "The more you dilute the temperance pledge, the more you diminish the offence of drinking ardent spirits." He was not pleading for his own appetite, but against an excessive measure which he

feared would wreck the cause. He possessed a constitutional repugnance to all kinds of liquor, but he thought temperance people ought to make wise discriminations. He then goes on to give his views as to the character of cider, beer, and wine. Cider was, he thought, in its ordinary draught state, "a drink of almost entire inoffensiveness." Beers were next in inoffensiveness to cider, and both were "exceedingly more harmless than wine." This would seem to be a pretty severe condemnation, by implication, of wine, but Mr. Johnson goes on to say that he can see no sufficient reason for condemning wine in persons who use it moderately, and adds that when in company he usually placed his lips to the glass offered him, "lest observers should interpret my refusal" as a "rebuke of the innocent indulgences of other men."

Such were the reasons urged against the prohibition of fermented liquors by delegates to the New York State Temperance Convention of 1833. We shall see further on what additional arguments were brought forward elsewhere at a later day in support of wine-drinking. The result of the canvass of opinion undertaken by Mr. Delavan must have been favorable, for the resolution, with slight verbal changes which made it stronger, was offered by Mr. Delavan himself at the State Convention in February, 1834, —"the first convention," he says, "held in this country for discussing the total abstinence question"—and was passed. It was vigorously opposed, however, by a few who thought it a monstrous thing—in face of the fact that the Scriptures sanctioned the use of wine and Christ himself used and consecrated it as an element of one of His ordinances and even manufactured it for a wedding festivity—for a convention composed of men relying on the help of the Great Head of the Church to condemn wine. But the principle of total abstinence commended itself so strongly, not only as a proper and efficacious, but as an indispensable measure that the opposition to it could not be maintained. A year later, in February, 1835, the New York State Society gave directions to its mouthpiece, the *Temperance Recorder*, to advocate henceforth "total abstinence from all that can intoxicate." The action of the Convention of 1834 and the growth of the temperance sentiment of the State on this question made it evident to the Society that they would be sustained in this advance movement, and when their proceeding was called in question an appeal was taken to a special convention, which met in Buffalo in August of the same year (1835) and voted, after considerable discussion, its approval of the course of the Society.

The work accomplished by the American Temperance Society was a very great work, considered in either of at least two respects—in the diffusion of information and opinion, and in the organization of temperance sentiment. As an educating force it not only led the reform out of the moderation bog and on to the firm ground of entire abstinence from ardent spirits, but it taught such sound principles that it carried itself and the cause with it to the impregnable heights of total abstinence from everything that can intoxicate. As an organizing force its influence was felt in every State, and the entire temperance sentiment of the country was gathered into societies for the help of the weak and the propagation of the temperance gospel. Its

annual reports are documents of great value, and must be recognized as among the influences which helped mightily in establishing total abstinence. It was the first organization to pronounce the use of liquor an immorality, and its reports of 1831–2–3, particularly, give convincing reasons why the manufacture and the sale, as well as the use, of ardent spirits should be considered as morally wrong. This declaration was believed to give great strength to the position of the reformers, and it was considered a matter of no little moment that the first national convention should give it cordial support. This convention was called by the American Temperance Society with the idea of obtaining a national organization, with which all State and local societies should be in some way connected, in order that the "principle of abstinence from the use of ardent spirits" might be more widely extended. The Society, it will be remembered, had been organized by individuals and was not an official representative of the temperance societies of the country, though its work and influence were heartily welcomed. The convention met in Philadelphia, in May, 1833, with 400 delegates from twenty-one States in attendance. It took steps for the formation of a Temperance Union for the whole country, and adopted a long series of resolutions expressive of its views on various aspects of the war against intemperance. Among them was one declaring the "traffic in ardent spirits as a drink" to be wrong, and the following, showing a distinct advance toward total abstinence:

> That the vital interests and complete success of the temperance cause demand that in all the efforts of the friends of that cause against the use of ardent spirits, no substitute except pure water be recommended as a drink.

This was important as a declaration against the theory, held by not a few advocates of temperance, that the use of the lighter alcoholic drinks would result in the decrease of intemperance, and that they were even a necessary substitute for ardent spirits in the case of hard drinkers who desired to reform. By this deliverance the Convention made it apparent that earnest reformers would be satisfied with nothing short of the condemnation of all alcoholic beverages, although the Convention itself had rejected such a proposition. The advance in sentiment from the date of this Convention to the Second National Convention was rapid. We have seen how in New York the wine question became a burning question, and how, in about two years, it was settled for all time by being settled on right principles. The New York State Society had pronounced for total abstinence early in 1835. In September of the same year a representative Convention of the Massachusetts Societies, held in Boston, adopted the same principle. The American Temperance Society had also, by preamble and resolution, declared that it was proved by the experience of thousands of persons of all classes and all kinds of lawful business that "abstinence from the use of all kinds of intoxicating liquor as a drink" is "safe and salutary," and that it was the only method of permanently reforming the intemperate. As early as 1832 the Society had called attention to the report that of the drunkards who signed the pledge and left off the use of ardent spirits, many returned

to drunkenness through the influence of fermented liquors, and it reached the sound conclusion that if the disease of drunkenness is "fed, even with fermented drinks," it will continue to rage and increase, and "its victim may expect to die a drunkard." There is no safety but in entire and perpetual abstinence from the use of everything which intoxicates. Those, therefore, who urge such persons to use in any degree either fermented or distilled liquors "take the course to destroy them." The New York Society, at its semi-annual meeting in July, 1835, cordially approved this view, and referred with satisfaction to the "rapid increase of temperance societies on the plan of abstinence from the use, as a beverage, of *all* intoxicating liquor." Out of such evidences of advancing sentiment came a general desire to hold another National Convention, in order "to bring the cause of temperance," says the report of the American Temperance Union for 1837, "up from the principle of total abstinence from ardent spirit alone, where it had failed to prevent drunkenness and to preserve reformed men, to the summit level of total abstinence from all intoxicating drinks." The Convention met at Saratoga Springs, August 4, 1836, nearly 350 delegates being in attendance. The results of the Conference were expressed in a series of resolutions, two of which concern the principle of total abstinence, as follows:

> That we view with special approbation, and hail as a token for good, the formation, on the plan of total abstinence from all intoxicating liquor, as a beverage, of increasing numbers of temperance societies, especially among young men; and should the example of that most interesting class of our citizens be universally followed by the young, it would make them, in this respect, eminently the benefactors of our country and the world.
>
> That, in maintaining the propriety and necessity of total abstinence from all that will intoxicate, this Convention make no decision as to the grounds of our united action, because we believe that our harmony and efficiency in the great cause of temperance forbid us to conflict unnecessarily with those who may differ from us in theory, while we are united in practice.

These resolutions were adopted with far less opposition than was to have been expected. But the advocates of total abstinence had prepared their case with great care and skill. They presented the testimony of distinguished men as to the good effects of entire abstinence from *all* intoxicating drinks on the body, the mind, and the feelings, and doubtless reached and removed in many cases the chief objections to the proscription of wine and beer. It was a great victory, though few who rejoiced over it could have been without anxiety as to how it would be received throughout the country, and as to whether it would divide temperance men and destroy the general harmony which had hitherto existed. They must have foreseen that its acceptance would be resisted in many societies, and that new organizations, which would in some sense be antagonistic to the old, would have to be formed. Would it be wise to risk division and antagonisms in the face of an enemy who was rapidly drawing his forces together for a tremendous struggle? It required great moral courage to face these problems, but the men who shaped the action of the Saratoga Convention bore themselves like heroes,

believing that the principle they sought to establish was unmistakably right, and that the cause could not ultimately win unless it were placed on this sound basis. They resolved to be true, and let the consequences take care of themselves. No single act of the whole hundred years will have for future centuries a higher historical significance than the adoption at Saratoga by the second National Convention of this central doctrine of the temperance creed. There could have been no Washingtonian movement without it. The unnumbered drunkards who have been won to a life of sobriety, morality, prosperity, and heavenly hope from the very pit of hopeless, helpless misery, must have gone down to their graves in their lost and ruined state but for the salvation they found in the gospel of total abstinence. It made the great successes of the reformation possible; it makes the future bright with hope. It has saved millions of the young; in the end it will save the race.

The chief arguments for and against total abstinence have already been indicated, but it will be well perhaps to collate and restate them. On behalf of total abstinence it was urged:

1. The real enemy is alcohol.
2. Temperance can make no terms with alcohol in any form.
3. Wine and beer and cider are alcoholic, producing drunkenness.
4. The use of the milder intoxicants develops a thirst for the stronger.
5. There is no safety line of moderation between any kind or any quantity of alcoholic drinks and drunkenness.
6. No kind of alcoholic drinks is necessary or beneficial to health.
7. Those who regard the moderate use of wine in the light of a personal privilege not inhibited by Scripture or morals should surrender it for the sake of others.

Against total abstinence the following among other reasons were advanced:

1. Wine and beer and cider are good and useful taken in moderation.
2. They entail no such evils as ardent spirits involve.
3. It is unnecessary and unwise to inhibit them.
4. To class them with rum and whiskey is to weaken the pledge.
5. Christ made wine and consecrated it for use in a holy ordinance.
6. It is wrong to inhibit what Christ made and blessed.
7. By the proscription of fermented liquors the temperance ranks will be divided.

The action of the Convention was ratified by several State and many local societies without delay. Where old societies neglected or refused to adopt the principle new societies were formed. The State societies of Maryland, Wisconsin (Territorial), Texas, and Iowa fell into line in 1839; Pennsylvania and Maryland in 1840; Mississippi, New Jersey, North Carolina, and Virginia in 1842. Local societies, however, very generally adopted it at an earlier date. Within three years after the Saratoga Convention was held the pledge of total abstinence, according to the report of the American Temperance Union (1839), was the only one that was "used to any extent." In this short period, we are told, total abstinence had proved itself to be the only true principle, and the societies which had failed to adopt it through

fear of offending and losing members had "only a name to live." The effects of the war against fermented drinks were immediate and startling. "The cider-mill," says the report of the American Temperance Union of 1841, "has vanished from the premises of almost every reputable New England farmer, and the choicest wines are, by thousands and tens of thousands who once delighted in them, now classed with the 'drink of the drunkard.'" So rapid was the progress of the movement that in 1843, only seven years after total abstinence had been proclaimed at Saratoga, there were no fewer than four million total abstainers in the United States, according to an estimate made by the Hon. E. C. Delavan. Only thirteen years previously Dr. Hitchcock, lecturer on Hygiene at Amherst College, had said: "I should consider it extremely injudicious and even Quixotic for any temperance society to require total abstinence from the milder stimulants." The fears of the timid and doubtful were quickly set at rest, and none of the dreadful things which they predicted came to pass.

For the past fifty years the history of total abstinence has been the history of the temperance movement. All plans and organizations for the advancement of the cause have, with but few exceptions, based their efforts on the principle of total abstinence. The great educational influences which have been brought to bear upon the sentiment of the nation have inculcated it, and notwithstanding the recent reaction against it in certain narrow circles, it has not been shaken—it never can be shaken. The severest attack upon it came five years ago from an earnest friend of temperance, and an eminent and learned divine, who characterized it as unmanly, "false and fanatical," "pernicious," and as "wild radicalism." He named six "moral errors" involved in it, and took his stand where the reformers stood prior to 1836. He would have all distilled liquors put under the ban of the State, and banished from society and the saloon; but he would not have the milder stimulants inhibited. He would inculcate moderation in the use of these good creatures, and restore the word "temperance" to its original meaning, from which, he claims, it has been wrested to a wrong purpose. The inconsistency and futility of condemning a liquor which has, say, fifty per cent. of alcohol and commending another which has fifteen per cent. was pointed out fifty years ago, and Dr. Crosby's revival of old arguments needed but little refutation, for few attached any weight to them. The Cosmic theory and the theory that alcohol is a food have been so used as to wed many, predisposed by appetite and fashion, to the wine-cup, and thus cause a large increase in the consumption of wine and beer; but no permanent decrease in the consumption of the stronger intoxicants was effected. Both the moderation and wine theories have proved utterly delusive, and the sound temperance sentiment of our country voices itself in the wise remark of Dr. Samuel Johnson: "I CAN BE ABSTINENT, BUT NOT TEMPERATE."

There is, perhaps, no more effective way of showing how the temperance cause has advanced in plan and principle in the past century, than by collating the constitutional statements of the earlier societies and the pledges

of the later. The earliest which has come to my notice is the Litchfield Farmers' Association. The arrangement, it will be observed, is chronological.

LITCHFIELD (CONN.) FARMERS' ASSOCIATION. 1789.

We do hereby associate and mutually agree, that hereafter we will carry on our business without the use of distilled spirits, as an article of refreshment, either for ourselves, or for those whom we employ; and that, instead thereof, we will serve our workmen with wholesome food and the common, simple drinks of our production.

MOREAU (N. Y.) SOCIETY. 1808.

No member shall drink rum, gin, whiskey, wine, or any distilled spirits, or compositions of the same, or any of them, except by advice of a physician, or in case of actual disease, also excepting wine at public dinners, under a penalty of twenty-five cents; provided that this shall not infringe on any religious ordinance. No member shall be intoxicated, under a penalty of fifty cents. No member shall offer any of said liquors to any other member, or urge other persons to drink thereof, under a penalty of twenty-five cents for each offence.

GREENFIELD (N. Y.) SOCIETY. 1809.

First Constitution prescribed entire abstinence from the use of ardent spirits. Reorganized in 1829. But ardent spirits, only, proscribed in the Constitution, as appears by records sent me by Mr. R. E. Cronkhite. The first reference to fermented spirits appears under date of February 26, 1835, when the following resolutions were adopted:

That it is the serious duty of all temperance members to abstain from the common use of fermented liquors; and

That any member of the society who shall become intoxicated on fermented liquors shall be admonished, and if persisted in, be no longer considered a member of the society.

BATH (ME.) SOCIETY. 1812.

We will be at all times sparing and cautious in the use of spirituous liquors at home; in social visits decline them so far as possible; avoid them totally in retailing stores, and in general set our faces against the intemperate use of them; conceiving, as we do, that, except in a very few cases, as of medicinal use, spirituous liquors are the bane of morals, and a drain of wealth, piety and happiness.

MASSACHUSETTS SOCIETY. 1813.

The object of this society is to "discountenance and suppress the too free use of ardent spirits, and its kindred vices, profaneness and gambling, and to encourage and promote temperance and general morality."

Revised, 1833.—"This society shall be called the Massachusetts Temperance Society; and its members pledge themselves that they will not use distilled spirits as a drink, nor provide them as an article of refreshment for their friends, nor for persons in their employment," etc.

HECTOR (N. Y.) SOCIETY. 1818.

We solemnly pledge ourselves to each other, that we will not drink any kind of distilled liquors ourselves, nor countenance their being drank in our houses by our families or others (except when they are necessary to restore health), nor give them to those employed by us to labor on any other occasion.

AMERICAN TEMPERANCE SOCIETY. 1826.

The Preamble to the Constitution declares that "Whereas, the improper use of intoxicating liquors has been found by experience to be the source of evils of incalculable magnitude," etc., therefore it has been resolved to form a society to put in operation more vigorous means for the overthrow of the evil. The 3d Article of the Constitution requires those becoming members of the society to pay five dollars annually and to subscribe to the following: "I pledge myself to an entire abstinence from the use of ardent spirits, except when prescribed by a temperate physician, in case of sickness." This pledge was made the condition of membership in auxiliary societies. The following was recommended by the society in a national circular issued in 1832:

We whose names are hereunto annexed, believing that the use of ardent spirit as a drink, is not only needless, but hurtful to the social, civil, and religious interests of men; that it tends to form intemperate appetites and habits, and that while it is continued, the evils of intemperance can never be done away; do therefore agree that we will not use or traffic in it; that we will not provide it as articles of entertainment, or for persons in our employment; and that in all suitable ways we will discountenance the use of it in the community.

FIRST NATIONAL CONVENTION. 1833.

That in our judgment it is the duty of all men to abstain from the use of ardent spirit, and from the traffic in it.

That in the opinion of this Convention, the traffic in ardent spirit as a drink, and the use of it as such, are morally wrong, and ought to be abandoned throughout the world.

That the vital interests and complete success of the temperance cause demand that in all the efforts of the friends of the cause against the use of ardent spirit, no substitute except pure water be recommended as a drink.

CONGRESSIONAL TEMPERANCE SOCIETY. 1833.

We, members of Congress and others, recognizing the principle of abstinence from the use of ardent spirit and from the traffic in it, as the basis of our Union, do hereby agree to form ourselves into a society.

Became in 1842 the Congressional Total Abstinence Society. Same year adopted the following:

That as intoxicating drinks are at variance with the laws of our physical and moral being, and justly come into condemnation as sources of intemperance, we feel it our duty to pledge ourselves to entire abstinence from them as a beverage, nor can any law of hospitality or fashion make it incumbent on us to provide them for others.

FATHER MATHEW SOCIETIES. 1838.

I promise, while I belong to the Teetotal Society, to abstain from all kinds of intoxicating drink, unless used medically; and that I will discountenance, by advice and example, the causes of intemperance in others.

THE WASHINGTONIANS. 1840.

We whose names are annexed, desirous of forming a society for our mutual benefit, and to guard against a pernicious practice which is injurious to our health, standing, and families, do pledge ourselves as gentlemen, that we will not drink any spirituous or malt liquors, wine or cider.

SONS OF TEMPERANCE. 1842.

I will neither make, buy, sell, nor use as a beverage, any spirituous or malt liquors, wine or cider.

TEMPLE OF HONOR. 1845.

I will not make, buy, sell, or use as a beverage, any spirituous or malt liquors, wine or cider, or any other alcoholic beverage, whether enumerated or not; but will use all honorable means to prevent their manufacture or use, or the traffic therein, and this pledge I will keep and maintain inviolate until the end of life.

CADETS OF TEMPERANCE. 1846.

I do here, in the presence of these members, solemnly promise that I will never make, buy, sell, or use as a beverage, any spirituous or malt liquors, wine, cider, or other intoxicating drinks.

GOOD SAMARITANS. 1847.

I do furthermore promise that I will neither make, buy, sell, or use as a beverage, any spirituous or malt liquors, wine or cider; that I will discountenance the use and traffic in alcoholic drinks of every kind; that I will use all moral and honorable means within my power to put a stop to the practice of legalizing the same; and will, as far as practicable, seek to reclaim the inebriate from the error of his ways.

GOOD TEMPLARS. 1859.

I solemnly and unreservedly promise not to make, buy, sell, use, furnish or cause to be furnished to others as a beverage, any spirituous or malt liquors, wine or cider, and that in all honorable ways I will discountenance their use in the community.

NATIONAL TEMPERANCE SOCIETY. 1865.

We, the undersigned, do agree that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment, or for persons in our employment; and that in all suitable ways we will discountenance their use throughout the country.

ROYAL TEMPLARS OF TEMPERANCE. 1870.

I promise that I will not make, buy, sell, use, or give to others as a beverage, any spirituous, fermented, or distilled liquors, wines, or cider, nor frequent places where such liquors are kept for sale; but will discountenance their manufacture, use, and sale in the community, in all proper and lawful ways.

CATHOLIC TOTAL ABSTINENCE UNION. 1872.

I promise, with the Divine assistance, and in honor of the sacred thirst and agony of our Saviour, to abstain from all intoxicating drinks, to prevent as much as possible, by advice and example, the sin of intemperance in others, and to discountenance the drinking customs of society.

REFORMED CLUB MOVEMENT. 1872.

We, the undersigned, for our own good and the good of the world in which we live, do hereby promise and engage, with the help of Almighty God, to abstain from buying, selling, or using alcoholic or malt beverages, wine and cider included.

WOMAN'S CHRISTIAN TEMPERANCE UNION. 1874.

I hereby solemnly promise, God helping me, to abstain from all distilled, fermented, and malt liquors, including wine, beer, and cider, and to employ all proper means to discourage the use of and traffic in the same.

PEN-JOTTINGS OF EARLY TEMPERANCE REFORMERS

BY REV. THEODORE L. CUYLER.

I HAVE been requested to jot down a few personal reminiscences of some of the early advocates of the Temperance Reform with whom I have come in contact. My earliest recollection of a Temperance meeting was in the winter of 1830–31. It was held in a school-house at Lake Ridge, Tompkins County, New York, on the eastern shore of the Cayuga Lake. The address was delivered by Mr. Ponleroy Aspinwall. It simply aimed to set forth the evils of drunkenness, and to advocate abstinence from ardent spirits; the pledge circulated did not forbid the use of wine, cider, or beer. It was not until five years afterwards that the higher and stronger and more logical ground of Total Abstinence from all intoxicants, was taken by the National Convention which met at Saratoga Springs.

Among the early advocates of our reform none deserves honorable mention more than Captain Benjamin Joy, of Ludlowville, N. Y. He was of the stuff that heroes are made of; and in the little band of Abolitionists and Teetotalers, "Uncle Ben" was regarded as the foremost "fanatic." All along the Cayuga Lake shore he used to call the people together in churches and school-houses, and deliver to them his earnest, homely appeals. Sometimes a whiskey bottle was hurled at his head by a "lewd fellow of the baser sort"; sometimes the harness was cut off from his horse, and attempts made to smoke out his audience by the emissaries of some neighboring bar-room. He rather enjoyed these evidences that his blows on the tough hide of King Alcohol were telling; and the fires of persecution warmed him up to his noble work. Captain Joy took part in the Saratoga National Convention (out of which grew the National Temperance Society) in the summer of 1865. The closing years of his long, useful life were spent in Yates County, N. Y. Personally I have good reason to remember gratefully this beloved man, for it was a social prayer-meeting held at his house in Ludlowville which decided me to enter upon the Christian ministry. Col. Herman Camp, of Trumansburgh, was another of the early veterans in the ranks of the Teetotalers in that "Lake Country." His handsome white head was always seen in our county meetings, and his purse and social influence were always employed on our side.

During my student-days at Princeton College—about 1840—I was invited by one of the college professors to call at his house and be introduced to a man who was then the most conspicuous temperance leader in our land. I went to Dr. Maclean's house, and met for the first time Edward C. Delavan. He was the master-spirit of our movement in the State of New York; he had engaged in a law-suit to prove that the brewers of Albany were in the habit of using the drainage of sewers and graveyards in the manufacture of their beer, and he had published and circulated at his own expense the famous series of medical plates to exhibit the havoc of alcohol on the human stomach. Mr. Delavan gave most prominence to the moral and to the medical argument for abstinence from intoxicants, and for a long time held aloof from all political lines of action. All of the positions which he took in regard to the nature of the wines mentioned in the Holy Scriptures may not be universally approved; but he wrought an immense service in leavening the popular mind and conscience with wholesome truth; no man in that day did more to break down the drinking-usages of society. He was a retired merchant of wealth and culture, and gave up commercial business after hearing old Mr. Remsen say that "only one business-man in fifty escaped either a suspension or a failure at some time in his life." "Then," said Mr. Delavan, "I will be that fiftieth man," and he sold out, went to Ballston Centre, and devoted the remainder of his life to great and gratuitous activities for the cause of Temperance. He and his venerable neighbor, Chancellor Walworth, of Saratoga Springs, worked together in behalf of the movement; they were both present at the National Convention of 1865. It was in that neighborhood that Dr. Billy J. Clark had organized the pioneer Temperance Society (in 1808); and it is a notable fact that the county which contains the most celebrated springs of mineral waters in America should have been more identified with the "Cold Water Movement" than any other locality in our land. Saratoga is not a more prominent name in Revolutionary history than it is in the history of the conflict with the despotism of strong drink.

During the year after my graduation from college, I made a voyage to Great Britain in the sailing packet *Patrick Henry*. About the 10th of August I reached Edinburgh, and found the Teetotalers of that city (who made up in zeal for their lack of numbers) all agog preparing for an excursion to Glasgow. The celebrated Irish philanthropist, Father Theobald Mathew, was expected on a visit to that city; and I gladly joined the Edinburgh brethren on the excursion. We went by the only railway that had yet been constructed in Scotland. The peasant farmers and shepherds still wore the old blue bonnets, and the lassies were working in the harvest-fields as in the days of Robie Burns.

Arriving in Glasgow, we found a multitude of over 50,000 people assembled on the Green. In an open barouche, drawn by four horses, stood a short, stout Irishman, with a handsome, benevolent countenance, and attired in a long, black coat; a silver medal hung upon his breast. The crowd surged around his carriage, many of them striving to grasp

his hand, or even to touch his clothing. After the procession had forced its way through the densely-thronged streets, it halted in a small open square. Father Mathew dismounted and began to administer the pledge of abstinence to those who were willing to receive it. They kneeled on the ground in platoons; the pledge was read out to them; Father Mathew laid his hands upon the head of each one, and pronounced a brief benediction. Over the necks of many, a small medal attached to a cord was placed. In this rapid manner the pledge was administered to many hundreds of persons within an hour, and fresh crowds continually came forward. When I was introduced to the good man as an American, he spoke a few kind words, and gave me an "apostolic kiss" upon the cheek. As I was about to make the first public temperance speech of my life, I suppose that I may regard that act of the great Irish apostle as a sort of ordination to the ministry of preaching the gospel of Total Abstinence. The administration of the pledge was followed by a meeting of welcome in the City Hall. Father Mathew spoke with modest simplicity and deep emotion, attributing all his wonderful success to the direct blessing of God upon his efforts to persuade his countrymen to throw off the despotism of the bottle. After delivering my brief maiden speech, I hastened back to Edinburgh with the deputation from "Auld Reckie," and never saw Father Mathew again.

He was unquestionably the most remarkable Temperance Reformer who has yet appeared. For a portion of his power he was indebted to his position as a Roman Catholic ecclesiastic; but there was also vast power in the persuasive appeals which he made to the hearts and consciences of the multitudes whom he reached in Ireland, Great Britain, and America. It is computed that no less than five millions took the pledge of Total abstinence from intoxicating poisons by his influence; the revolution he wrought in his own time and country was marvellous, and the hand of God was visible in it. Nor did his beneficent work end with his life. Large numbers, indeed, who became abstainers by his persuasion, fell back gradually into the mire of intemperance; but to-day, on both sides of the ocean, there are hundreds of thousands who are still loyal members of the "Father Mathew Societies." His dead hand is still felt. Theobald Mathew is to-day a more vital power than Daniel O'Connell; the benevolent priest of Cork has outlasted the burly orator of College Green.

The first congregation in which I ever tried my 'prentice hand at preaching was in the Wyoming Valley, on the banks of the Susquehanna. In the little church—near the battle-field—every Sunday afternoon, was a dwarfish old man with a hump-back, and a merry mouth, and a pair of old-fashioned spectacles thrown up over his bald head. His character was as unique as his appearance. Through all that country-side every man, woman, and child knew Father Hunt—or "Uncle Tommy Hunt." His warm, generous heart drew everybody's love; his racy humor excited everybody's laughter. When on the platform he spared nobody who came within range of his archery, and was

often quite too free in his personalities; there was a peculiar style in which he used to pronounce the word "liquor-seller" that Gough himself could not surpass for dramatic effect. His merciless exposures of the liquor-traffic sometimes aroused its supporters to assail him by hurling abusive epithets and occasionally a volley of eggs which had survived their usefulness. On one occasion, while addressing an outdoor assemblage in Wilkesbarre, he suspected a design to mob him. He did not wait for the rabble to fire the first shot. "I expect," cried the old hero, with a droll twist of his countenance, "that some of you are going to mob me. An hundred or more of you brave and able-bodied men are going to attack a little, old, hump-backed minister of God, like me. That is a rum-seller's *courage*—an hundred to one! I hear that you are going to throw eggs at me. If so, pray go over to my farm and get *good* eggs, and don't perfume this atmosphere by throwing such unmarketable eggs as you will find at ——'s grog-selling grocery.' This sally of fun convulsed the crowd with laughter and disarmed his opponents. The stories of Father Hunt's sharp retorts are legion. He delighted in a "set-to" with hostile auditors, and was always an overmatch for them. One night I was awaked out of sleep by his loud calling out under my window—"Brother Cuyler! I have been over to W—— and had the royalest time in the world. I gave the rum-sellers one of the completest drubbings they ever got." And away he rode, laughing most heartily.

Yet this rough satirist, who could conquer a rabble with his "horse-play," was in the pulpit one of the most tender and pathetic of preachers. He was a native of the South, had emancipated his slaves long before the war,—and during the war, at the age of over threescore and ten, he was one of the most efficient chaplains among the Pennsylvania regiments. The early days of the Temperance reform produced some unique characters—but none more keen, courageous, and unanswerable than the Rev. Thomas P. Hunt.

The mention of Father Hunt's name recalls another veteran who was his equal in wit and his superior in the scientific mastery of the whole subject of alcoholic stimulants. Who that ever heard him will ever forget Doctor Charles Jewett? He was a typical Yankee—one of the best specimens that Connecticut ever sent forth from the land of the Beechers, the Bushnells, the Buckinghams, and the Bacons. His keen, flashing eye kindled an audience, and his keen, incisive wit smote like a Damascus blade. Dr. Jewett's especial province was to expose the popular fallacies in regard to the alleged nutritious and tonic influences of alcoholic beverages. He kept abreast of the experiments and researches of such eminent scientists as Lallemand and Perrin, and of such distinguished physicians as Carpenter, Parker, and Richardson. Their facts he put into a popular form, and spiced them with homespun humor and piquant illustrations. The quiet chuckle with which he would conclude one of his telling hits, always sent a ripple of laughter over his auditors. No advocate of Temperance has ever compressed

more sound common sense into his speeches and writings than Charles Jewett. He was the reservoir from which many a popular lecturer filled his buckets; and if our Reform had always been conducted on the lines which his sagacity approved, we should have been saved from no small amount of financial blundering and short-lived sensational devices. The best proof of the inherent vitality of the Temperance enterprise is, that it has survived so many fools and outlived so much fanaticism and extravagance.

If time would permit I would love to record my pleasant recollections of many other great and good men who identified themselves with the movement in its earlier days. One of these was Dr. Justin Edwards, of Massachusetts, a Puritan to his very backbone. He was a pioneer of Temperance, who went from town to town, hammering into his auditors the constantly repeated formula, "If you never drink intoxicants you never can become a drunkard." I would like to pay a fitting tribute to hale and heroic old Dr. Lyman Beecher, of whom his son, Henry Ward, once said to me, "All of us put together do not equal our father." His immortal "Six Sermons against Intemperance," delivered in Litchfield in 1825, were the broadside which shook a slumbering continent. To this day they have never been surpassed in vigorous eloquence even by Archdeacon Farrar or Joseph Cook. Dr. Beecher's chief efforts were directed against the drinking customs, and his chief aim was to persuade his fellow-men to *personal abstinence from all intoxicants.* This is the core-idea of our whole Reform; this links it to the Rock of Divine Truth; this entitles it to the support of God's Church; this forms the common basis on which all patriots and Christians, all parents and teachers can stand together; this has won for our cause its most beneficent triumphs. It will be a sad day when this great and beneficent Moral Reform shall be relegated to the caucuses and conventions of the politicians and the truncheons of the policemen.

Among the early advocates of our cause, Bishop Charles P. McIlvaine, of Ohio, deserves a high place; he threw the weight of his eminent character and position into the scale at the very time when they would be most widely felt. His "Address to the Young Men of the United States on Temperance"—a most clear, convincing production—was one of the first tracts that I can remember. His ground was, that total abstinence is the only safeguard. Bishop McIlvaine was a native of Burlington, N. J.; a very "Low Church" and liberal Episcopalian, and a man of noble presence and commanding eloquence. No American prelate has been as widely known and honored in Great Britain as he was. A few years before his death he accepted an invitation to preach in my pulpit (Presbyterian), and he did not hesitate to avow his most heartfelt fraternity with his fellow-Christians outside of his own denomination. "Really," said he, in that discourse, "the only difference between Episcopal Christians and Presbyterian Christians is their different views on some points of church-government." I have rarely met a Christian minister whose superb personal beauty, cordial manners, large philan-

thropy, and exemplary godliness impressed me more than Dr. McIlvaine. Like his intimate friend, Bishop Alonzo Potter, of Pennsylvania, he was a practical teetotaler. The most eminent Bishops of the English Church—Lightfoot, of Durham; Ellicott, of Gloucester; and Temple, of London, now occupy the same noble ground.

The shrewdest man in the State of New York—according to popular estimation—fifty years ago, was Dr. Eliphalet Nott, the President of Union College. The students all knew him as "Old Prex," and the stereotype pun was, "Why is Old Prex like a *dead* man? Because he was and is *Nott*." Such statesmen as Marcy and Seward were accustomed to consult him as a sort of supreme court when they were in doubt about the wisdom of a measure of public policy. Dr. Nott—like his neighbors, Dr. Hopkins, of "Williams," and Dr. Humphrey, of "Amherst" College—gave in an early adhesion to the Temperance movement. He published "Ten Lectures on Temperance," which went to the root of the matter, and had an immense influence on the public mind. He grappled with the sophistries drawn from science and Scripture, and "squelched them" (in Carlyle's phrase) "like a rotten egg." He lived to a great age, almost a century, and was a fine example of the virtue of teetotalism in preserving the health of body and mind.

The place in which the Centennial Conference met in Philadelphia —"St. George's Hall"—is associated with the memory of a pioneer of Temperance—the late Matthew Newkirk. He was a distinguished merchant and philanthropist, and for many years the President of the "Pennsylvania Temperance Society." After his death, his fine marble residence on Arch Street was purchased by the St. George's Society and enlarged into their present "Hall." Many a hearty talk on Temperance have I had with my venerated friend Newkirk by the fireside of that marble mansion. He once gave a splendid party to Henry Clay, and invited the principal bankers, merchants, and civilians of Philadelphia. It was a severe test of his pluck as a teetotaler. He determined not to offer a drop of wine to his distinguished and aristocratic company of guests, and he ordered his caterer to set a sumptuous table, and provide a bountiful supply of tea, coffee, lemonade, and sparkling ice-water. He said it was amusing to see Mr. Biddle and the other celebrities "drinking the health" of Mr. Clay and of each other in cold water or hot coffee. The next morning he heard that the current question down town was, "Well, how do you feel this morning after Newkirk's cold-water party?" The almost invariable reply was, "I never had so little headache, and woke up so bright after a party in my life." Yet the very gentlemen who applauded my friend's courage in shutting out the decanter were slow to imitate his wise example. No tyranny is more unreasonable than the tyranny of the false and fatal fashion of "putting the bottle to our neighbor's lips." Mr. Newkirk was active in pushing the Temperance Cause among the churches—a work whose importance can not be over-rated, and yet one too much neglected.

What shall I say of the brilliant and big-hearted, the eloquent and somewhat eccentric Gerrit Smith? He was one of the most impressive

figures in the ranks of the pioneer Anti-Slavery and Temperance Reformers—a man of portly presence and princely manners. Wealthy, cultured, and refined, he consented to be "black-balled," and even persecuted, for conscience' sake. Gerrit Smith was the very impersonation of philanthropy. Black men and white sat at his elegant table, and the refugee from bondage found a shelter under his roof. He was accounted an "ultra" and a "fanatic" on every hand; but none of these things moved him from his convictions a single inch. His hospitable house at Peterboro, N. Y., was always open to reformers and to "men of one idea"—and the more unpopular his guest, the more heartily was he welcomed. "Woe unto you when all men shall speak well of you!" was a danger that he certainly escaped; for the very name of Gerrit Smith was a by-word and a hissing to the advocates of the "peculiar institution" and the devotees of the wine-cup.

Mr. Smith was the college classmate of my father at "Hamilton," and even in his youth was noted for his eloquence. In his palmy days he was the most graceful and captivating public speaker in his native State of New York. Many an one will recall his amplitude of white shirt-collar (which he wore in the Byron style), and his magnificent voice and polished delivery. His views on the suppression of the dram-shop were very incisive and summary. He was in the habit of publishing very vigorous "Letters" which he circulated broadcast, and several of these were on the various phases of our Reform. In one of these circular-epistles he said: "The first duty of Government is to extirpate the grog-shop. It should do this, not at all as a Temperance measure, not at all to please the Temperance reformers, but simply because Governments are instituted chiefly to *protect persons and property.*" This javelin he used to hurl in his public addresses with great momentum.

Gerrit Smith was one of the most prominent actors in the Saratoga Convention (of 1865), which organized the National Temperance Society. He was associated there with such noble-minded statesmen as Governor Buckingham and Governor Dutton, of Connecticut; Chancellor Walworth, of New York; and the venerable poet, John Pierpont, of Washington; and General Neal Dow, Hon. William E. Dodge, and Mr. Edward C. Delavan. It was probably the most imposing assembly of the advocates of our cause ever convened in our country. Mr. Smith was then a veteran in years, but he spoke with rare eloquence and power. This was the last national convention in which he took part. He died in 1874, at the ripe age of seventy-seven.

Although these brief sketches are confined to the men whom I have personally known, and who have passed off the stage of life, yet I must say a word about one pioneer who is still living—with his eye undimmed and his natural force unabated. The Rev. George B. Cheever possesses many of the characteristics of the late Gerrit Smith, and is equally uncompromising as a rider of moral "hobbies," and a defender of moral reforms. He won his first distinction while a young minister, at Salem, Massachusetts, by publishing his famous dream, entitled "Deacon Giles' Distillery." It was a fine stroke of genius, and produced a prodigious

sensation. It exposed a distiller in that town who manufactured rum and kept Bibles (for distribution) in the same establishment. The indignant rumocrat prosecuted Mr. Cheever for libel, and Rufus Choate was Cheever's attorney. In spite of his eloquent defence, the author of the scathing satire was condemned and sentenced to prison for thirty days! The Doctor has described to me, with great gusto, the scenes of the trial and his experiences as a martyr. The brilliant satire made its author famous, broke up the detestable distillery, and gave an immense impetus to the Temperance movement. "Deacon Giles'" rum-factory, with its pictures of the demons ladling out the hot liquor, is still a favorite tract, and has never been surpassed as an effective "campaign document." The venerable Doctor has published many able and powerful works; but none has ever won a wider fame or wrought more effective results than the weird "Dream" of the Demons and their nocturnal revels in that Distillery. In his sunny and happy old age, the Dreamer is residing at Englewood, New Jersey. No man in the American pulpit surpasses him in originality of conception, power of rhetoric, or intensity of moral convictions. Dr. Cheever was the college classmate of Hawthorne and Longfellow.

The Rev. Edward N. Kirk deserves an honorable mention among the men who have contributed the charms of their eloquence to the Temperance cause. A graduate of Princeton, he commenced his career as an agent for the Board of Foreign Missions. I remember him in my early boyhood as one of the most handsome and graceful men I ever saw in a pulpit. He afterwards became an eminent Evangelist, and spent the last years of his life as the popular pastor of a Boston congregation. Once, when I asked Albert Barnes, "Who is the greatest preacher you ever heard?" Mr. Barnes replied: "The grandest *sermon* I ever heard was delivered by Edward N. Kirk in my Philadelphia pulpit." He was a fair match for Summerfield in the fascinations of winning eloquence.

Mr. Kirk advocated the claims of total abstinence as a Christian duty, and was very effective in his appeals to young men. The peculiar glory of his ministry is that he was the spiritual father of John B. Gough and of Dwight L. Moody. They were both converted to Christ under his powerful preaching, and both received into the membership of his Boston church. His two young converts have carried the torch of truth and of temperance over the breadth of our land and of Britain; for what he did for them, the world owes him a debt of inexpressible gratitude.

Of other veterans who wore our colors I would fain speak. Of that pure Christian statesman, the Hon. Theodore Frelinghuysen, whose eloquent voice was often heard in our meetings, and whose example of total abstinence was felt in the highest circle of society. Of Governor George N. Briggs, of Massachusetts, and the late distinguished Dr. Stephen H. Tyng, whose silver trumpet never gave an uncertain sound, and of Albert Barnes and Bishop Alonzo Potter, two of the noblest ministers of God who ever trod Philadelphia's streets; of John Pierpont,

the brave poet-preacher, and Henry Wilson, the noble, conscientious statesman; and of the venerable Dr. John Marsh, who consecrated his long, useful life to the promotion of our Reform. To these names I would join also the honored name of my beloved friend, Horace Greeley. The weight of his powerful pen was like unto a "weaver's beam"; his brave, busy life was an unanswerable evidence that no drink is so strong a drink as cold water. From all these champions of truth and virtue and sobriety, we learned our earliest inspirations and instructions in the crusade against the Decanter and the Dram-shop; they helped to lay the solid foundations on which we may build the structure of a broad Beneficence. To all these honored names still one other must be added —the noblest and the last. It is the name of that martyred patriot, whose lips were opened in an earnest appeal for Temperance during his early manhood, and who, in the Presidential mansion, always set an example of abstinence from the wine-cup—it is the name of him who bound up the Union and unbound the slave; the crowning name of all is, ABRAHAM LINCOLN.

PROHIBITORY LEGISLATION.

BY D. C. EDDY, D.D.

THE searcher for relics of old English literature will find among the neglected works of an almost unknown poet of the Elizabethan age, George Gascoigne, probably the first temperance tract ever published, entitled "A Delicate Diet for Dainty-mouthed Drunkards,"—a sharp and telling satire on "The Drunkard's Food." Since that tract was issued in 1576, "The Drunkard's Food" has been a prolific theme for the poet, the preacher, and the politician. What to do with drink and the drunkard has been a question not only with moralists, but with legislators for centuries. Each generation it has pushed itself into new prominence, and to-day confronts every legislative body in our land.

Liquor legislation is as old as our country. Temperance legislation stretches back to Plymouth Rock. Prohibitory legislation is included within the last forty years. In the earliest Colonial records we find restrictive legislation, license laws, liquor tax laws, protective enactments, all of which show that from the beginning of our country alcohol has been regarded by wise and good men as a wild beast that needed to be held in check, controlled, and guarded against. As early as 1649 the Rhode Island Colony made a license law for Roger Williams, allowing him to sell wine, or "strong waters" to sick Indians. In 1661 we find the General Court of the Colony of Massachusetts Bay complaining of the great abuses that are daily committed by the retailers of strong waters and rums, and making laws to regulate the sale of the same. But until the last half of the 19th century, no thorough and effective prohibitory legislation has been attempted. Countless efforts have been made to protect society from the effects of the rum traffic, but none to destroy that traffic itself, and break up the powerful monopoly which has been growing up to monstrous proportions under the shadow of the Government and the protection of the laws.

MAINE

has the honor of being the first State to declare itself for prohibition, and put on its statute books an uncompromising prohibitory law. In 1846 the Legislature of that State gravely and solemnly enacted a law which unfortunately did not carry with it the means of execution. It lacked in the quality of self-enforcement. It gave to the officer no right to seize the liquor and use it as evidence. It was a failure in

part. But it gave proof that a law rightly made could be enforced, and would be effective. The advocates of prohibition were not discouraged, but with a man at their head, whose name will be forever associated with that law, and with the grandest triumphs of temperance progress, Neal Dow, they tried again, and in 1851, with a Democratic Legislature, placed on the statute book the law which, with its additions and amendments, stands to this day. It is well known as the "Maine Law," and has been executed and enforced better, perhaps, than any similar law enacted by any other State.

In 1884 an amendment prohibiting the traffic in intoxicating liquors was submitted to the people of Maine, and they, prepared by years of experience, adopted it by a popular majority of 46,972,—the 70,783 in favor, and 23,811 against. The amendment is as follows:

The manufacture of intoxicating liquors, not including cider, and the sale and keeping for sale of intoxicating liquors, are and shall be forever prohibited. Except, however, that the sale and keeping for sale of such liquors for medicinal and mechanical purposes and the arts, and the sale and keeping for sale of cider, may be permitted under such regulations as the Legislature may provide. The Legislature shall enact laws with suitable penalties for the suppression of the manufacture, sale, and keeping for sale of intoxicating liquors, with the exceptions herein specified.

And if it be asked what the result of prohibition is in Maine, where it first found a foothold, and where it has had the longest and fairest trial, let one of the most reliable witnesses that can be found in that State, take the stand and give his testimony. Ex-Governor Dingley makes this statement:

In 1830 thirteen distilleries in the State manufactured *one million* gallons of rum. Three hundred thousand gallons were imported, including cider and other fermented liquors. Now, there is not a distillery or brewery in the State. In 1833 there were five hundred taverns, all but forty of these having open bars. Now, there is not a tavern in the State with an open bar. In 1830 every grocery-store sold liquor as freely as molasses; now, not one. In 1832, with a population of only 450,000, there were two thousand places where intoxicating liquors were sold—one grog-shop to every two hundred and twenty-five of the population. Their sales amounted to $10,000,000 annually, or $20 for each inhabitant. Last year the aggregate sales of one hundred town agencies was $100,000, or *fifteen* cents per inhabitant. Including clandestine sales, even the enemies of temperance do not claim that the aggregate sales in the State exceed $1,000,000, less than $2 per inhabitant. This is but *one-tenth* what the sales were forty years ago, and but *one-eighth* what they are on the average in the remainder of the Union, which is $15 per inhabitant.

In Maine the liquor-traffic is not annihilated, but it is driven from decent society and compelled to find refuge as an outlaw and an outcast, in the most obscure and filthy corners and holes of the earth. Rum-selling has been made more disgraceful, hideous, and disgusting than almost any other crime punishable by law.

NEW HAMPSHIRE

in 1855 placed on the statute book a prohibitory law which is now in force. It was passed by a Legislature largely composed of members of the American party. The changes made in the law have related mainly to the man-

ner of obtaining evidence, and other things necessary to the execution of the statute. In 1870 the law was strengthened by the passage of a Civil Damage clause, to wit:

If any person in a state of intoxication shall commit any injury upon the person or property of another, the person unlawfully selling the liquor causing the intoxication shall be liable to the party injured for all damage so done, and in case of death, or disability of any person, either in consequence of the injury received or in consequence of intoxication from the use of liquor unlawfully furnished, any one dependent on such disabled or deceased person for support, may recover all damages or loss sustained in consequence of such injury or death.

Section 5 of the same Act also provides that if any person shall wilfully let or suffer any other person to occupy any premises which he owns or has the control of, for the purpose of being used as a brothel, a gambling-house, or for the *illegal sale of spirituous liquors* therein, he shall be fined not less than $50, nor more than $200.

We have had several suits in this State brought by widows or other dependents, where the husband has died in consequence of intoxication, against the party furnishing the liquor, and have all been sustained.

In 1877 an Act was passed prohibiting the sale, or keeping for sale, *cider* in less quantities than ten gallons, except sold by the manufacturer at the press or in an unfermented state. The first offence—fine, $10; second do., $50.

VERMONT

enacted a Prohibitory Law in 1852, while the Whig party was in power; which in 1869 was followed by a Civil Damage Act; and in 1879 by a stronger bill to "Abate and Suppress Nuisances." The Civil Damage Act provides that:

Whenever any person in a state of intoxication shall wilfully commit any injury upon the person or property of any other individual, any person who, by himself, his clerk, or servant, shall have unlawfully sold or furnished any part of the liquor causing such intoxication, shall be liable to the party injured for all damage occasioned by the injury so done, to be recovered in the same form of action as such intoxicated person would be liable to, and both such parties may be prosecuted in the same action; and, in case of the death or disability of any person, either from the injury received as herein specified or in consequence of intoxication from the use of liquors unlawfully furnished as aforesaid, any person who shall be in any manner dependent on such injured person for means of support, or any party on whom such injured person may be dependent, may recover from the person unlawfully selling or furnishing such liquor as aforesaid all damage or loss sustained in consequence of such injury, in any court having jurisdiction in such cases; and coverture or infancy shall be no bar to proceedings for recovery in any case arising under this act.

In 1880 it was enacted that:

Whenever any person is confined in jail, the house of correction, or State prison by reason of intoxication, or of any criminal act done while intoxicated, the wife of such person in her own name, and, in case such person has no wife, his minor child or children, may in an action on the case upon this statute recover of the person who by himself, clerk, servant, or agent illegally sold, furnished, or gave to such person any part of the intoxicating liquor upon which such person became intoxicated, the sum of one dollar per day for all the time such person may be thus confined, to be recovered at the end of such confinement or at the end of each month of such confinement.

MASSACHUSETTS

in 1852 was wonderfully aroused on the subject of Prohibition. A petition containing 130,000 names, 60,000 of them being legal voters, was sent to the Legislature then in session asking the passage of the "Maine Temperance Law." That body was a coalition body — Democratic and Free Soil, and it yielded to the popular demand. A law was passed in haste. When submitted to the courts it was declared to be unconstitutional, and the following year it was repealed. In 1855 the American party being in power, a stringent law was passed with great unanimity in the House, and entire unanimity in the Senate. For some years it was on trial in the courts, and at length its constitutionality was affirmed. Then it began to work. It closed up the liquor-shops in three-fourths of the towns in the Commonwealth; drove open bars from many of the secondary cities, and grappled with the monster traffic in the great rum citadel, the city of Boston.

An investigation of the law and its effects took place under the direction of the Legislature in 1867, in which Hon. Linus Child and ex-Gov. Andrew appeared against it, and Alonzo A. Miner, D.D., and Hon. William B. Spooner in its defence. A large number of witnesses from all parts of the State testified. At that time chief of police in Boston, John Kurtz, summoned on the liquor side, stated that under Prohibition the places where liquors were sold in Boston had steadily decreased. These are his figures: In 1860, when the law began to grip, there were in the city 2,220 places of sale; in 1861, 1,904; in 1862, 1,870; in 1863, 1,951; in 1864, 1,857; in 1863, 1,712; in 1866, 1,515—a decrease of 705 drinking-places in six years. At this ratio the liquor-traffic would have become extinct in Boston in twenty years. The testimony from the smaller cities was quite as emphatic. Of Lynn, with a population of 24,000, Mayor Usher said: "I do not think there is an open bar in Lynn to-day." Of Chelsea, with a population of 15,000, Mayor Frost said: "There were seventy-six places where liquor was sold a year ago; now there is not one where it is sold openly." Of Roxbury, with a population of 30,000 souls, Mayor Lewis said: "The police say they do not know of an open bar in Roxbury." Of course, in those cities where no effort was made to enforce the law, where the authorities were opposed to it, where political influence stood in the way of its execution, the good results were not apparent. But from every quarter came evidence that the prohibitory law did prohibit. It was driving liquor-selling into the dens and caves of the earth, making it a disgraceful outlaw on society, and branding it with detestation. In a short time the law was repealed, and replaced on the statute book by weaker legislation. What followed? Why, Gov. Claflin in his message of 1869 said:

> The increase of drunkenness and crime during the last six months as compared with the same period of 1867 is very marked and decisive as to the application of the law. The State prison, jails, and houses of correction are being rapidly filled, and will now require enlarged accommodations if the commitments continue to increase as they have since the present license law went into effect.

The chaplain of the State prison, in his report of 1868, says:

> The prison never has been so full as at the present time. If the rapidly increasing tide of intemperance, so greatly shown by the present wretched license law, is suffered to rush on unchecked, there will be a fearful increase of crime, and the State must soon extend the limits of the prison or erect another.

This law, repealed in 1868, was restored in an impaired form in 1869, and in 1875 was replaced by a license law.

RHODE ISLAND

followed the example of Maine in 1852, and passed an act for the suppression of drinking-houses and tippling-shops. The manufacture and sale of all intoxicating drinks was prohibited, except for medicine and medicinal purposes. A seizure case under the law coming before the courts, Judge Curtis declared the law unconstitutional, inasmuch as it was construed to infringe upon the right of trial by jury. In 1853 the Legislature so amended the law as to meet the objection of the court, and it was submitted to the people on the question, "Shall the law be repealed?" The people ratified the act, 9,074 voting against repeal and 8,369 for repeal—a majority of 705 for the law. In 1863 the law was repealed. Then after nearly two hundred years of liquor legislation, the State again came up to the passage of a prohibitory law in 1874, the Legislature being Republican. The liquor monopoly repealed the prohibitory clause the following year, and at the present time a license law, which prohibits the sale to minors, or to persons of notoriously intemperate habits, and also on Sundays, and to which there is a "civil damage" clause, is on the statute book. In 1884 the Legislature unanimously adopted as an amendment to the Constitution the following:

> The manufacture and sale of intoxicating liquors to be used as a beverage shall be prohibited. The General Assembly shall provide by law for carrying this article into effect.

If this shall be ratified by the next Legislature and accepted by the people, it will put Rhode Island in the catalogue of States that have provided for protection by constitutional law.

Judge Stiness, in a sketch of Rhode Island legislation against the drink, refers to 130 acts of the General Assembly on this subject, extending through 234 years. In that long period the State has been under a license system 222 years, and had had a prohibitory law 12 years, counting two periods, and he concludes therefrom "that the license system has not accomplished the result to be sought for in all legislation—the suppression of a public evil," and affirms that aside "from our common knowledge of the fact that license laws have not been effectual to arrest the progress of intemperance, the numerous changes referred to have been so many solemn and official confessions of their inefficiency."

CONNECTICUT

wheeled into line on the liquor question by passing a prohibitory law in 1854. For a time it was enforced with considerable zeal, and was benefi-

cent to just the degree of loyalty that was shown for it. In his annual message to the General Assembly in 1855, Gov. Dutton said: "There is scarcely an open grog-shop in the State, the jails are fast becoming tenantless, and a delightful air of security is everywhere enjoyed."

For a few years before the repeal of the law, great indifference was shown to it; and as a law can not enforce itself, this law was not enforced. There crime increased. But when the law was superseded by the present license law, which has the local option feature, of which 91 out of 167 towns availed themselves to vote "No License," crime increased amazingly. E. P. Augur, summing up the results, gives the following facts:

The Maine Law was said to be *a failure*, *a dead letter*, and it was so, to a great extent, during the last years of its operation. The number of commitments was larger during the last year under the Maine Law than in any previous year subsequent to its enactment. But in the very first year under the license law commitments for crime, instead of being diminished, increased *fifty per cent.* in the State, and in New Haven County *eighty-eight per cent.* Nor was there any very considerable decrease in the proportionate number of commitments till 1879, and the decrease that year is accounted for by the passage of a very stringent law against tramps. The year 1877 was a year of general business depression, which may account for a slight dropping down in the number of commitments for that year. The increase has been very great since 1879. In 1884 there were 412 more commitments to jails than in 1883; 981 more than in 1882; 1,474 more than in 1881; 1,664 more than in 1880.

The population of Connecticut increased in twenty years—1860 to 1880—according to the United States Census reports, from 460,147 to 622,700, or 35 3-10 per cent. Commitments for crime increased in twenty years from 1,103 in 1864 to 5,806 in 1884, or 386 per cent. Commitments for drunkenness increased in twenty years from 331 in 1864 to 2,879 in 1884, equal to 769 per cent.

As the number of commitments was exceptionally small in 1864, to be perfectly fair in making the comparison for twenty years, we will take an average of five years—1862–66—and see what the comparison will show. Average yearly number of commitments for five years, 1862–66, 1,538; commitments in 1884, 5,806; increase, 4,268, or 277 per cent. —*more than 7 3-4 times as great as the increase in population from 1860 to 1880.* Average yearly number of commitments for drunkenness in 1862–66, 451; for drunkenness in 1884, 2,879; increase, 2,428, or 538 per cent.—*fifteen times as great as the increase in population from 1860 to 1880.*

Since the enactment of the license law six of the eight counties have been obliged to either enlarge their jails or build anew. Changes have been made in the State prison, and yet a Commission reported to the last General Assembly that all the cells were full, that twenty prisoners were obliged to sleep in the corridors, and that twenty-five others sentenced by the courts to the State prison were lying in the county jail waiting till there was room for them at the prison. A new prison must be built or the present one must be enlarged. Which shall be done the next Legislature will probably decide.

It should be said that the latter years of the prohibitory law were years of war, when the minds of men were absorbed in the preservation of the Union. This will account for its non-enforcement, and the increase of commitments under it. To-day more than one-half the towns in the State have practical prohibition under the form of local option.

NEW YORK,

in 1855, passed a prohibitory law, but it was declared unconstitutional, and repealed the following year. In 1861 efforts were made to secure prohibition in the revised Constitution, but the result was failure. While the State

has New York City, Brooklyn, Troy, Albany, and Buffalo within its limits, practical prohibition will be a difficult thing. The great crime-centres of our land will be the last to yield the liquor-traffic and banish the saloon. New York will be the most obdurate resistant of prohibition. The fate of Isaac M. Maynard will be the fate of any politician who allies himself to the anti-liquor interest. The most that the friends of temperance ever hope to secure for the present is the submission of a prohibitory amendment to the people. This has been the promise of the Republican party, gravely made in the State Convention, but not ratified by the representatives of the party when assembled in Legislature.

MICHIGAN

has twice tried prohibition, and now is under license law. In 1853 a prohibitory law was enacted, but before the ink on the record was dry, it was done away. In 1855 prohibition was again resorted to, and continued to be the policy of the State until 1875. The present law has an amendment, passed in 1883, which adds greatly to its stringency:

SECTION 1. *The People of the State of Michigan enact*, That act number two hundred and fifty-nine, of the session laws of eighteen hundred and eighty-one, entitled "An act to regulate the sale of spirituous, malt, brewed, fermented, and vinous [liquors]; to prohibit the sale of such liquors to minors, to intoxicated persons, and to persons in the habit of getting intoxicated; to provide a remedy against persons selling liquors to husbands or children in certain cases, and to repeal all acts or parts of acts inconsistent herewith," be amended by adding thereto a new section to stand as section sixteen, and read as follows:

SEC. 16. Every wife, child, parent, guardian, husband, or other person who shall be injured in person or property or means of support by any intoxicated person, or by reason of the intoxication of any person, or by reason of the selling, giving, or furnishing any spirituous, intoxicating, fermented, or malt liquors to any person, shall have a right of action in his or her own name against any person or persons who shall, by selling or giving any intoxicating or malt liquor, have caused or contributed to the intoxication of such person or persons, or who have caused or contributed to such injury, and the principal and sureties to the bond hereinbefore mentioned shall be liable severally and jointly with the person or persons so selling, giving, or furnishing any spirituous, intoxicating, or malt liquors as aforesaid, and in any action provided for in this section the plaintiff shall have a right to recover actual and exemplary damages. And in every action by any wife, husband, parent, or child, general reputation of the relation of husband and wife, parent and child, shall be *prima facie* evidence of such relation, and the amount recovered by every wife or child shall be his or her sole and separate property. Any sale or gift of intoxicating or malt liquors by the lessee or occupant of any premises, resulting in damages, shall, at the option of the lessor, work as forfeiture of the lease, and the circuit court in chancery may enjoin the sale, giving away, or furnishing of any intoxicating or malt liquors, by any lessee or occupant of the premises which may result in loss or damage, or liability to the lessor, or any person claiming under such lessor.

DELAWARE,

under Whig power in 1847, passed a prohibitory law, which in 1848 was declared unconstitutional. In 1855 a new law was made, the American party having the government. This was soon displaced by a license law, under which the State is reaping the worst fruits of that system.

KANSAS

enacted a prohibitory law in 1866, the Republicans having the Legislature. In 1880 the following amendment was made to the State Constitution; the popular majority for it being 7.998,—92,302 to 84,304.

Article 15 shall be amended, by adding section 10 thereto, which shall read as follows: "The manufacture and sale of intoxicating liquors shall be forever prohibited in this State, except for medical, scientific, and mechanical purposes."

In 1881 a bill was adopted designed to carry out the spirit of this amendment, and to secure the full benefits of the prohibition principle incorporated into the original law of the State. A proposition to resubmit the prohibitory amendment to the people has been defeated in the Legislature, the House voting against it eighty-one to thirty-four, and the Senate thirty to seven. The unmistakable determination of the State to protect itself from uncleanness is evinced in a law made in 1834, prohibiting the sale or the giving away tobacco to persons under sixteen years of age. Its unmistakable determination not to suffer any inversion of the liquor laws is seen in the passage of a bill imposing a fine of $500 on prosecuting attorneys if they fail to prosecute all violations thereof The fifth section of the prohibitory law indicates its general character:

No person shall manufacture or assist in the manufacture of intoxicating liquors in this State except for medical, scientific, and mechanical purposes. Any person or persons desiring to manufacture any of the liquors mentioned in section 1 of this act for medical, scientific, and mechanical purposes shall present to the probate judge of the county wherein such business is proposed to be carried on a petition asking a permit for such purpose, setting forth the name of the applicant, the place where it is desired to carry on such business, and the kind of liquor to be manufactured. Such petition shall have appended thereto a certificate signed by at least twelve citizens of the township or city where such business is sought to be established, certifying that such applicant is a person of good moral character, temperate in his habits, and a proper person to manufacture and sell intoxicating liquors. Such applicant shall file with said petition a bond to the State of Kansas in the sum of ten thousand dollars, conditioned that for any violation of the provisions of this act said bond shall be forfeited. Such bond shall be signed by said applicant or applicants as principal or principals, and by at least three sureties, who shall justify under oath in the sum of seven thousand dollars each, and who shall be of the number signing said petition. The probate judge shall consider such petition and bond, and if satisfied that such petition is true, and that the bond is sufficient, may in his discretion grant a permit to manufacture intoxicating liquors for medical, scientific, and mechanical purposes. The said permit, the order granting the same, and the bond and justification thereon shall be forthwith recorded by said probate judge in the same manner and with like effect as in case of a permit to sell such liquors as provided in section 2 of this act, and the probate judge shall be entitled to the same fee for his services, to be paid by the applicant. Such manufacturer shall keep a book, wherein shall be entered a complete record of the liquors manufactured by him, the sales made, with the dates thereof, the name and residence of the purchaser, the kind and quality of liquors sold, and the price received or charged therefor. An abstract of such record, verified by the affidavit of the manufacturer, shall be filed quarterly in said probate court at the end of each quarter during the period covered by such permit. Such manufacturer shall sell the liquors so manufactured only for medical, scientific, and mechanical purposes, and only in original packages. He shall not sell said liquors for medical purposes except to druggists who at the time of such sale shall be duly authorized

to sell intoxicating liquors as provided in this act; and he shall sell such liquors to no other person or persons, associations or corporations, except for scientific and mechanical purposes, and then only in quantities not less than five gallons.

NEBRASKA.

A Democratic Legislature in 1855 passed a prohibitory law that was superseded by a high license law in 1880, which contains the following section:

SEC. 25. The corporate authorities of all cities and villages shall have power to license, regulate, and prohibit the selling or giving away of any intoxicating, malt, spirituous, or vinous mixed or fermented liquors within the limits of such city or village, the license not to extend beyond the municipal year in which it shall be granted, and to determine the amount to be paid for such license—not less than five hundred ($500) dollars in villages and in cities of less than ten thousand inhabitants, not less than one thousand ($1,000) dollars in cities of more than ten thousand inhabitants: *Provided*, That the city council in cities, or board of trustees in villages, may grant permits to druggists for the sale of liquor for medicinal, mechanical, and chemical purposes only, subject to forfeiture, and under such restrictions and regulations as may be provided by ordinance, and subject to the provisions of section 26 of this act: *Provided further*, That in granting licenses or permits such corporate authorities shall comply with and be governed by all the provisions and penalties contained in this act, and the same shall be applicable to such licenses and the person to whom they are granted: *Provided also*, That in granting any license the petition therefor shall be sufficient if signed by thirty of the resident freeholders, or, if these are less than sixty, a majority of the freeholders of the ward or village where the sale of such liquors is to take place.

INDIANA

passed a law of prohibition in what might be called the "prohibition year," 1855. The law was declared void in consequence of a non-agreement among the judges of the Supreme Court in reference to it, the bench being equally divided. Thus, what might have proved a satisfactory law fell through, and no serious attempt has since been made to re-enact it.

IOWA.

A Whig Legislature in 1855 passed a prohibitory law which forbids the manufacture and sale of intoxicating liquors, except for medicinal, medical, culinary, or sacramental purposes. Violations of the law are punished by heavy fines and imprisonments. Heavy bonds are required of those who have permission to sell for the specified purposes, and the law is as perfect in all its parts, and as well executed as any existing in any of the States. The Republican party, dominant in Iowa, accepted prohibition as an article of its political creed, and declared:

While we extend our earnest sympathy to the people of all countries who are struggling for their rights in opposition to oppressive laws and systems, we also plant ourselves on the side of the homes of our own people in their contest against the saloons; that when the Republican party of Iowa pledged itself in 1879 to give to the people at a special non-partisan election the opportunity to vote on a proposition so to amend the Constitution of the State as to prohibit the manufacture and sale as a beverage of intoxicating liquors, it acted in good faith, and the special election of June 27, 1882, gave evidence of the redemption of the pledge so given; and we now declare that we accept the

result of that election, with its majority of 29,974 in favor of the adoption of the amendment so voted on, as the verdict of the people in favor of constitutional and statutory prohibition, and without making any test of party fealty we recognize the moral and political obligation which requires the enactment of such laws by the next General Assembly as shall provide for the establishment and enforcement of the principle and policy affirmed by the people at said non-partisan election, and to that end the faith of the party is pledged.

In 1882 the people of Iowa voted on a constitutional amendment, prohibitory in its character, which had passed through two successive Legislatures. The vote stood 155,436 in favor, and 125,677 against, a majority of 29,756 votes. The Supreme Court declared that certain technicalities, and omissions on the part of the engrossing clerk, rendered the law void. By a blunder, perhaps not made purposely, the will of the people of the State is thwarted for the present.

ILLINOIS.

In 1855 the Whig party being in power enacted a prohibitory law, somewhat in imitation of the general model given by Maine. Public sentiment did not seem to be fully alive to the law, for when it was submitted to the people it was by them rejected, a majority of 14,062 being found against it. Since then no effort has been made to make the State prohibitory, but the experiment of "high license" has been tried. A law fixing the license for the sale of beer at $150; for whiskey and other strong drinks at $500, having passed both Houses of the Legislature in 1883, were ratified by the Governor, and declared constitutional by the courts. Efforts to repeal the law, and to modify and reduce the cost of licenses, have been made, but have failed. The repeal of the "high license" law would doubtless create a demand for prohibition.

PENNSYLVANIA

has never had prohibition, nor a fair trial of a prohibitory law, though it has had a statute on its books. The law was passed in 1855, and repealed in 1856. This law had been preceded by a "No-license" Act, which was enacted by the Legislature in 1846. The Supreme Court pronounced this act unconstitutional. The law-makers of the Keystone State did not wait long enough to allow the court to pass judgment on its prohibitory act, but swept it away before it could do any damage to the liquor-traffic, or give any offence to the saloon-keepers. In 1872 local option was given to the counties, and sixty-seven of them voted "no license." In two years that law was repealed and a license law adopted. It is not hard to see why this singular course is pursued by so many States. A law made one year and repealed the next. Prohibition now and local option then, and nothing long. Controlling political parties, and electing those who make the laws, is the dreadful liquor monopoly. Any law is repealed which suppresses the traffic, injures the liquor trade, or reduces the profits of the business. Laws are not repealed because their badness is seen, nor because they prove ineffective, but because they are likely to hurt the liquor-traffic. Brewers' associations and protective liquor leagues control legislatures. Thus

4,000,000 of people in the great State of Pennsylvania are exposed to the liquor crime to gratify the cupidity and avarice of 25,000 liquor-dealers.

OHIO,

in 1851, put into its Constitution the following provision:

No license to traffic in intoxicating liquors shall hereafter be granted in the State, but the General Assembly may by law provide against evils resulting therefrom.

To remove this clause the consent of the people must be obtained. In 1874 an effort was made to expunge the provision, but it failed, leaving the public authorities no power to license, the sale of liquors comparatively free. Perhaps in no State does such a confused, unsatisfactory, and mischievous state of things exist as in Ohio. In 1883 the General Assembly submitted to the people two Constitutional Amendments, giving to the voters of the State an opportunity to take their choice. One of these amendments provided for license; the other for prohibition.

The license amendment read as follows:

The General Assembly shall regulate the traffic in intoxicating liquors so as to provide against evils resulting therefrom; and its power to levy taxes or assessments thereon is not limited by any provision of this Constitution.

The vote on this was, *yea*, 92,268; *nay*, 192,117. The amendment was lost by a majority of 99,849 votes.

The Prohibitory Amendment read thus:

The manufacture of and traffic in intoxicating liquors to be used as a beverage are forever prohibited; and the General Assembly shall provide by law for the enforcement of this provision.

The popular vote on this provision stood: *yea*, 323,189; *nay*, 240,975—a majority of 82,214 for prohibition. But it required a majority of all the persons who voted at that election to pass the measure, and the official returns declared the Prohibitory Amendment lost. But there must have been extensive frauds, and the people lost the result of their faithfulness. Ohio has no provision for re-counting the votes, and there was no appeal from the official count. The evidence of fraud is based on facts like the following, furnished at the time by C. L. Tambling, of Oberlin:

In one voting precinct in Columbus, A. A. Stewart and six others voted for the Second Amendment, and then the seven worked the whole day in persuading others to do as they had done, and were confident that not less than one hundred and fifty, and in their belief about two hundred, voted for the Prohibitory Amendment in the same precinct. But the official count gave *not one single vote for this amendment in the entire ward.*

It was known that in Jefferson township, Crawford County, the friends of the amendment polled 106 votes, while the official returns were only 58. Thomas Hoply, of Bucyrus, editor of the *Crawford County News*, called at the County Clerk's office and examined the tally sheet to see how it was done. He found that the Republicans alone polled 58 votes for the amendment, the Democrats 37, the Prohibitionists 6, and the Greenbackers 5. In this case only the Democrats, the Prohibitionists, and the Greenbackers were "counted out," while in the other, the Republicans also shared the same fate.

In my own county, Lorain, the friends of the amendment in Huntington township polled 150 votes. The official count gave 135. Prof. J. G. Kline, of Oberlin, and myself, visited the County Clerk's office and examined the tally sheet. We found that the Republicans and Democrats together had given the Second Amendment 135 votes, and the Prohibitionists had also given the same 15 votes.

In the Fourth Ward in Delaware the amendment received 139 votes. The official returns gave only 30. What became of the 109?

In Trumbull County 5,323 votes were cast for the Second Amendment, and only 3,000 were returned.*

The adoption of either of these amendments would have replaced the "No License" clause now in the Constitution, but the official count declaring that both were defeated leaves that clause still in the document.

MINNESOTA,

in 1852, under a Democratic Legislature, declared itself for prohibition. But the trial was a short one, and one by one the prohibitory clauses of the law were cut off, and its power taken away. The "Graham" law was in 1874 superseded by the present existing license law, which requires a $500 bond as a guarantee that the person having a license shall observe the various provisions, among which is one, that intoxicants shall not be sold or given away to spendthrifts or minors, and that persons injured by the sale of liquors may sue for damages.

OREGON

seems desirous of keeping pace in Temperance legislation with the older States, and shows this by adopting the following Constitutional Amendment:

SECTION 1. The manufacture, sale, or the giving away, or the offering to sell or give away, or the keeping for sale of any spirituous, vinous, malt, distilled, fermented, or any intoxicating liquors whatever, is prohibited in this State except for medicinal, scientific, or mechanical purposes.

SEC. 2. The Legislative Assembly shall provide by law in what manner, by whom, and at what places such liquors, or any of them, shall be manufactured or sold, or kept for sale, for medicinal, scientific, or mechanical purposes.

SEC. 3. This amendment shall take effect and be in force six months from the date of its ratification by the electors.

SEC. 4. The Legislative Assembly shall, without delay, pass all necessary laws with sufficient penalties, necessary to enforce this amendment.

The Oregon Legislature meets triennially, and this amendment will be passed upon by the body that meets in 1887, and if adopted will be submitted to the people for their acceptance or rejection.

TENNESSEE

has never had a prohibitory law, but it enacted what is known as the "Four-mile" law, which provides that it shall not

be lawful for any person to sell or tipple any intoxicating beverage within four miles of an incorporated institution of learning in this State, and that any one violating the pro-

* Handbook of Prohibition, 1884.

visions of this act shall be guilty of a misdemeanor, and upon conviction shall be punished by a fine of not less than one hundred dollars, nor more than two hundred and fifty dollars, and imprisonment for a period not less than one nor more than six months.

A new step was taken in 1884, bringing the State nearer to the prohibition standard:

Be it resolved by the General Assembly of Tennessee, That the following amendment to the Constitution of the State of Tennessee be and the same is hereby proposed: To add as Section 18 to Article 11 of said Constitution the following: "No person shall manufacture for sale, or sell or keep for sale as a beverage, any intoxicating liquors whatever, including ale, wine, and beer. The General Assembly shall by law prescribe regulations for the enforcement of the prohibition herein contained, and thereby shall provide penalties for the violation of the provisions thereof."

Resolved further, That the foregoing proposed amendment be and the same is hereby referred to the legislature to be chosen at the next general election for members of the next General Assembly, and that the governor or other proper officers shall cause the same to be published for six months previous to the day of said election, as provided by law.

SOUTHERN STATES.

No Southern State has as yet put on record a general prohibitory law, but several States have in part secured prohibition through local option laws. In Georgia ninety-five counties suppress the sale in this way. In Texas, Arkansas, and Florida, local option laws are somewhat effective, though they fall far short of suppressing the general traffic. The twentieth annual report of the National Temperance Society states that

the temperance question is claiming the attention of all classes of people in the Southern States, and is making excellent progress in nearly all parts of the South. The sentiment for the prohibition of the traffic is, however, far in advance of that for total abstinence. The legislatures of all the Southern States, with the exception of that of Virginia, have adopted the policy of local option or local prohibition, and have allowed the people of many localities to vote directly upon the question of license or no license, while in other cases they have adopted absolute prohibitory laws for small sections of country when requested by such communities, so that nearly if not quite one-half the territory south of Virginia is now under prohibition. This does not include any large city and but few large towns, yet it embraces a wide range of territory, which challenges attention and gives abundant evidence of the blessings of prohibition, and the prosperity and thrift of the people who are rid of the blighting effects of the drink-traffic.

It may be a matter of surprise that the prohibitory sentiment is in advance of that for total abstinence in the South, while the reverse of this is true in the North. But the Southern States have a large element of negro population. This population is uneducated and unreliable, and with the free use of whiskey would be dangerous. Prohibition is fast becoming a necessity in the South. Self-defence requires the destruction of the liquor trade. Many men in the Southern States who do not advocate or practice total abstinence, who are not personally opposed to the use of liquor or the liquor-traffic, advocate total prohibition as a means of safety to society, knowing that the negro set on fire by strong drink, would be an incendiary indeed.

In Texas the prohibitory sentiment is indicated by the vote in the last Legislature on the subject. In the House the vote on the Constitutional Amendment resolution was 71 to 16, and in the Senate 14 to 7. As the vote of two-thirds of all the Senators was required to pass the resolution,

it failed. But such an indication of popular sentiment and legislative opinion is most encouraging.

PARTIAL PROHIBITION

exists in many States. Massachusetts has a law requiring all drinking places to be closed at 11 o'clock at night. New York prohibits the sale in skating rinks. Pennsylvania prohibits in Fairmount Park. Ohio prohibits the sale of liquors within twelve hundred yards of an asylum for the insane or an institution for the feeble-minded. Wisconsin has a law which forbids the selling to drunkards if notified by the wife, or a friend, or the superintendent of the poor. Colorado prohibits the sale to minors. Nevada makes it unlawful to "treat or entertain gratuitously any person." Dakota prohibits the sale within four miles of the State University. Minnesota provides that no licensed vender of intoxicating liquors shall "sell, barter, furnish, nor give away such liquors to any minor person, pupil, or student in any public school, academy, seminary, or other institution of learning, nor to any intemperate person or habitual drunkard." West Virginia makes it unlawful to sell intoxicating liquors behind screens, "frosted" windows, or any other device designed or intended to protect the seller or buyer from public observation. New Jersey provides a prohibitory vendue law, passed in 1797, and still in force:

SECTION 1. If any person who shall make any vendue in this State shall give or sell, or suffer to be given or sold, in order to be drunk at the time and place of such vendue, any vinous, spirituous, or other strong liquors, such person so offending shall forfeit twenty dollars, to be recovered by action of debt, with costs, by any person who shall sue for the same, in any court of record having cognizance of that sum, one-half to the prosecutor and the other half to the overseers of the poor of the township or precinct where the offence was committed, for the use of the poor thereof.

Rhode Island provides that no license shall be granted within four hundred feet of any public school. Almost every State has some prohibitory clause, designed to protect some locality, or some particular interest, all of which goes to show how the law in its might is closing in around the death-dealing, soul-blighting traffic.

CONCLUSION.

The efforts which are being made to secure Constitutional Prohibition are most cheering. The question submitted to the people will soon show whether public opinion is up to the entire suppression of the rum-traffic. An amendment submitted to the people will take the question fairly out of party politics, and make it the grand moral issue of the country. The unwillingness of the liquor-traffic to have the question submitted in this form shows its fear and distrust of the people. It is afraid to go before the public on the merits of the question, but hides itself in parties, and uses politicians to prevent action on the subject. It is evident that thousands who are not themselves total abstainers, would vote to suppress the traffic if the opportunity were given them. They know the evil of the trade. They understand the woes of intemperance, and though they use intoxicants, are not so blinded by the habit as to be indifferent to the effects of the rum power. To many the plan of securing prohibition by Constitutional Amendment seems most plausible and practical.

THE MAINE LAW IN MAINE, AND ITS RESULTS.

BY HON. NEAL DOW.

It has been assigned to me by the promoters of this Centennial celebration of the year in which Dr. Benjamin Rush called public attention to the evils of the alcoholic habit, to offer, very briefly, some account of the origin of Prohibition in Maine, of its progress and results, and probable future.

There was probably no State in the Union whose people were more unlikely than those of Maine to adopt the policy of prohibition of the liquor-traffic, because no other people were more addicted to the habitual, free use of intoxicating liquors than they were. Maine was the poorest State in the Union, because in the old time its people consumed in strong drink the entire value of all their property of every kind in every term of less than twenty years. The effect of this general habit among the people was seen everywhere—in every part of the State; in mean, dilapidated dwellings and public buildings; in miserable highways; in poor farm buildings; in neglected farms, and a general shabbiness everywhere.

This condition of the people came almost necessarily from their peculiar industries. These were the lumber trade and the fisheries. Maine in those days was the great lumber State, and its fisheries were on a large scale. The products of these industries were sent to the West Indies, and the returns were largely West India rum and molasses, to be converted into New England rum at our numerous distilleries. This rum was entirely for home consumption, so that almost the entire produce of these industries was consumed by our people in strong drink, neither the State nor the people being benefited to the amount of a dollar by all this labor.

Maine possessed almost boundless forests of the most valuable pine timber, equal in quality to the best in any part of the world. This was exported in vast quantities by our innumerable ships built for that special trade, which carried at the same time the produce of our fisheries, to which our people on three hundred miles of coast were devoted. With all these people rum was a considerable and constant part of their daily ration. Almost or quite the entire wages of these people were spent in strong drink, except the small share necessary to a meagre existence. It was a common saying in the old time that the people of Maine lived on potatoes, fish, and clams.

It was among such a people that the attempt was successfully made to show them that the liquor habit was always bad, and that the liquor-traffic

was inconsistent with the general good; that its inevitable effect was to make them poor and miserable and to keep them so. The workers in this enterprise devoted themselves to it heartily and earnestly for the purpose of changing public opinion as to the relation of the liquor-traffic to the general good, and changing the almost universal habit of liquor-drinking among the people by showing them its pernicious effect upon their health, their prosperity, and the condition of their families. This work was not carried on fitfully and inconstantly, but everywhere through the State the purpose of these workers was to get at the farmers and fishermen and workingmen, with their wives and children, and to lay the whole matter out before them in such terms as they could well understand. There was no little country town house, or country church, or wayside school-house, in which the people were not called together to consider this matter.

These workers went about the State in winter and summer, driving about in their own carriages, and carrying with them great quantities of tracts, all treating of this question, some of them written expressly upon it. These were freely given away at the public meetings, and were distributed at the homes and profusely among the children at the public schools in cities, villages, and country towns. These tracts were intended to show the sin and folly of the drink habit and the inevitable tendency of the liquor-traffic to waste the wages of labor and the profits of all legitimate business, and to make nation, State, and people poor. It was pointed out that the liquor-traffic earns nothing; not contributing a dollar to the sum of national wealth; that it lives upon the earnings of honest industry, while at the same time it disinclines to honest labor, and finally unfits for it all who come under its influence.

Our experience in this work was that there is no difficulty in changing public opinion against the liquor-traffic if we can only have access to the people—the "common people"—who will at first listen patiently and then gladly. After public opinion had been enlightened as we thought upon the subject, we went to the Legislature with great petitions for the enactment of a law of prohibition, and were defeated by a great majority. At the ensuing election we defeated almost all the men who had voted against our proposition. To the new Legislature we went with our bill all prepared, now known as the Maine Law, and it was passed through all its stages in one day—the last day of the session—to be enacted, and upon its prompt approval by the Governor it became the law, taking effect from that moment.

On that day, the 2d of June, 1851, there was license to the liquor-traffic in Maine, as there was in all the civilized world, and had been for many centuries. The Maine Law, thus promptly enacted, reversed that policy, and substituted for it the policy of absolute prohibition of the manufacture of alcoholic liquors and their sale, except for medicinal and mechanical purposes and the arts. This extraordinary measure doomed to seizure, confiscation, and destruction all alcoholic liquors found within the State, if kept for unlawful sale, and the burden of proof was put upon owner or claimant to show to the satisfaction of the court that they were kept and intended

only for lawful purposes. The bill passed its final stage to be enacted by a vote of 18 to 10 in the Senate and 86 to 40 in the House. This wonderful result was obtained only by the unmistakable testimony of the ballot-box that the people were resolute in their demand for protection to themselves and their children from the dreadful curse of the liquor-traffic, and to accomplish it would sacrifice all party associations and would vote only for this one object.

The government of the State was Democratic and had been so for many years by a great majority. Governor Hubbard, who approved this bill, was regularly renominated, but was defeated at the election because the rum Democrats refused to support him, whereupon the temperance Democrats abandoned the party, which from that time went into a minority, and has remained so to this day. No political party in Maine can live unless it accepts prohibition as the settled policy of the State. After more than thirty years' experience of the benefits of this policy to the moral and material interests of the State, the people in September, 1884, put it into the Constitution by a vote of nearly three to one—a majority twice larger than any party or any proposition ever before obtained in Maine.

Immediately after the enactment of the law, the open sale of liquors ceased; in many parts of the State, the sale came to an end entirely; in some localities it was carried on secretly upon a small scale, and in some instances unsuccessful attempts were made to resist the law, but generally the law was acquiesced in because it expressed the will of a majority of the people. In Portland, the largest city in the State, a mob of the low and vile, excited by some so-called respectable people, made a desperate attempt to resist the law and break it down, and refusing to disperse when summoned to do so, was fired upon by order of the Mayor, and was in that way promptly and summarily suppressed. Since that time there has been no instance of resistance to the law, which is now, and for many years has been, accepted by all parties in Maine as the settled policy of the State. To this fact the Republican State Convention of 1878 testified in these terms:

> Temperance among the people may be greatly promoted by wise prohibitory legislation, as well as by all those moral agencies which have secured us beneficent results; and it is a source of congratulation that the principle of prohibition, which has always been upheld by Republicans, is now concurred in by so large a majority of the people that it is no longer a party question, the Democrats having for several years declined to contest and dispute it.

On the day of the enactment of the law the dealers in liquors had the usual large stocks of them on hand. They were liable to seizure, confiscation, and destruction, but the authorities allowed the dealers a reasonable time for sending them to other States where the sale of them was allowed by law. This was done universally throughout the State. In the large cities, where liquors were kept in great quantities, they were seen on heavily loaded drays in long processions on their way to railway stations and to steamboat landings, going off to other States to bless or curse the people, as the result might prove to be. The wholesale trade in liquors ceased suddenly and entirely because considerable stocks of them could not be

concealed from the officers, who searched diligently and constantly for them as stolen goods would be searched for, and wherever any of them were found they were seized as contraband.

It is not creditable to American journalism that the result of this great experiment to put away from the community the evils of intemperance should be to this day so little known among the people; still more is it a discredit to the press of the country that it should in any way lend itself to the work of spreading false information in relation to it, not only throughout the Union, but in all English-speaking countries, where the Maine Law is supposed to be "a failure," and is widely denounced as such, while in fact it has been a great success from the day of its enactment to the present time. Not one incident has occurred from the first that could even give color to the widely-spread report of its failure.

The results of its operation, briefly stated, have been:

1. Every distillery and brewery in the State has been suppressed; there is not one remaining, and has not been in many years.

2. In more than three-fourths of the State containing more than three-fourths of the population, the liquor-traffic is practically extinct, so that an entire generation has grown up having no personal knowledge of the traffic or of its effects upon the community.

3. The whole appearance of the State has been changed, as well as the character of the people and their condition and ways of life. Maine is now one of the most prosperous States in the Union, with largely extended industries, with abundant capital with which to operate them, and with large surplus funds seeking outside investment. In every part of the State are evidences of industry, thrift, and prosperity, in well-kept houses, farms, schoolhouses, churches, and other public buildings, with no appearance anywhere of unthrift, dilapidation, and decay.

4. The share of Maine of the national drink-bill would be about thirteen million dollars, but one million will far more than pay for all the liquor smuggled into the State and sold in violation of law. There is an annual saving as the result of prohibition of more than twelve million dollars directly, with an indirect saving nearly or quite as large. It is this which renders Maine so prosperous and has so greatly benefited the people. The Republican State Convention of 1882 said, in a *Resolve:*

> . . . . . The wisdom and efficiency of which legislation (prohibition) in promoting the moral and material interests of Maine, have been demonstrated through the practical annihilation of that traffic (liquor) in a large portion of the State, and we favor such legislation and such enforcement of the law as will secure to every portion of our territory freedom from that traffic. We further recommend the submission to the people of a Constitutional Amendment.

5. While the liquor-traffic is practically extinct in all our rural districts, in our smaller towns and villages, it yet lingers on a small scale with more or less secrecy and caution in our cities and larger towns, and is confined almost entirely to the lowest, vilest classes of our foreign population, to men and women who would as readily commit any other crime, if the penalties were no greater. This great scandal continues only for the reason that there

are some defects in the law, which for many years we have been endeavoring to have corrected. With these deficiencies supplied, we could easily and speedily sweep away every vestige of the traffic from the State.

With this view a treaty was made with the dominant party in the State, that in exchange for our votes we should have all the amendments to our law that were needed "to secure to every portion of our territory freedom from that traffic." We loyally kept faith with the politicians, giving the party a great victory far beyond their most sanguine expectations. In pursuance of the treaty, we went to the next Legislature unanimously Republican by our votes, and demanded the fulfilment of the bargain by the enactment of certain amendments to the law which we specified, and were met by a deliberate and impudent repudiation of the pledge of the party.

The attitude of the Legislature translated into words was this: "Go home and attend to your own business if you have any. You shall not put the grog-shops down. We do not care for the will of the people expressed by a majority of 47,000 votes; we do not care for the Constitution which commands us to give force and effect to its prohibition of the liquor-traffic; we will defend the grog-shops in spite of the people's will and of the Constitution." We shall see whether any party can live with such an attitude of hostility to the highest interests of the State, in the protection against law of the gravest crimes against society.

TEMPERANCE IN SUNDAY-SCHOOLS.

BY LUCIA E. F. KIMBALL.

"The kingdom of God cometh not with observation."—LUKE xvii. 20.

"And all thy children shall be taught of the Lord; and great shall be the peace of thy children."—ISA. liv. 13.

THE present time is one in which childhood is pre-eminently *the* study, I do not say among all classes, but among advanced thinkers. "What shall we do for the child?" is the great question which greets the new century. In the issues of this question none are more deeply interested than the friends of temperance. The Catholic priesthood prove their wisdom when they say, "Give us the *children* and we care not who have the men and women."

Life-boats are good when ships have gone to pieces on the fatal rocks. How much better the light-house that saves from wreck.

It is blessed and Christ-like to send out our gospel temperance life-boats for the rescue of the poor men and women who are struggling in the yeasty billows of intemperance. Just as much more blessed, just as much more Christ-like to rear the light-house on this most deadly headland of our republic, and save the boys and girls from being wrecked on the treacherous rocks of intemperance, as the *whole* of a life is better than a *part*, as formation is better than *re*-formation, construction than *re*-construction.

Who that really wishes to rid the land of the great evil of intemperance can doubt that we have our legitimate field of labor in the child-heart of the world? In this warm, luxuriant soil, whatever sown yields an abundant harvest. We have seed given us to sow of which our fathers never dreamed. Science and religion join hands in the temperance reform of the present day. The battle with intemperance fought in this nineteenth century, is not a blind combat with the demons of drink.

Science is flashing light on those words of deepest wisdom uttered so long ago: "Wine is a mocker, strong drink is raging: and whosoever is deceived thereby is not wise." As never before, through a quickened religious conscience, is apprehended the sacredness of the human body, because it is the habitation of God through the indwelling of the Holy Spirit.

We dare not claim to be better than the noble pioneers in this righteous cause, but we have more light than they, and shall be held responsible for the results of our labors in proportion to that light.

Upon the Christian Church the burden of responsibility largely rests, and the work of education must be carried on mainly through its agency.

The question is sometimes asked why we should make a specialty in regard to temperance instruction in our Sunday-schools? The answer is three-fold. *First.* The necessity of such instruction is imperative in view of the fact—now generally admitted—that intemperance underlies and incites well-nigh every other sin.

A story is current in the Orient of a wise old Sheik, who gave to a young Arab Prince, from whom he was about to part, a list of crimes, and bade him choose the one which seemed least harmful.

The young prince turned in horror from murder, theft, and loss of virtue, and told the patriarch he would choose intemperance. "You have chosen that," said the wise old man, "which will bring you all."

Second. We have the children and youth in our Sunday-schools during their most susceptible years, when the tides of being are set either toward good or ill.

Our teaching should be practical. We can not afford to waste in glittering generalities the time and strength that should be given to those things which concern the every-day life of the child, and to such instruction as will make them strong allies of God in the contest with evil.

The necessity of knowledge or right instruction to a correct course of conduct is strongly emphasized in the Bible and in human experience. Hon. Henry Blair said in a speech in Congress, "The essence of the institution of slavery was ignorance." Can we not as truly say the essence of the liquor-traffic is ignorance of the moral, mental, and physical effects of alcoholic drinks?

Again and again from the wrecks of manhood that gathered daily in our temperance prayer-meeting in Farwell Hall was wrung the bitter cry, "If some one had told me about this accursed thing I might not have fallen!"

Especially have we a duty most urgent in respect to the children of intemperate parents and those who have no helpful home influences. There are thousands of such in every large city, and there is no work of deeper moment than that of educating and Christianizing these spiritual orphans whom the Providence of God has cast upon our hands.

A large proportion of our illiterate population are of foreign birth, and I am well aware that there are difficulties in the way of temperance work among these, especially the Germans, but they are much less formidable than we are apt to think. It is said, "We must respect the prejudices of the Germans." We ought indeed to remember kindly their national influences and habits, but the *welfare* of any people is much more worthy of consideration than their prejudices. All the more because of their lack of education upon this point, should we endeavor most earnestly to teach their children, who are to become important factors in our Christian republic either for good or ill.

From the commune crowd that clamors for the destruction of our

Sabbath, and those religious institutions which are the bulwarks of our national peace and prosperity, we have everything to fear; but from the honest, industrious, loyal German, we have much to hope, if we improve the opportunities for religious influence and education which are open to us.

From experience I affirm that wise and patient effort on the part of Sunday-school teachers will meet with kindly reception from this class, and yield a wondrous harvest.

Did the limits of this paper allow I would gladly cite facts from the marvellous annals of our W. C. T. U. efforts in this line.

The very *life* of our republic is involved in the issues of the question whether the Christian portion of our nation recognize and fulfil their duty toward those who, even in this land of Gospel light, are sitting in the dark shadow of spiritual ignorance. We *can* reach the children, and through them oftentimes the parents.

Third. It is of the utmost importance that those in our Sunday-schools understand the teaching of the Word of God upon this subject.

Intellectual knowledge is often of little avail when unaccompanied with an educated and sensitive conscience. We must write "thus saith the Lord" in lines so deep and enduring upon the hearts of our children, that neither the sophistries of the unbelieving, nor the power of sudden and fierce temptation can erase them.

Dean Stanley has said: "Each age of the Church has, as it were, turned over a new leaf in the Bible, and found a response to its own wants."

It would seem indeed that a new leaf had been turned by this age in that blessed Book whose teaching upon this subject is clear and explicit, not only when it deals with it directly, but in the spirit that pervades it from beginning to end.

Confidently we look forward, patiently we bide the happy time when our children and youth shall be so thoroughly and intelligently educated in the Bible principles of temperance, that when they go out from us and meet the dangers which will surely beset them, what David said of the godly may be true concerning them: "The law of his God is in his heart; none of his steps shall slide."

EFFORTS IN THE PAST TO SECURE THIS END.

Whoever claims *originality* in the wide domain of moral reform, as regards either ideas or methods, is quite liable to be the victim of his own pleasing hallucination, and merits little more than a passing smile from those familiar with the difficulty of fixing the data and *modus operandi* of an established work.

Gratefully we pay our glad tribute on this Centennial occasion to the brave man whose soul was open to the light, and who had the courage of his convictions. But never for a moment let us forget that in the "beginning of days" God's thought was clear and trenchant upon this subject, and that His Word, always a lamp to our feet and a light to our path, throws no uncertain beam upon this most intricate, most perilous way. The Bible is not responsible for the lack of insight or

the perversity of its interpreters. The light which research and science are flashing upon its pages only reveals its pristine splendor.

God's prohibitory law, written in His Word and in our bodies, transcends all human law as the heavens are higher than the earth.

The Christian world is indeed coming to comprehend the bearing of the Holy Scriptures upon the temperance question, and how perfectly, both by its whole spirit and trend, as well as by precept and example, it enforces the truest, purest, highest principles of total abstinence for the individual and prohibition for the State and nation. When God's Church enters into the fullness of meaning in the divine utterance, "He died for all, that they which live should not henceforth live unto themselves," there will be no *moderate* drinking, however refined and elegant. When it grasps the majestic sweep of those prophetic words, "He shall not fail nor be discouraged, till he have set judgment in the earth," there will be a corresponding effort to bring human law and government into accord with the Divine law and government. To hasten this day of days has been the aim of all Sunday-school temperance work.

Would that we had the record of the *individual* prayer and effort in this direction. We might find that in some humble soul, unknown to the world, but dear to God, was born this thought, this hope, this possibility, now a blessed reality, not in full measure, but sufficient to make glad our waiting hearts.

I make no attempt to tell when or how or where temperance teaching in the Sunday-school began. We only know that it was of God.

In the minutes of the Fifth National Temperance Convention, held at Saratoga in 1865, I find this record, and am most happy to give it an honored place:

Mr. J. N. Stearns moved the order of the day, which was the discussion of the fifth resolution, in order to afford Mr. Pardee an opportunity to address the Convention. He considered the question of the proper Temperance education of the young, one of the most important which could come before this Convention. There should be a Temperance Society connected with every Sunday-school in the land, and Mr. Pardee, who had spent his life in Sunday-schools, was pre-eminently qualified to discuss this resolution.

The resolution is as follows:

Resolved, That the education of the young in the principles and practice of total abstinence is of paramount importance, and that we recommend the appointment of a committee to bring the subject of juvenile temperance associations and publications to the special notice of the managers of the Sunday-school cause and boards of education, that these may become a more permanent part of school instruction and literature.

Mr. R. G. Pardee, of New York, was called upon to speak to the fifth resolution, that being the special order for ten o'clock. He said:

Mr. President and Christian friends, I am obliged for the courtesy that is awarded to children in this position which is given to them—not that I take the honor to myself personally, for I have no such claim. I am glad to say a few words for the children, for the reason that I believe all this Convention will agree with me in thinking that it is *the most important and practicable* of all things that you can possibly consider in this or any other Temperance Convention. Without any possible disrespect to any other branch or any other department, this of children is the most important and the most practicable. I say it is the most important, because an ounce of prevention is worth more than a pound of cure. It is easier to shield the little buds than to straighten the gnarled oak. "It is

better to throw a guard around the baby's cradle than to sing a psalm at a bad man's death-bed."

In reference to its being practical, I desire simply to say that in an experience of thirty years' mingling with children, I have never known a *single effort* which has been made that has not been successful. I have never known any persevering effort in the church or Sunday-school in behalf of children that has not planted the principles of Temperance which would remain if only followed up. I believe in the practicability of the work among the children, and I hope that this question will be taken hold of as among the most efficient agencies of the Temperance cause.

He recommended an excellent plan of organization, and the subject was earnestly urged by others. The National Temperance Society recommended in addition to the formation of societies in connection with the Sunday-school, that at least one Sabbath-school concert during the year should be devoted to temperance.

In 1877 a memorial was sent to the International Sunday-school Lesson Committee asking for quarterly temperance lessons. The work of this society in its beneficent efforts to educate through temperance literature is too well known to need specific mention here.

The *Youth's Temperance Banner* has gone up and down the land on its mission of light and love. Pledge cards and rolls, lesson leaves and temperance books have been constantly issued and circulated, and have gone far toward making a sentiment whose outcome is the healthy action which crowns this Centennial year. Our Woman's Christian Temperance Union from the first has given this line of work earnest thought and prayer, but in 1877 a general superintendent was appointed in addition to the committee, which was continued, and since that time without cessation of effort it has striven to secure thorough and systematic temperance instruction *in* the Sunday-school and through the regular channels.

While the Woman's Christian Temperance Union does not claim to have been the pioneer in this line, it may, I am assured, justly and thankfully rejoice that faith and courage have been given to *press* this important and most vital matter upon our Sunday-school leaders, and at the same time *enlist* the rank and file of this great army so that they have become a potent agency in securing the desired end.

In 1883 quarterly temperance lessons were issued by our Publication Society, prepared by some of our most eminent scholars and divines. These lessons have been continued since that time and will be until 1887.

Temperance literature has been largely circulated, and many temperance societies organized in connection with the Sunday-schools, though the main effort has been to enlist the *entire* Sunday-school and make temperance a part of the *regular* work of instruction.

There has been of late a great increase in the number of Sunday-schools coming up to this work in a body.

A memorial was presented to the International Sunday-school Lesson Committee at its annual meeting held in Saratoga, September 14 and 15, 1881, asking for the provision of a Quarterly Temperance Lesson. This petition was signed by several thousand of our most eminent

and well-known pastors and Sunday-school superintendents, representative men throughout the country.

The Committee saw fit *not* to grant this wish of a large number of its constituency—believing, no doubt, that they were acting wisely.

But the work of securing memorials and petitions was continued steadily. Through special effort an enthusiastic resolution was secured from the International Convention at Louisville, June 13, 1884, recommending the provision of quarterly temperance lesson subjects in the regular course.

Memorials and petitions were again presented at the first meeting of the new Lesson Committee in Cincinnati, April 15, 1885, which resulted in the granting of the same in the new course, beginning in 1887.

The text of the resolution passed at Louisville was this:

Resolved, That this Convention recommend the International Lesson Committee in making out its next series to provide Temperance lesson subjects quarterly in its regular course.

This resolution was the same in substance as has been passed, through the efforts of our W. C. T. U., again and again throughout the country by local, county, district, and State conventions and ministerial gatherings.

I desire to make grateful mention of the invaluable aid rendered us by the Sunday-school people in the various States. Ohio, New York, and Maryland presented memorials from their respective State Sunday-school conventions, asking for the provision of quarterly temperance lessons in the regular course, at the International meeting in Louisville, and others would have done so had there been an opportunity.

The following resolution was passed unanimously by the Minnesota State Sunday-school Convention, held at Minneapolis, June 7, 1883:

Resolved, That we heartily endorse the efforts of the National Woman's Christian Temperance Union to secure thorough and systematic temperance instruction in the Sunday-school; and to this end earnestly petition the International Sunday-school Lesson Committee for the provision of Quarterly Temperance Lessons in the regular course.

JAMES A. MCGOWAN, *State Statistical Secretary.*

Iowa, Ohio, Michigan, Indiana, Colorado, California, New York, Connecticut, Georgia, Maryland, and West Virginia, had put themselves on record as States, by passing a resolution similar to that of Minnesota, asking the International Sunday-school Lesson Committee for the provision of Quarterly Temperance Lesson Subjects in the regular course. Also Maine and Massachusetts.

Special thanks are due Rev. C. N. Pond, Secretary of the Ohio Sunday-school Union; Mr. William Reynolds, of Illinois; Judge Estey, of Georgia; Hon. Ira H. Evans, of Texas; Hon. Thomas W. Bicknell, of Massachusetts, and others, for their efforts in our behalf. Massachusetts sent a petition of 35,000 names to the new Committee at its meeting in April. This was presented by their representative, Rev. A. E. Dunning, of Boston, Secretary of the Congregational Sunday-school Union.

This victory, which was of God, did not *happen*. It was organized, planned for, worked for, prayed for persistently. It is the outcome of all the efforts in this line in all these years. Let *every* faithful, true-hearted man and woman remember that this victory for the world is yours. Yours by the prayers, the efforts, however small, and made ofttimes with a weary hand and troubled heart, that lie behind us—they live and breathe through all this blessed assurance that our labor has not been in vain in the Lord.

WHAT NOW?

Shall there be any abatement of effort? Nay, verily; rather by the blessings and successes of the past let us be inspired to greater faithfulness in the future.

The quarterly temperance lessons in the regular course do not begin until 1887. Meantime we must, as heretofore, urge the use of such as are prepared for this purpose.

Those of 1887 are optional, and care must be taken to secure their use. The Lesson Committee, with its environment, did perhaps all that it could. It is still left to us to see that the provision made is appropriated.

We may not rest till the entire Sunday-school is organized into a grand "Cold Water Army," by the signing of the pledge, and made intelligent by the study of God's Word and familiarity with the *best* temperance literature. The *religious* education of our children and young people is of *vital* importance.

Is there not most urgent need of efforts in the line of temperance instruction in our Sunday-schools when such facts as the following are to be found in England, and doubtless in America, judging from the testimony of our prison and jail officials, our judges and philanthropists? A zealous prison chaplain in England visited the county jails of Manchester and found that out of 649 Protestant prisoners, 593 had been in Sunday-school on an average six or seven years each. In Glasgow a Scotch philanthropist, taking the same line of investigation, found that 62 out of 88 had been Sunday-school scholars. Fifty-nine out of 62 criminals tried at one session of the Glasgow assizes, testified that drinking had led to their crimes, and also led to their leaving the Sunday-school.

May we not ask that all who long for the "hastening of the coming of Christ's kingdom" will pray earnestly that the convicting and enlightening power of the Holy Spirit may descend upon the 84,730 Sunday-schools of our land with their 6,820,835 scholars and their 932,283 teachers. Who can measure the influence of this army of 7,753,118, united under Immanuel's banner for the overthrow of this evil?

It has been truly said: "The door of millennial glory has a child's hand on the latch." Ours the transcendent privilege to help that little hand lift the latch and usher in the day when the kingdoms of this world shall become the kingdoms of our Lord and His Christ.

A CENTURY'S EVOLUTION OF THE TEMPERANCE REFORM.

BY FRANCES E. WILLARD.

TEN thousand speeches will celebrate the Temperance Centennial of 1885, but every thought in them all will relate to the slow development of *definition* in the three words forming this linguistic triangle: *Temperance—License—The Pledge.* How did Dr. Benjamin Rush, of Philadelphia, define these words in 1785? How would our leaders who are gathered here to-day define them? By measuring the wide distance between his view and ours, we shall get the high-water mark of the two epochs we are considering. The words "Temperance," "License," and the "Pledge" do not once occur in the now famous Essay of Dr. Rush, although it covers seventeen pages. To him "Temperance" doubtless meant "moderation in all things," without special reference to moderation in the use of alcoholic drinks, and while he opposed distilled, he specifically commended fermented and malt liquors in the very essay that gave rise to our "Temperance Centennial."

But the slow march of experiment and the steady logic of failure so long as that definition was accepted as a "working hypothesis," led our hosts onward until "temperance" means the moderate use of all things good and total abstinence from all things harmful, with specific reference to alcoholic liquors, including wine, beer, and cider. To this changed definition of the word which had been adopted to denote the reform itself, the total abstinence pledge alone could give practical efficiency, hence that pledge has grown from the sieve-like instrument of the first temperance society (founded at Moreau, N. Y., in 1808), which imposed a 25-cent fine for drinking, and a 50-cent fine

FOR BEING DRUNK,

to the present iron-clad which "holds water," and that alone.

No English word incarnates so much progress as this word "Pledge." Webster's Dictionary proves that its first relation to the drink question was purely convivial. He illustrates by the poet Cowley's line:

"Pledge me, my friend, and drink till thou art wise."

What will our blue-ribbon apostle, Francis Murphy, think of the statement that "the pledge" formerly meant "the drinking of another's health," and that "the pledger" is "one who invites another to drink by drinking

first"? The origin of this practice is curious enough. To pledge was to invite to drink by drinking of the cup first, and then handing it to another, as a pledge of good-will and kindness. It originated among our ancestors in their rude state, and was intended to secure the person pledged from being stabbed while drinking, or from being poisoned by the liquor.

Now take the word "License." It was once used in a restrictive sense, as the word "let" in King James' version of the New Testament once meant "to hinder." The development here seems to have been about this: In a rude age there was no law governing the sale of drink, for each man was his own dealer. Later on, as the evil grew and as commerce developed the liquor-trade, its restriction became necessary, and laws were made for the double purpose of raising a revenue from a luxury and at the same time rendering its sale amenable to the Government. Gustafson, the English writer, whose book, entitled "The Foundation of Death," has attracted so much attention, quotes the first licensing act, dated 1552, which begins as follows:

"An acte for keepers of ale-houses to be bound in recognizances and giving the justices power to close all ale-houses in such town or towns as they shall think meet and convenient." But by three centuries of experience the restrictive significance of the word "license" has been slowly changed, as public perception has

GROWN CLEARER,

and public conscience more sensitive, until in the popular thought a license has become the saloon-keeper's permit to sell; the formal compact between him and the State, which, by making the State a partner in his profits, makes him a respectable man of business. A saloon-keeper of Indiana, writing to the *New York Voice* recently, thus puts the matter in a nutshell: "I believe most assuredly that when a saloon man pays for a license that makes it right for him to sell liquor."

Thus the personal question, "How much may I drink?" has always been but one-half the equation, to be completed by the legal question, "How much may you sell?" Hence unlimited drinking had as its natural and philosophic offset, unlimited sale; moderate drinking had license, or an unsuccessful effort at moderated sale; while we have now, as the final analysis, no drinking offset by no permit to sell.

The Dictionary as well as the Scientific Treatise and the Statute-book ought to crystallize these evolutions of experience. This Centennial should be signalized by definitions reflecting the progress of the Great Reform. Impressed by this belief, I wrote the proprietors of "Webster's Unabridged," and have received encouraging assurances of added definitions which shall be true exponents of our gains in this first century.

In speaking of the evolution of the temperance reform, all of whose myriad phases are to my mind involved in the foregoing epitome, I shall not dwell upon the organization and progress of temperance societies, although their development is unequalled in the history of reform movements, for that theme has been assigned to other hands. Herbert Spencer defines

evolution as "progress from simple to complex, from homogeneous to heterogeneous." That last word, "heterogeneous," will, in the minds of those who take exceptions to the most recent and radical temperance developments, seem to be specially well chosen. But many of us who profoundly believe in these latest evolutions rejoice to note once more the reading of the definition. It says "*progress* from homogeneous to heterogeneous," and "progress" is ever more our word of happiest omen: "a spell to conjure by." Darwin gives us the famous term, "natural selection," using it to explain the origin of species; while from Huxley we have that fascinating phrase, "survival of the fittest." It might be shown that the temperance reform illustrates in the most ingenious manner the favorite theory of these great naturalists, for it has certainly selected with subtlest instinct from its environment the means of growth, and it is the most magnificent "survival of the fittest" which the century's "struggle for life" can show. But I am not about to precipitate

AN ANALOGY

between the development hypothesis and the growth of modern history's supreme reform. Rather let it be my humbler task to use the term evolution according to the dictionary's definition, as "the act of unfolding or unrolling; the process of growth, as the evolution of a flower from the bud." The key to this growth is found in one of the "Six Sermons on Intemperance," delivered by Dr. Lyman Beecher in the early days. In answer to the question, "By what means can the evils of intemperance be stayed?" he says: "Not by any one thing, but by everything which can be put in requisition to hem in the army of the destroyer, to impede his march, to turn him back, and to redeem the land." Only as we believe this in our hearts and steadily act upon it in our lives, shall our work to-day be saved from the crescent shape and the gibbous shape presented by that of so many well-meaning hobbyists, and stand forth full-orbed and luminous. In the order of development we must first trace the temperance movement upon the material plane, and then upon the spiritual. The action of so great a reform upon its environment can hardly be separated from the action of its still g eater environment upon the reform. We will consider, without classifying, this action and reaction. What, for instance, is the relation of the accelerated locomotion which is the most characteristic feature of our time, to the temperance movement itself? How have the railroad, the steamship, the velocipede in its varied combinations, as a part of the environment of the reform, acted favorably upon it? There are two fixed motives in the human mind—love of life and love of property. How do these act upon the

GREAT OUTSIDE FACTS

of swift communication in time and space? Look in on a stockholders' or a directors' meeting of a great railroad or steamship corporation. Listen to the statement of reasons for a new rule about to be adopted. These level-headed, practical men "with no nonsense about them," no sentiment, no fanatical ideas, are saying: "The recent accidents prove that we can

not afford to employ officers and hands on our Cunarders, or engineers, conductors, brakemen, switch-tenders, and train dispatchers on our roads, whose habits are likely to interfere with the clearness and quickness of their thoughts and the accuracy of their movements. We can't afford the risk. It has already cost us too much in repairing our steamships and our roads, and in paying damages on life and limb." So these very cool-headed and perhaps cool-hearted gentlemen, none of whom probably ever read a copy of *The Union Signal* or the *National Temperance Advocate*, deliberately "resolve" (though they never saw the inside of a temperance convention) that no employé of theirs can use intoxicating liquor. Very likely they are most radical believers in personal liberty and cry out against prohibitory law, but their self-interest drives them to a position which means more to the temperance cause than any "Resolution" which it is in the power of an equal number of temperance reformers to set afloat. That which these boards of directors have done to seal up other men's mouths against intoxicants, the swift individual locomoters who swim and row and spin upon the wheel proceed to do for their own sake to themselves, impelled by

THE VERY SAME MOTIVE

of self-interest. Indeed, the whole new gospel of physical culture and open-air life, with its normal and beatific stimulation, is a phase of our environment whose significance we can hardly overstate. Every athletic club fights the liquor-traffic tooth and nail. Exercise in the pure air and sunshine of God's blessed "outdoors" can alone impart health or wholeness, and that means wholesomeness. The appetite for stimulants and narcotics betokens a fractional estate. The athlete is, at least, physically normal—a unit, a complete being. Temperance reformers must witness with delight the multiplication of pedestrian, climbing, swimming, bicycle, tricycle, and other clubs, and the strong tendency toward open-air life and games, especially among women and children. This revival of "field sports" on the higher plane, which does not involve the taking of innocent life, will prove, next to hygienic teaching in the public schools, youth's greatest safeguard. If the young man who uses tobacco or intoxicants is so sure to come in second best at the regatta, or to lose the game of ball, that total abstinence is made a "rule of the club," then the use of these poisons will ere long cease to be "manly." What greater development can come to the temperance reform than to have gainsaying youth take up its advocacy at the boat-house and on the base-ball ground?

In the unfoldment of this new philosophy of physical culture, all Drugs are being relegated to the rear, and Doctors Diet, Air, and Sunshine are coming to the front. To trace the daily widening circle of these influences is beyond the scope of this address, but a few illustrations will suggest a myriad of like character. The multiplication of water-cures and hygienic homes, as those at Battle Creek, Clifton Springs, Dansville, N. Y., etc., where alcoholics are unknown and proved to be unnecessary in medicine, are

A PHENOMENON

impossible save as an outgrowth of the temperance reform. The hydropathic treatment is first cousin to the homœopathic, and the growth of both in public favor, is parallel with that of the temperance reform which seems to have been their necessary forerunner.

Thousands of people who possibly think themselves unfriendly to the temperance movement quietly note the evolutions just enumerated, decide that for the sake of their own success in life they will forswear the use of beverages which put a discount on a man in business and athletic circles where they wish to shine conspicuous. This is a tendency that will grow, for it is safe to count on the steady progress of invention toward the annihilation of time and space, and in proportion as invention wrestles with these two problems (the most fascinating ever presented to the human mind), as railway trains and steamships move more swiftly, and later on, when we solve the problem of aerial navigation, the advantage of perfect possession of one's powers, mental and physical, will constantly increase; its mercantile value will become greater; its relations to ambition and success will be more clearly seen, and man's self-love will come over from the side of stimulants to that of non-stimulation as the highest physical good. The same line of reasoning applies to the science of war. As the implements become more deadly and far-reaching in their results it is made more vitally important that the powers of mind and hand should be in no sense vitiated, and their artificial and needless deterioration will not be for a moment tolerated.

THE NEW GUN,

recently invented by an American, which can be fired six hundred times a minute, will never be placed in the care of any save a clear-headed manipulator.

There is another sense in which modern swiftness of communication has helped the evolution of our cause. With 10,000 newspapers in America, 1,000 of them daily, and the telegraph, raking with its wires the sewers and alleys of all cities for the records of crime, we get an impression of agglomerated misery and sin caused by the liquor-traffic, fitted to impress us as a nation no less than as individuals. In the time of Dr. Rush we had about four millions of people. Now we have about sixty millions. Then each man knew the wretchedness that drink could bring upon the street or village where he lived. Now he knows the "day's doings" from ocean to ocean, and gets the cumulative force of this vast and measureless abomination. Indeed, you can not name an improvement or a useful invention but it will prove susceptible of connection with the temperance reform as an open or else a secret ally. Cheap postage, postal cards, the telephone, the hektograph, the new and cheaper methods of printing, all these bear close relation to the development which we are tracing of the splendid fight for a clear brain.

Under modern conditions, it takes about twenty-five years for a new idea

to find its equilibrium in the popular mind. Whatever shortens this process hastens the triumph of our Temperance Propaganda.

It is estimated that fifty per cent. of our entire population is now practically urban, because the railroad, telegraph, and daily paper are at their doors. As Dr. Wm. T. Harris, the eminent educator, has said, "This is a humanitarian influence. Village gossip gives place to world gossip, and that to an enlarged and intelligent sympathy with the great movement of the race. Man becomes ethical only as he becomes social."

In this statement is involved another sure basis for the development of our Reform upon the spiritual or highest plane. As has been shown, there is a power not of ourselves which makes for righteousness, nay, there are a million powers, harnessed to-day to the chariot-wheels of temperance, helping to drive it onward along its splendid pathway, independent of us and with no intention to co-operate in our movement, but compelled to do so by the resistless affinities of God's laws written in nature, in society, and upon human hearts.

We have not adequately estimated the number of these our potent allies. To be sure, we have counted up the different temperance societies and rejoiced in their multiplication, enumerated their membership, and gloried in its large increase. We have comforted ourselves by the zeal of that "right arm of the service," the Christian Church, and knowing that in the last analysis reform expresses itself in law, we have waved our banners on the captured heights of legislation. But in the evolution of the temperance reform it has found its way into many a nook and corner of which we had hardly thought, and we have invaluable helpers in a thousand patient workers who have not

SIGNED OUR PLEDGE,

who do not accept our theories, and who would scorn to vote the ticket which so many of us deem of vital value to the cause. The stars in their courses fought against Sisera, while Deborah and Barak with their puny strength struggled across the plain and up the rugged mountain side. And to-day in the smoke of the battle, weary often in what seems to be the unequal contest, we get glimpses of the upper sky and reassure our hearts because the "heavenly forces with us side, the stars are watching at their posts." In the glittering galaxy of modern thought there is not a heavenlier star than was set there by the faithful hand of Father Froebel, of Kindergarten fame, with his beautiful motto, "Come, let us live for our children." By the sun-glass of his own bright spirit he is to-day focusing the world's attention upon the incalculable good that comes from the culture of the observing faculties; the training of the five senses, the making of a child's plays the prediction of its future employments. This is a giant stride forward in the march of education. But nothing destroys the integrity of the observing faculties like the use of stimulants and narcotics. As Froebel's philosophy goes up, the frenzy of stimulation must go down. They can not live side by side, and in the struggle for life the fittest will survive. The scientific spirit which is certain to dominate the twentieth

century also places supreme value upon the keenness and integrity of the senses. Skill and deftness in handling, nicety of touch, accuracy of record; all these are essential to success in the problem and experiment by which those results are reached which form epochs in the march of science. But the habit of stimulation is the deadliest foe of scientific accuracy.

The movement among teachers toward manual-training schools and technical industrial education generally can but have an influence far-reaching and altogether beneficent upon the temperance reform.

THE LAWS OF HYGIENE

and of sanitation, almost unknown until the present century, are approaching the dignity of exact sciences, and every tendency which they disclose, every amelioration at which they hint, is a blow to the ignorant superstition that stimulation brings happiness to the individual, to the home, or to the larger home we call society.

Slowly but surely, the Scientific method is being applied to housekeeping. The study of the relation of food to the appetite for stimulants is gaining ground; the entire physical conduct of life in respect to diet, dress, cleanliness, exercise, ventilation, etc., is gradually approaching a scientific plane, to the immeasurable advantage of the Reform we celebrate.

It may be doubted if Seth E. Green has ever before been called a temperance worker; and yet the great enterprise wrought out by him, the stocking of our lakes and rivers with the best of fish, has done incalculable service to the cause of a clear brain, a cool and steady pulse, and wholesome digestion.

Colonel George Waring has never attended our conventions, very likely is not a believer in prohibitory law, but his noble work for the improvement of sanitary conditions in our homes, our towns and villages all tends toward healthful and away from vitiated appetite. Whatever inflames the imagination reacts with

MALIGN FORCE

upon the conduct. One of the widest-seeing French women I ever met said to me in Paris, "High-seasoned novels and centuries of wine have made ours the most immoral city in the world." For this reason the development of our reform includes such brave men as Anthony Comstock, whose life is dedicated to the destruction of vile literature; and Henry Varley, who lectures to young men. All psychic studies help the Temperance Reform. The mind-cure doctors, with their numerous students, large following of patrons, and undisputed success in many instances, are an unlooked-for, perhaps by us an unthought-of, but a most valuable addition to the force that by indirection puts a shoulder to the wheel. For their code of morals is of the purest, and they as sacredly guard the brain from danger of deterioration as the vestal virgins guarded the fire from heaven.

The societies recently organized in London, Boston, and Chicago for psychical research, and enlisting such distinguished names as Dr. Bowditch, Professor G. Stanley Hall, and Dr. A. Reeves Jackson, are every one our allies.

Even the groups of the "Boston Brahmin Caste," who in our great cities have been studying Esoteric Buddhism, were building better than they knew, for all that school of thought is based upon the truth that "to be carnally-minded is death, but to be spiritually-minded is life and peace." The seven years' novitiate contemplated in becoming a student of "the mysteries" involves a vow of severest self-control, including total abstinence from all narcotics and intoxicants.

A rich young man in Philadelphia recently desiring to enter this spiritual apprenticeship was rallied by his mother with the pleasantry, "But you'll have to be dreadfully good, my son," whereupon Young America seriously replied, "Mother, I tell you truly it isn't the least trouble in the world for me to be good!"

The Society of the White Cross, originating in the exclusive and cultured circle whose

GREATEST WEAKNESS

is that it calls itself "*The* Church," is among our closest allies, because it attacks the abomination whose kinship to the baseness of the alcoholic habit is so close that they may justly be called not only twins, but twins of the Siamese variety. A blow at one of them strikes the vitals of both. The disclosures of the *Pall Mall Gazette*, the petition to Parliament by the Salvation Army, and the adoption by that highest legislative assembly of the Criminal Bill, all these are home-thrusts to the dragon of sensualism against which temperance reformers have declared relentless war. With a dozen States decreeing by law the study of hygiene throughout the system of their public schools, we may congratulate ourselves that the temperance cause has found its way into "the hidings of power." The crude, non-expert observations of the effects produced by poisonous drink have given way to the most careful experiment and study of which specialists in vital chemistry, physiology, and hygiene are capable. We have learned to watch tendencies and to emphasize the secondary as well as the primary effects of moderate drinking. The subtle analysis of the laboratory unmasks the ambush of alcohol in the system and drags the culprit to the light of day. The belief so long ignorantly maintained that alcohol is a food and that it warms the system is now relegated to the realm of outworn fallacies, behind which that lying poison can no longer shield itself. Thus the edifice of education is slowly drilling down for its foundation to the solid rock of God's law written in our members, against which the gates of hell shall not prevail. The ringing of the school-bells shall be henceforth the death-knell of the liquor-traffic. No one understands this better than the brewers of Wisconsin and the distillers of Illinois, who compass sea and land to make one proselyte in the Legislature against the scientific temperance education bill.

There is reason to believe that as the race develops, as civilization becomes more intricate and culture more complex, the nervous system sublimates, and that the people of to-day have, so to speak, more convolutions of brain

TO THE SQUARE INCH

than they had yesterday, but fewer than those will have who come to-morrow.

A fine organization may be as much affected by a cigar as another by a glass of wine, or a third by "whiskey straight." The cumulative result of heredity in rendering the human organism sensitive to stimulants and narcotics will drive the people of the future to declare against all these poisons as the only alternative between them and extermination.

In view of the undoubted tendencies just mentioned we may regard as the outmost evolution on the plane of science thus far reached, the recent declaration by a scientist quite unknown in temperance circles, though a model temperance man,—J. R. Nichols, M.D., editor of the Boston *Journal of Chemistry*. He says: "The banishment of alcohol would not deprive us of a single one of the indispensable agents which modern civilization demands. Neither would chemical science be retarded by its loss. . . . . In no instances of disease in any form is it a medicine which might not be dispensed with and other agents substituted."

Prof. C. Gilbert Wheeler, Pharmaceutical Chemist of Chicago, goes a step further, and supplies the "saccharated extracts" which have so satisfactorily replaced alcoholics in medicine, that they are approved in the Revision of the "United States Pharmacopia" for 1882 (where they appear under the head of "abstracts"). The temperance reform has worked its way into the realm of mathematics, and to-day the statistician is unwittingly a retained attorney for our side. No one understands this better than those whose vested interests are in the liquor-traffic. Witness their steadfast and successful efforts to prevent our securing a "Commission of Inquiry" into the results of their nefarious trade. The Hon. Carroll D. Wright, of Boston, now at the head of the National Labor Bureau, is on the hunt for facts. He has as fine a genius for figures of arithmetic, as our gifted Colonel Bain for figures of rhetoric. Among the orders he has given to men who have gone out searching for facts are these: "Get the average cost of clothing for adults, male and female, and for children per annum. State the number of weeks in a year it is necessary to use fuel for warmth, and give also the composition of the diet. Ascertain the actual ration per day in a workingman's family—that is to say, the exact quantity and cost of each article of food."

Doubtless Mr. Wright will also look into the question of the exact

COST OF DRINK

per diem (we wish tobacco might be added), also the relation to the laboring class of under-consumption as well as over-production of the necessities of life. We wish he might trace the million dollars paid into the Chicago City Treasury from the saloons under high license, and tell us where it comes from; tell us who earned it, and what proportion of it represents bread, shoes, clothing, and furniture, needed in the workingman's home. We urge him to join forces with us on this line, where statistics bristle like

bayonets. We hope he will institute a few more investigations like that of the employer in a manufacturing town of New England, who on Saturday night paid off his workmen with $700 in crisp new bills that had been secretly marked. On Monday $420 worth of these identical bills were deposited in the bank by the saloon-keepers. No wonder that when the fact was revealed the workmen were so startled by it that they helped to make the place a no-license town. "Evil is wrought for want of thought more than for want of heart."

Look at the effect of temperance studies on life insurance rates. A more salient illustration could not be given. The figures of insurance men approach scientific exactness. They do not mean philanthropy, either; they "mean business." Fifty years ago total abstainers were considered undesirable risks, and had to pay more than others, because if exposed to cold they did not take a drink, nor yet as an "aid to digestion"; because they not only refused the comfort of "a good creature of God" in health, but insanely declined its magic aid in case of sickness. But now the total abstainer is at a premium with life insurance companies, because records carefully kept for thirty years prove that the risks on this class are so much less. One company states that of the moderate drinkers twice as many die in a given period as among the total abstainers. The bonus in a leading company is fourteen per cent. higher to total abstainers than to moderate drinkers. It has been proved that

THE AVERAGE LIFE

of the total abstainer is sixty-four years, while that of the drinker is thirty-five years and a half.

In the great struggle between capital and labor our cause has everything to gain. The evolution of the one reform must help that of the other. The tendency toward co-operation is a tendency toward sober habits on the part of workingmen. Nobody is so hopeless of reformation as a tramp; nobody so hopeful as a proprietor. The possession of capital makes a man conservative; the tendency of co-operation is to make all men capitalists; to make the acquisition of homes possible, to root men to one spot, while the wage-system makes them transients, careless, and irresponsible; seldom aspiring toward proprietary interests, they spend their daily wages as a tale that is told. And so the labor reformers are our brethren, and every sturdy stroke of theirs helps to develop the temperance reform, although they strive for quite another goal.

The reform in civil service, removing thousands of offices from caucus rewards to competitive examinations as their procuring cause, is in itself a mighty temperance movement, for here clear brains are at a premium.

When Henry W. Blair, our foremost leader in the United States Senate, whose recent re-election is a centennial triumph, moved that no man who habitually used intoxicating liquors should be eligible to competition in the civil service, he struck

THE KEYNOTE

of the grand advance, and though under the leadership of Senator Joseph Brown, and others of the old school, the words "to excess" were inserted

in the rule, thus introducing a physiological fallacy which greatly weakens its provisions, still the point has been made, and a party will be, ere long, in power, one of whose least radical deeds shall be to enact the rule without these qualifying terms.

THE PEACE SOCIETIES,

the "Red Cross Societies" of Clara Barton, and that school of statesmen who seek the substitution of international law for marching regiments, and courts of arbitration instead of Krupp guns and iron-clads, are doing more, perhaps, than we ourselves to hasten the victories of the reform we love.

The smoke of battle-clouds asphyxiates the temperance reform; the clutch of civil war throttled our movement for a decade, and would do so again. How much did England think about Sir Wilfred Lawson's "Local Option Bill" during the recent flurry of preparation for a campaign in Russia? And what have all the temperance societies in England done, compared with Gladstone—though neither as an abstainer nor a prohibitionist can he be classed with us—when he held in leash with firm, strong hand the snarling dogs of war? And Grant, great Captain whose memory we revere and love, and whose wine-glass inverted at great banquets, where bonanza Californians urged on him their native vintage, is a precious recollection to the temperance people of America—what an imperial service did he render, though we may not have thought to count it among the triumphs of this Temperance Centennial, when in place of a war with England he secured for his country the arbitration of Geneva and the Treaty of Washington. Indeed, it is probable that, could we trace the springs of action to their source, his victory at Appomattox and clemency toward General Robert E. Lee, was the greatest stroke for temperance which our century has witnessed.

In the evolution of the temperance reform, and those other great victories of Christianity which move onward with it side by side, we have flagged no greater height than the social citadel.

The distinguished General whose recent address before the graduating class at West Point was repeated to the nation in the columns of the Associated Press,

HAS NO STATUS

as a temperance worker, and yet his pointed, soldierly phrase when he urged the cadets never to drink, and told them that to be total abstainers would not injure their standing socially, and would help their chances of promotion, made what I count the most significant, as it was the most widely circulated "temperance address" of the season. The Grand Army of the Republic at its reunion in Portland declaring by public bulletin its respect for the Maine law; the Brotherhood of Locomotive Engineers, the great convocations of lawyers, doctors, and scientists, who by official vote decide to banish from their banquets the glass of wine, all these on a grand scale and in full view of the great public formally declare their allegiance to that temperance movement which many of them speak lightly of, and whose leadership they perhaps characterize as a "fraternity of cranks." No single

verdict has so clearly set forth the development of the reform we celebrate as that of the distinguished English traveller who, on his return from an extended tour, was asked what was the most characteristic feature of American life, and promptly replied, "The wineless dinner-table."

It is a fact too long ignored that to Mrs. General Grant is due the credit of banishing intoxicating liquors on New-Year's Day, not only from the White House table, but also by her influence from

THE CABINET RECEPTIONS.

All the world knows that President and Mrs. Hayes decreed the utter ostracism of alcoholic poisons from the Executive Mansion while it was their home, and that in the present honored Mistress of the White House, we have not only a total abstainer, but one whose pen and voice have been at the service of the temperance cause. God bless our white-ribbon champion, Elizabeth Cleveland, who in this centennial year enters upon her sacred mission as "the first lady of the land." Brain is foreordained to dominate brawn, hence the intelligent must ultimately be the ruling class, and whatever convinces this class that the temperance reform outranks all others, helps on its evolution. But practical philanthropic work is the swiftest and surest educator toward that conclusion, hence we note with encouragement its development as a part of our theme. The Social Science Associations, the Society of Charities and Corrections, the Prison Reform Society, and others of like nature, are helping grandly to develop the temperance reform. All institutions relating to those three pathetic classes with which the United States census makes us familiar, namely, the "defective, dependent, and delinquent," and all societies that seek their amelioration are joined with us in one great fraternity. They are related to us as the Sanitary and Christian Commissions were to the army in the field. Theirs is the anxious and often hopeless problem of how to take care of the results of violating God's great natural laws; ours, the newer and far more hopeful effort to prevent such violation, and both are parts of one tremendous whole.

The Associated Charities which now network all our great cities are the best apprenticeship through which women of generous heart have ever passed, because they here come

FACE TO FACE

with the *individual* of those "masses" concerning our duty to whom so many glittering generalities have been uttered. In this hand-to-hand conflict of angel and dragon they will learn loyalty to total abstinence and total prohibition. The same is true of Women's Home Missionary Societies and Christian Associations, now gaining so rapidly in public favor. Indeed, all those gracious groups of women who, in their blessed imitation of Christ, establish homes for the friendless, the aged, the orphan, and the diseased, are our true yoke-fellows in the most pitiful, as the most hopeless department of the great reform.

In all their work there is no missing link whose absence makes the chain so weak, as that these noble women of the churches have not yet estab-

lished hospitals for those marked by heredity with moral disease and feebleness and practica'ly incurable. When the resistless force of tendency shall have been longer studied by our specialists in heredity and hygiene; when the problem of prevention shall have moved from rear to front, then the State, through the influence of philanthropists acting as a unit, shall make generous appropriations for houses of detention in which shall be restrained from their ruinous course of vice those lads and young men who now through the gambling-house, the dram-shop, and its twin haunt of infamy, take the short cut to their own destruction, and the ruin of those sacred homes which vainly tried to cherish them.

Development in æsthetic circles will come last of all. The great epic, picture, statue, and sonata of History's loftiest and most poetic reform are yet to be. They will be evolved in the twentieth century and recounted by the temperance Chronicler of a hundred years from now, when the story of the liquor-traffic's barbarism shall excite the incredulity of a wise and happy generation that never knew its bitter curse.

Our century's most notable production in the line of temperance art, is the portrait of Lucy Webb Hayes, painted by D. Huntington, of New York, President of the National Academy of Design, and accepted by James A. Garfield, at the White House, in 1881, as a gift from the temperance people of America.

In the order of development, religion and the fine arts stand in a relation analogous to that of cause and effect, hence by a natural transition we come to the consideration of *Christianity* and the Temperance Reform. The *rationale* of the alcoholic fascination has never been better stated than that it is "the devil's counterfeit for the Holy Ghost." It is pitiful to think that ignorant, blinded, and bewildered gropings after the highest and best have brought to man his supreme curse.

"Why should one be cold and hungry," said a beggar woman on the streets of London, "when five cents' worth of gin will admit him to Paradise?" The conscious presence of

GOD IN NATURE

round about us, in our own intellects which think His thoughts after Him, our hearts that love, and our spirits which commune with Him, will work mankind's final deliverance from the appetite for drink. A million forces, noble and benignant, are steadily combining to bring about this heavenly consummation, but "the expulsive power of a new affection," and that affection centered in the world's Redeemer, will alone signalize the completion of humanity's gigantic struggle and the culmination of its most sacred hopes.

Because the Christian Church is God's recognized means in this loftiest of all endeavors, the development of temperance movements, here is of unequalled interest. There is poetic as well as historic justice in the fact that the first resolution to observe this temperance centennial was adopted by the General Conference of the Methodist Church in Philadelphia, in 1884—that grand temperance Church whose first Bishop, Francis Asbury,

had so much to do in bringing to Dr. Rush's mind the arrest of thought. The influence of Dr. Rush was at its climax in the development of the temperance reform in ecclesiastical circles.

In the spring of 1811 the General Assembly of the Presbyterian Church was held in Philadelphia. To this influential body of men at this session, two years before his death, Dr. Rush presented 1,000 copies of his celebrated essay, repeating for the last time the request that he had so often made that they should enter actively upon the work of temperance reform. They passed a resolution appointing a committee of twelve, of which the Rev. Dr. Gardiner Spring was one, "to endeavor to devise measures, which, when sanctioned by the General Assembly, may have an influence in preventing some of the mischiefs experienced throughout our country by the excessive and intemperate use of spirituous liquors."

Dr. Dorchester shows in his excellent volume, "The Liquor Problem," that "the result of this action can be traced through certain and definite links to the present time."

But the development of the reform in church circles was slow, for in 1812 the General Association of Connecticut received the following report from a committee appointed *the previous year* to consider what could be done to abolish the evil of intemperance. They said they "had attended to the subject committed to their consideration, but that intemperance had been for some time increasing in the most alarming manner, and that after *the most faithful and prayerful inquiry* they were obliged to confess that they did not perceive that anything could be done."

Happily for the great reform, there was present when this faithless and imbecile report was brought in, a man born to the grand inheritance of pluck, courage, and enthusiasm. He was no less a personage than the Rev. Lyman Beecher, as breezy as the vital air that blows

ACROSS THE LITCHFIELD HILLS.

"When I heard this report," he says, "the blood started through my heart. I rose instanter, and moved that a committee of three be appointed immediately to report at this meeting the ways and means of arresting the tide of intemperance. A committee was appointed, I was made chairman, and on the following day brought in a report, the most important paper I ever wrote."

Thank God for Lyman Beecher, the grand apostle of common sense. He wasted no words in vaporous theorizing, but evidently took for his motto that judgment should begin at the house of God. So his report recommends that all ministers preach on the sin of intemperance; that church-members abstain from selling or drinking; that parents exclude ardent spirits from their families; that farmers, mechanics, and manufacturers substitute other palatable drinks for their laborers; that temperance literature be prepared and circulated, and that *voluntary associations* be organized. An utter overturning of sentiment seemed to follow the reading of this report, which was immediately adopted.

But contrast the Beecher resolutions of sixty years ago, then considered

rampantly radical, with those adopted by the United Presbyterian Synod of Kansas, a few months since, wherein prohibition as a law, prohibition by a party, and the ballot for woman as a temperance measure were endorsed, at least by implication. Contrast again the position of the Methodist General Conference in 1812 with that of 1884. Five unsuccessful attempts were made to pass a resolution that "no stationed or local preacher shall retail spirituous or malt liquors without forfeiting his ministerial character among us."

FOUR YEARS LATER,

in 1816, the same resolution was adopted after the reference to malt liquors had been stricken out.

In 1884, total abstinence and total prohibition are declared to be the platform, and the opinion is expressed that "our people should not permit themselves to be controlled by party organizations that are managed in the interest of the liquor-traffic." Before the dawn of this reform the Quakers in their Philadelphia yearly meetings, regularly asked the question: Are Friends careful to furnish spirituous liquors to their hands in time of harvest? And whoever did not was set down as an inhospitable and churlish soul. Later on, the same question was asked with an opposite inflection, and against any who dared reply to it in the affirmative dealings would have been at once instituted, while now the evolution has so far progressed that the question does not come up at all, and the Friends are a unit for total abstinence and total prohibition. Indeed, all the churches are now allies of the temperance reform.

The Young Men's Christian Association with its direct practical message of regenerated character to "the great humanity that beats its life along the stony streets," is but a Gospel efflorescence of our movement. The mighty evangelistic movements of Moody and Sankey, and the noble school of evangelists and Bible-readers who in every English-speaking country are their coadjutors, have been a direct and incalculably powerful force in the development of this reform.

Nor is it too much to say that the evolution of the missionary movement has carried the total abstinence propaganda to every corner of the globe. But it is also true that the same ship has carried whiskey and Bibles, missionaries and tobacco, and the curse has far outrun the hoped-for blessing; since the evil can not brook delay, the good can well afford to wait. But we know that the missionary is

A CIVILIZER

and a scientist, and along the paths which he opens up in the wilderness of ignorance and superstition shall march all the grand ideas which are the outgrowth of our Gospel culture and our modern Christianity. Less than a hundred years ago when the first missionaries sailed from America, it is said that leading pastors looked upon them as fanatics, and the few who approved their course accompanied them secretly for a short distance lest they should lose caste with their leaders. The splendid growth of the

missionary reform has run parallel with that which we are tracing. Our progress must be co-equal and our victories akin.

On the thermometer of church development we may note as the lowest degree below zero, those New England records which prove that rum and brandy taken at an installation dinner, many a time left the participating clergymen half tipsy; and as the highest point that official declaration by the supreme court of the Methodist Episcopal Church which makes it obligatory that the unfermented juice of the grape shall be furnished instead of wine for the sacramental service.

All things considered, it may be true, however, that

A HIGHER CLIMAX

is reached in the recent attitude of the Catholic Church in its Plenary Council at Baltimore, and the declaration of Bishop Spaulding, than whom no Catholic prelate in America is more influential, that a new party and the ballot for woman are the vital needs of the hour.

The vast evolution of the temperance reform in law will be carefully treated by eminent expounders. Let us glance at a single contrast:

Dr. Rush bemoans the fact that not less than 4,000 people die annually from the use of ardent spirits in the United States, and he wishes he could speak in a warning voice loud enough to be heard to the remotest shores of the Mississippi River. Alas, we must offset his figures with 100,000 as the annual tribute to death, and the admission that the increase in the consumption of whiskey outstrips the growth of our population more than two to one, and of beer more than four to one. But, per contra, while Dr. Rush, with his broad, enlightened mind, went no farther than to urge petitions that the number of taverns might be limited and heavy duties imposed upon ardent spirits, *total prohibition* in Maine is thirty years old; two great commonwealths beyond the Mississippi, Kansas and Iowa, are already under the extreme form of total prohibition, by constitutional amendment; and in three others—Oregon, Tennessee, and Rhode Island—the legislatures have voted to submit the same measure to the people. Let us now consider a break in the history of legal evolution. Those who would return to the license system as a temperance method (with the prefix "high"), however well intentioned they may be, ignore the long and toilsome process of development by which public opinion has been educated until the word license means, to the dram-seller as well as to the temperance people, a permit, which word, as now understood, involves

A PARTNERSHIP,

which partnership involves the Government. It is by this line of argumentation that our principle of prohibition must stand or fall, and whoever advocates high license helps to undermine that principle, to weaken that line of argument, and to confuse men's minds as to the moral distinctions on which the great reform is based. Hence we must classify high license among the sporadic retrograde movements from which the reform has suffered, and the enumeration of which would have made a most interesting

study on this occasion of our Centennial review. It would have been a discordant note in the orchestra of gratulation, but one from which the harmonies would have gathered attractiveness, and I regret that such a theme is not upon the programme as an offset to my own.

The history of parties is but the history of great reformatory measures, when the evolution of those measures has reached the plane of legislation. Under a Republican form of government, a new movement so radical in its character and so pervasive in its scope as prohibition, will never meet the expectations of its friends without a party back of it, committed by its very birth and being to secure and to enforce the law. The statute against stealing, and others of its class, is preserved in its integrity by

THE SELF-INTEREST

of each person who suffers from its infringement; but the violation of the law against selling intoxicants involves the concurrence of the buyer, and hence its enforcement is a matter of extreme difficulty. For this reason the prohibitory law must be backed up by the self-interest of an organized, disciplined army called a party, whose existence no less than its success depends upon its vigilance, faithfulness, and skill in securing such officers as will convict offenders and enforce penalties. Doubtless the time will come when, after having been enforced for a long period by the special police of a party co-extensive with the nation, prohibition will by its success have vindicated its claim to the support of all save an ignorant and base minority in each of the then existing parties; whereupon they will vie with each other in vigor of enforcement, and a party to secure and enforce prohibition will be no more needed than we need one now to prevent the existence or the extension of African slavery, concerning which the two great parties, but twenty years ago divided, are now allied. There is not a State under prohibition to-day which does not owe that priceless boon to party action. Much as we hear about the non-partisan character of Constitutional Prohibition, we know that

IT TAKES A PARTY

to submit that question, a party to enact the statute which alone renders it practical, and a party to enforce the statute when secured.

The latest and probably the final evolution of the temperance question in our century is its political phase; and as experience proves that a party not originally organized for prohibition purposes, must from the nature of the case contain elements so incongruous that it can not efficiently carry forward this reform, a new party, dedicated to temperance, has been already organized, and is a potent factor in political movements throughout the nation. The argument of defeat having proved that isolated States surrounded by unfriendly territory can but partially enforce their laws against the liquor-traffic, and that the partnership of the National Government in this iniquitous business is one of the greatest obstacles to success, a prohibitory amendment to the National Constitution is the objective point of that national party which in twelve years has grown from 5,000 to 153,000 votes. "The liquor line" must replace the "color line." We must put our

emphasis on a national party along the lines of longitude, thus unifying the North and South. Let the Republicans keep trying to hold the Germans; let the Democrats keep trying to hold the Irish. Let us keep trying to draw the temperance men from both.

Women will help put the Prohibition party into power, as the black regiments helped Republicans; and as that party of moral ideas enfranchised the blacks, so this party of moral ideas will enfranchise women. And in the last case as in the first, this will be done not more because it is a logical sequence of the party's principles, than because it will be a military exigency in the party's policy.

Closely allied to this new political development is the direct participation of women in political counsels. From the first they have been invited as delegates to all conventions of the Prohibition party.

Owing to the fact that men alone have been engaged in politics, its moral deterioration has become almost fatal. A well-ordered home being the only true miniature of a well-ordered State, we now witness in public affairs such housekeeping as usually characterizes

"BACHELOR'S HALL."

The "nature of things" is against our present political system.

Statesmanship will never reach its true development until the minds of women as well as men are brought to bear upon its many-sided problems. Not without immeasurable loss has half the wisdom, more than half the purity, and nearly all the gentleness of human nature been debarred from all participation in the government. That the word politics should have gathered round itself unsavory associations is the greatest and most needless disgrace of our boastful republic. For politics, according to its formal definition, is "the science of government"; it is "that part of ethics which has to do with the regulation or government of a nation or State; the preservation of its safety, peace, and prosperity; the defence of its existence and rights against foreign control or conquest; the augmentation of its strength and resources, and the protection of its citizens in their rights with the preservation and improvement of their morals."

By the very definition of politics prohibition is a political question; its greatest weakness is that it did not long ago enter

ITS NATIVE REALM,

crystallize around itself the ballots of all reputable men, and become the watchword of the republic's ruling party. I do not mean by this that it should be a party of one idea, any more than was that other great political movement whose glory has become a matter of history.

The platform of the Prohibition party adopted at Pittsburg in 1884, contains planks relative to civil service reform, the questions of tariff, public lands, pensions, Chinese immigration, polygamy, labor, and woman's ballot, and on all these subjects occupies an advance position worthy of the most intelligent philanthropy and statesmanship.

Its explicit declaration of "belief in the civil and political equality of the

sexes, and that the ballot in the hand of woman is her right for protection, and would prove a powerful ally for the abolition of the liquor-traffic; the execution of law, the promotion of reform in civil affairs, and the removal of corruption in public life," is the high-water mark of political recognition which women have thus far received from a national party, and the widest evolution of the temperance reform reached during its first century. American women exceed all foreign-born residents of this country in the proportion of

THREE TO ONE,

and while the temperance people are far too liberal-minded ever to raise "race-issues," or set natives and aliens in opposition, they are discerning enough to desire the infusion of the purest American as well as the truest religious element into politics as the most cogent means of banishing the liquor-traffic, preserving the Sabbath, and protecting the home.

In the evolution of temperance politics there has never been a declaration of principles so worthy to form the climax of temperance literature, or so absolutely indicative of the outmost circle of thought to which we have yet attained, as the platform of the Pittsburg convention. Take its opening sentence as an illustration: "We acknowledge Almighty God as the rightful Sovereign of all men, from whom the just powers of government are derived, and to whose laws human enactments should conform as an absolute condition of peace, prosperity, and happiness." There is one declaration which should be added to the creed of this new movement, one further evolution devoutly to be wished, and that is the pledge to strike a higher key than any partisan organization has ever yet sounded in its allusions to the parties against which it contends.

Horace Mann uttered no wiser words than these: "Do not think of knocking out another's brains because he differs from you; it would be as rational to knock yourself

ON THE HEAD

because you differ from yourself ten years ago."

The Temperance party has invited women into its circle. Almost without exception they are Christians. True politics is but another—nay, the most efficient—form of philanthropic work, and all such work is but the beating of Christ's heart in the world.

We must not impute bad motives to good men; we need not speak bitterly even of bad men. We may not be able to see how good men can differ from us in opinion, but we are perfectly aware that they may do so and be good—nay, that it is quite probable that many of them find in our present attitude, so conscientiously assumed, abundant reason for an exercise of charity.

When the National Woman's Christian Temperance Union was organized in 1874, it adopted as its controlling resolution the same language which in St. Louis, last autumn, closed its famous resolution on lending influence to the Prohibition party. It is as follows: "In all our work we will endeavor to meet

ARGUMENT WITH ARGUMENT,

misjudgment with patience, denunciation with kindness, and all our difficulties and dangers with prayer."

It might have been profitable to discuss the mistakes of our first century, as for instance the short-sightedness which led the Washingtonians to ignore the value of church and law; the strange lapse in constitutional amendment work, first proposed by the Sons of Temperance in 1856; the long delay in nationalizing the movement by a concerted effort for national prohibition; the weakness of so long omitting women from the working force, etc. A calm comparison of views on the question of "Temperance Set-backs" might also have proved advantageous, but in this we should lack the needed "perspective" on some recent "departures." They can be better judged twenty years hence. There is one question, however, which seems to furnish a safe test, viz.: Does the new departure bring the temperance reform forward as a chief factor in a new realm of influence and action? If so, it is wise, and will stand the dispassionate verdict of time.

When the new party, with changed name and broadened policy, comes into power, and women have the ballot, the final act of legislation will doubtless turn from the dealer to the drunkard, and by his disfranchisement and the confiscation of his property to his wife, will be realized the dream of Dr. Rush in the immortal "Essay."

I have thus outlined some of the steadily widening circles of influence by which the temperance movement, wave on wave, has permeated almost every realm of thought and action since, in 1785, good Dr. Rush dropped its first pebble into the ocean of Humanity.

The student of this movement is more hopeful than the amateur or the untaught, simply because he knows more about the strong foundations upon which it rests. We face the hastening future without anxiety, in full expectation of victory. Nor is our on-coming millennium hazy and indefinite. We can begin to outline its fair proportions already, for we perceive that it shall result from the Laws of God apprehended, inculcated, obeyed.

Bartholdi's Statue of Liberty has a woman's form, and depicts his mother's face. It will be lifted to its pedestal in the first year of the new temperance century, and will symbolize Liberty according to Law.

> "Not like the brazen giant of Greek fame,
> With brawny limbs astride from land to land,
> Here at our sea-washed, sunset gates shall stand
> A mighty woman, with a torch whose flame
> Is the imprisoned lightning, and her name
> Mother of Exiles."

To what shall she welcome the exiles from less happy countries, with her calm, tender, motherly face, looking out toward the unpitying sea in the centuries to come? To a Republic based on the idea of Protection for the Home; to a system of education that extinguishes Plutonian that it may light Promethean fires; to a Gospel country where Christ reigns not in form, but in fact; and where the liquor-traffic shall no more hurt or destroy in REDEEMED AMERICA—the Holy Mountain of the Lord.

LEGISLATION IN CONGRESS.

BY AARON M. POWELL.

THE liquor-traffic was the subject of the second measure passed by the First Congress of the United States.

It had claimed attention in the Continental Congress, held in Philadelphia, which passed unanimously, February 27, 1774, the following resolution:

Resolved, That it be recommended to the *several legislatures* in the United States immediately to pass laws the most effectual for putting an *immediate stop* to the pernicious practice of *distilling grain*, by which the most extensive evils are likely to be derived, if not quickly prevented.

In the year 1778 a remarkable twelve-page tract appeared in Philadelphia, entitled "Remarks on the Nature and Bad Effects of Spirituous Liquors, collected by Anthony Benezet," a Quaker, giving the opinions of English physicians and others, and after showing the evil results of "these *infernal* spirits," the author asks: "How much, then, is it the bounden duty of those who have it in their power to *withhold* this destructive manbane, either as parents, masters, or RULERS OF THE PEOPLE committed to their trust?" It will be seen that antedating by seven years the remarkable pamphlet of Dr. Benjamin Rush, the "Effects of Ardent Spirits upon the Human Body and Mind," the Quaker Benezet had reminded "the Rulers of the People" of their duty to those whose interests they, as rulers, were to guard and protect, to "withhold" the destructive "infernal" spirits.

The First Congress of the United States met in the city of New York, March 4, 1789, and the first session continued to September 29, 1789. The first act of the First Congress was "An Act to regulate the time and manner of administering certain oaths."

The second Act, passed July 4, 1789, was "An Act for laying a Duty on Goods, Wares, and Merchandises imported into the United States." It provided that, from the first of August, 1789, duty should be collected "On all distilled spirits of Jamaica proof, imported from any kingdom or country whatsoever, per gallon, ten cents. On all other distilled spirits, per gallon, eight cents. On Madeira wine, per gallon, eighteen cents. On all other wines, per gallon, ten cents. On every gallon of beer, ale, or porter, in casks, five cents. On all cider, beer, ale, or porter, in bottles, per dozen, twenty cents. On malt, per bushel, ten cents."

This was the initial measure of the American Congress pertaining to the liquor-traffic.

The same bill also provided, among other things, that duty should be collected on manufactured tobacco, per pound, six cents. On snuff, per pound, ten cents. This Act was approved by President Washington, July 4, 1789.

This first Act continued in force only until the last of December, 1790. On August 10, 1790, in the second session of the First Congress, another Act was passed and approved, increasing the rate of duty from and after January 1, 1791. There were three sessions of the First Congress, the first and second held in the city of New York; the latter began on the 4th of January, 1790, and ended on the 12th of August, 1790. The third session was held in Philadelphia, beginning the 6th of December, 1790, and ending the 3d of March, 1791.

In the Senate of the United States, on the 29th of December, 1790, an important memorial concerning distilled spirits was presented from the College of Physicians of the city of Philadelphia; understood to have been prepared by Dr. Benjamin Rush. It was as follows:

To the Senate and House of Representatives of the United States, the memorial of the College of Physicians in the city of Philadelphia respectfully showeth:

That they have seen with pleasure the operation of the National Government, which has established order in our country.

They rejoice to find, among the powers which belong to this Government, that of restraining by certain duties the consumption of distilled spirits in our country.

It belongs more peculiarly to men of other professions to enumerate the pernicious effects of these liquors upon morals and manners. Your memorialists will only remark that a great portion of the most obstinate, painful, and mortal disorders which afflict the human body are produced by distilled spirits; and they are not only destructive to health and life, but they impair the faculties of the mind, and thereby tend equally to dishonor our character as a nation, and degrade our species as intelligent beings.

Your memorialists have no doubt that the rumor of a plague, or any other pestilential disorder, which might sweep away thousands of their fellow-citizens, would produce the most vigorous and effective measures in our Government to prevent or subdue it.

Your memorialists can see no just cause why the more certain and extensive ravages of distilled spirits upon life should not be guarded against, with corresponding vigilance and exertion, by the present rulers of the United States.

Your memorialists beg leave to add further that the *habitual use of distilled spirits, in any case whatever, is wholly unnecessary;* that they neither fortify the body against the morbid effects of heat or cold, nor render labor more easy or more productive; and that there are many articles of diet and drink which are not only safe and perfectly salutary, but preferable to distilled spirits for the above-mentioned purposes.

Your memorialists have beheld with regret the feeble influence of reason and religion in restraining the evils which they have enumerated. They centre their hopes, therefore, of an effectual remedy for them in the wisdom and power of the Legislature of the United States; and in behalf of the interests of humanity, to which their profession is closely allied, they thus publicly entreat the Congress, by their obligations to protect the lives of their constituents, and by their regard to the character of our nation and to the rank of our species in the scale of beings, to impose such heavy duties upon all distilled spirits as shall be effectual to restrain their intemperate use in our country.

Signed, by order of the College,

JOHN REDMAN, *President.*

Attest: SAMUEL POWELL GRIFFITH, *Secretary.*

PHILADELPHIA, *Dec.* 27, 1790.

These pioneer memorialists, it will be seen, had a very clear conception of the evils involved in the liquor-traffic, for the individual and the nation. It has since been conclusively demonstrated, however, that high taxation for which they asked as a restraint, will not suffice, in any considerable degree, to obviate these evils.

On the 3d of March, 1791, the last day of the closing session of the First Congress, a very elaborate Act pertaining to distilled spirits was passed and approved. It contains sixty-two sections, and, in small type, fills fifteen pages. Of itself, it would, alone, exceed the proper limits of my paper. It was entitled "An Act repealing, after the last day of June next, the duties heretofore laid upon distilled spirits imported from abroad, and laying others in their stead; and also upon spirits distilled within the United States, and for appropriating the same." It provided a higher rate of duties to be paid upon various grades of liquors; for inspection and safeguards against frauds; for the branding and gauging of liquor-casks; for a very detailed Government supervision of distilleries; what kind of casks, vessels, and cases should be used; for forfeiture and penalties in cases of violations of the law; for punishment for false oaths and certificates; for the boundaries of collection districts, and many other details.

With a single exception it was the most elaborate Act passed at either of the three sessions of the First Congress. At the very outset, therefore, the liquor question assumed a place of first magnitude and importance in the legislation of the Congress of the United States.

In the Second Congress, which was held in Philadelphia, beginning October 4, 1791, and ending March 2, 1793, another Act was passed "concerning the Duties on Distilled Spirits in the United States," approved May 8, 1792, making some changes in the rates of duties, and providing for "licenses" to distilleries, that for certain specified rates distillers "shall demand a license for the term of time, specifying the day of commencing and the day of ending, during which he or she shall intend to work his or her stills, which license shall without delay or expense to the said proprietor or possessor be granted; and shall be signed by the supervisors of the revenue, and countersigned by the officer at whose office application for the same shall have been made." Penalties were also provided for working stills without license; for offices of inspection in each county for entry of stills, etc. The Secretary of the Treasury was empowered to regulate at his discretion the marks to be set upon casks, vessels, and packages containing distilled spirits, without which they should be liable to seizure, etc.

In the Third Congress, held in Philadelphia, beginning December 2, 1793, and ending March 3, 1795, an Act was passed, entitled "An Act laying duties on licenses for selling wines and foreign distilled spirituous liquors by retail," approved June 5, 1794. The Act defined who were to be considered retail liquor-dealers; provided in detail for the issuing of licenses to such by the supervisors of the revenue within their respective districts, for fines, penalties, and forfeitures for non-compliance on the part of retailers,—and also: "*Provided always*, That no license shall be granted to any person to sell wines or foreign distilled spirituous liquors, who is prohibited to sell the same by the laws of any State."

Another Act was passed, and approved June 5, 1794, entitled "An Act making further provision for securing and collecting the duties on foreign and domestic distilled Spirits, Stills, Wines, and Teas."

The Fourth Congress, held in Philadelphia, beginning December 7, 1795, and ending March 3, 1797, passed an Act, approved June 1, 1796, for the relief of distillers in certain contingencies; and another, approved March 3, 1797, repealing certain duties on distilled spirits, and imposing certain duties on the capacity of stills of a particular description, and providing additional penalties for distilling without license.

The Fifth Congress, held in Philadelphia, beginning May 15, 1797, and ending March 3, 1799, with John Adams as President, and Thomas Jefferson as Vice-President, passed an amendatory Act "for laying duties on spirits distilled within the United States, and on stills," approved January 25, 1798; and another, approved April 7, 1798, to continue in force certain duties on foreign and domestic distilled spirits, stills, wines, etc. It also passed an Act, entitled "An Act respecting distillers of Geneva"—an alcoholic cordial

The Sixth Congress, the first session of which was held in Philadelphia, beginning December 2, 1799, and ending May 14, 1800, and the second session in Washington, beginning November 17, 1800, and ending March 3, 1801, passed an Act increasing the duties on wines, which was approved May 13, 1800; and another continuing in force certain "duties on licenses for selling wines and foreign distilled spirits by retail, etc."

The Seventh Congress, held in Washington, beginning December 7, 1801, and ending March 3, 1803, with Thomas Jefferson as President, and Aaron Burr as Vice-President, passed an Act repealing certain duties upon liquors, continuing others in force, and modifying the regulations governing distilleries.

The same general legislative policy in dealing with the importation of intoxicating liquors from foreign countries, and with the home manufacture and sale of the various kinds of liquors, was continued by the subsequent Congresses in the intervening period, till the convening of the extra session of the Thirty-seventh Congress, in July, 1861, occasioned by the War of the Rebellion. It was, as it still continues to be, regulative with taxation for revenue.

The Twenty-third Congress, in 1834, passed "An Act to regulate Trade and Intercourse with the Indian Tribes, and Preserve Peace on the Frontiers," approved June 30, 1834, of a stringent, prohibitory character as applied to the introduction or sale of any spirituous liquor or wine into the Indian country to be supplied to Indians, by gift, or otherwise.

This Act was amended and made still more stringent by the Twenty-ninth Congress in 1847. Sundry other special acts, or provisos in treaties, have been adopted by Congress from time to time to protect particular tribes of Indians against the ravages of the liquor-traffic.

The legal right of prohibition has thus been recognized by Congress as coming within the proper domain of its authority, though as yet it has been applied to the traffic with the Indians only.

The outbreak of the War of the Rebellion involved the National Government at once in largely increased expenditures. The Thirty-seventh Congress convened in extra session, July 4, 1861, and during the session preliminary Acts were passed to "provide increased revenue from imports," and "to provide internal revenue to support the Government and to pay interest on the public debt," which were the beginning of a new and an elaborate system of taxation of the liquor-traffic, which is still in operation.

An official compilation of the Internal Revenue laws enacted by Congress since July 4, 1861, and in force March 4, 1879, prepared by William H. Armstrong, Esq., under the direction of the Commissioner of Internal Revenue, makes of itself, with the accompanying index, a volume of 213 large and closely-printed pages, chiefly filled with the details of the legal regulations formulated for the Government control of the manufacture and sale of distilled and fermented liquors and tobacco.

The Government assumes a joint management of the distilling and brewing business. Inspectors, store-keepers, gaugers, and other officials are detailed to supervise and direct, at the expense of the Government, the distillers and brewers in certain legally prescribed methods of conducting their business. The law defines the kinds of buildings to be used, the apparatus to be employed, the height of the fences, even, that shall enclose the premises; and the Government provides, "at the expense of the United States," locks and keys and seals, and the keys are to be in charge of its own officers, collectors, or gaugers, under the immediate direction of the Commissioner of Internal Revenue. The safeguards against frauds are innumerable and ingenious. Government store-keepers are to have charge of distillery warehouses and keep account of materials used, as well as of the liquors produced, etc. It is provided that no spirits shall be removed before sunrise or after sunset, in any cask or package, containing more than ten gallons, from any distillery wherein they are produced, and that every person who violates this provision shall be liable to a penalty of $100 for each cask, barrel, or package of spirits so removed; and, also, that "said spirits, together with any vessel containing the same, and any horse, cart, boat, or other conveyance used in the removal thereof, shall be forfeited to the United States."

It is interesting to note the disposition of Congress to have the distilling and brewing business conducted with some regard to the proprieties by prohibiting it altogether on Sunday, and for an hour before and after Sunday.

Section 3,283 of the Revised Statutes says:

> No malt, corn, grain, or other material shall be mashed, nor any mash, wort, or beer brewed or made, nor any still used by a distiller at any time between the hour of eleven in the afternoon of any Saturday and the hour of one in the forenoon of the next succeeding Monday; and every person who violates the provisions of this section shall be liable to a penalty of $1,000.

Of course if Congress has authority thus to prohibit distilling and brewing *one-seventh* of the time, and a little more, it has the authority, if disposed to exercise it, to prohibit it seven-sevenths, or altogether.

The Internal Revenue system, as related to the business of distilling, brewing, and liquor-vending, and regulated and perpetuated by Congress,

is a huge monopoly, which yields a large aggregate of money, jointly to the national treasury and to the distillers, brewers, and liquor-dealers. And it is a monopoly greatly inimical to the welfare of the nation at large. It ought to be at once and forever abolished.

In the Forty-second Congress initial efforts were made to secure a National Commission of Inquiry concerning the alcoholic liquor traffic. Petitions were presented from the National Temperance Society, the American Temperance Commission, a small temperance committee, and from others, asking for prohibition in the District of Columbia and the Territories. One memorial, presented by Hon. Charles Sumner, and similar memorials presented by other Senators, asked that candidates for places of official trust under the National Government, addicted to the use of intoxicating beverages, be declared ineligible.

In the Senate of the Forty-second Congress, January 9, 1872, Senator Wilson, of Massachusetts, presented a petition for a national Commission of Inquiry, and on the 7th of February, 1872, Senator Pomeroy introduced, at the request of the American Temperance Commission, a bill to provide for a Commission of Inquiry concerning the alcoholic liquor traffic. The bill was read twice and referred to the Judiciary Committee, but was not reported again to the Senate, and no further action was taken upon it in the first session of the Forty-second Congress. The bill provided for a thorough investigation of the alcoholic liquor traffic, its relations to pauperism, crime, taxation, and the general public welfare of the people, and the results of license, and prohibitory legislation in the several States of the Union; the investigation to be made by a competent, impartial Commission, to be appointed by the President and approved by the Senate.

In the succeeding session of the Forty-second Congress, petitions were presented from the National Temperance Society, and other temperance organizations, for the prohibition of the liquor-traffic in the District of Columbia and the Territories. On the 5th of December, 1872, Senator Pomeroy, of Kansas, at the request of the National Temperance Society, introduced in the Senate a stringent bill to provide for prohibition in the District of Columbia.

Senator Sherman, of Ohio, subsequently reported, from the Committee on Finance, as a substitute for Mr. Pomeroy's bill, a bill embodying a Civil Damage proviso, applicable to the District of Columbia and the Territories.

In the Senate, Senator Conkling, of New York, January 9, 1873, presented a memorial from the National Temperance Society, officially signed, asking for a Commission of Inquiry concerning the alcoholic liquor traffic, which was referred to the Committee on the Revision of the Laws. It was as follows:

MEMORIAL.

To the United States Senate and House of Representatives:

Your memorialists, citizens of the United States, respectfully represent: That the use of intoxicating liquors, as a beverage, is a prolific source of pauperism and crime, resulting directly or indirectly in the destruction of the happiness of many thousands of your

constituents ; that the manufacture, importation, and sale of such liquors, to be used as a beverage, is inimical to the public welfare ; that, in the pecuniary aspect, the amount of revenue derived to the Government from intoxicating liquors is much more than counterbalanced by the taxation which their use as a beverage occasions, together with the loss of wealth-producing capacity on the part of those who use them ; that it is the proper function of Government, after the divine Model, not to legalize iniquity for the sake of gain, but to restrain and prohibit that which tends to the demoralization of the people and to promote the general welfare. We therefore respectfully ask you to authorize the appointment by the President, by and with the advice and consent of the Senate, of a Commission of Enquiry of five or more competent persons, to serve without salary, for one year more or less, whose duty it shall be to investigate, 1st, the subject of prohibitory legislation, and its effects upon intemperance during the period (over twenty years) covered by such legislation in Maine, Massachusetts, and other States of the Union ; 2d, to enquire and take testimony as to the results of the legalized liquor-traffic, in States wherein it prevails, upon the general condition, the moral, social, intellectual, and material well-being of the people ; and, 3d, to recommend what additional legislation, if any, would be beneficial on the part of Congress to prevent, in the sphere of national authority, the traffic in intoxicating liquors as a beverage. We ask that the Commissioners be appointed solely with reference to personal fitness for the duties with which they will be entrusted, irrespective of political or partisan considerations ; and that they be authorized to employ a clerk, with reasonable compensation, and to have such expenses as are incidental to their investigations defrayed. We are well assured that the full and impartial investigation for which we ask, with your official authority and co-operation concerning this vital subject, will be most welcome at the present time to a large, influential, and intelligent portion of citizens in all parts of the country.

WM. E. DODGE, *President.*

J. N. STEARNS, *Corresponding Secretary.*

On the day following, January 10th, Senator Wilson, of Massachusetts, introduced, by request of the National Temperance Society, a bill to provide for the proposed Liquor-traffic Commission, which was also referred to the Committee on the Revision of the Laws.

In the House of Representatives, wherein numerous petitions had been presented by many members asking for the prohibition of the liquor-traffic in the District of Columbia and the Territories, and for a National Commission of Inquiry, Hon. William H. Lamport, of New York, on January 13th, introduced bills for prohibition in the District of Columbia and the Territories ; and on January 20th, a bill to provide for a Commission of Inquiry. No further action was taken by the Forty-second Congress upon these various measures.

In the Forty-third Congress petitions were again presented from the National Temperance Society and a large number of temperance and religious bodies for a Commission of Inquiry concerning the liquor-traffic ; a bill to provide for the proposed Commission was introduced in the Senate by Senator Howe, of Wisconsin, referred to the Committee on Finance, and subsequently reported favorably by Senator Wright, of Iowa, and passed by the Senate, March 6, 1874, by a vote of 26 to 21. The bill, as it first passed the Senate, the first vote of its kind distinctly understood to be in the interest of the temperance reform, was as follows :

A BILL TO PROVIDE FOR THE APPOINTMENT OF A COMMISSION ON THE SUBJECT OF THE ALCOHOLIC AND FERMENTED LIQUOR TRAFFIC.

Be it enacted, etc., That there shall be appointed by the President, by and with the advice and consent of the Senate, a commission of five persons, neither of whom shall be

the holder of any office of profit or trust in the General or a State Government. The said commissioners shall be selected solely with reference to personal fitness and capacity for an honest, impartial, and thorough investigation, and shall hold office until their duties shall be accomplished, but not to exceed one year. It shall be their duty to investigate the alcoholic and fermented liquor traffic and manufacture, having special reference to revenue and taxation, distinguishing as far as possible, in the conclusions they arrive at, between the effects produced by the use of distilled or spirituous liquors as distinguished from the use of fermented or malt liquors, in their economic, criminal, moral, and scientific aspects, in connection with pauperism, crime, social vice, the public health, and general welfare of the people; and also enquire and take testimony as to the practical results of license and restrictive legislation for the prevention of intemperance in the several States, and the effect produced by such legislation upon the consumption of distilled or spirituous liquors and fermented or malt liquors, and also to ascertain whether the evil of drunkenness has been increased or decreased thereby, whether the use of opium as a stimulant and substitute for alcoholic drinks has become more general in consequence of such legislation, and whether public morals have been improved thereby. It shall also be the duty of said commissioners to gather information and take testimony as to whether the evil of drunkenness exists to the same extent, or more so, in other civilized countries, and whether those foreign nations that are considered the most temperate in the use of stimulants are so through prohibitory laws; and also to what degree prohibitory legislation has affected the consumption and manufacture of malt and spirituous liquors in this country.

SEC. 2. That the said commissioners, all of whom shall not be advocates of prohibitory legislation or total abstinence in relation to alcoholic or fermented liquors, shall serve without salary; shall be authorized to employ a secretary at a reasonable compensation, not to exceed $2,000 per year, which, with the necessary expenses incidental to said investigation (not exceeding $10,000) of both the secretary and commissioners, shall be paid out of any money in the Treasury not otherwise appropriated, upon vouchers to be approved by the Secretary of the Treasury; and for this purpose the sum of $10,000 is hereby appropriated. It shall be the further duty of said commissioners to report the result of their investigation and the expenses attending the same to the President, to be by him transmitted to Congress.

On the final passage of the bill, the yeas and nays were ordered; and the vote was as follows:

YEAS.—Messrs. Anthony, Boreman, Buckingham, Cameron, Chandler, Conkling, Dorsey, Fenton, Flanagan, Frelinghuysen, Hamlin, Ingalls, Logan, Mitchell, Morrill of Maine, Oglesby, Pease, Pratt, Ramsey, Sargent, Scott, Sherman, Spencer, Sumner, West, and Wright—26.

NAYS.—Messrs. Bayard, Bogy, Clayton, Cooper, Davis, Dennis, Goldthwaite, Gordon, Hamilton of Texas, Hitchcock, Johnston, Kelly, Lewis, McCreery, Merrimon, Norwood, Ransom, Robertson, Saulsbury, Stevenson, and Stockton—21.

ABSENT.—Messrs. Alcorn, Allison, Boutwell, Brownlow, Carpenter, Conover, Cragin, Edmunds, Ferry of Connecticut, Ferry of Michigan, Gilbert, Hager, Hamilton of Maryland, Harvey, Howe, Jones, Morrill of Vermont, Morton, Patterson, Schurz, Sprague, Stewart, Thurman, Tipton, Wadleigh, and Windom—26.

All the Democrats voted against the bill, and the Republicans voting with them were Messrs. Clayton, Hitchcock, Lewis, and Robertson.

It is worthy of mention, also, that the last vote given in the Senate by the late illustrious Senator from Massachusetts, the Hon. Charles Sumner, was for this bill, to which he had otherwise contributed valuable support.

In the House of Representatives the Commission bill was introduced by Hon. Wm. P. Frye, of Maine, and referred, with a large number of petitions, to the Committee on the Judiciary, and subsequently reported favorably by

Hon. L. P. Poland, of Vermont. The bill was not reached in its regular order on the House calendar; two unsuccessful requests were made for "unanimous consent" to take it up and pass it; and a motion to take it up out of its regular order and pass it, requiring a two-thirds vote, was lost by, yeas 133, nays 83—not the necessary two-thirds.

In the Forty-fourth Congress the bill to provide for a Commission of Inquiry was re-introduced, reported favorably, and again passed, Jan. 24, 1876, by a vote of 37 to 20. No action was taken upon the bill in the House of Representatives beyond referring it to the Ways and Means Committee.

In the Forty-fifth Congress the Commission bill was again introduced, in both the Senate and House of Representatives. In the Senate it was referred to the Committee on Finance, of which Senator Morrill, of Vermont, was chairman, was favorably reported, and passed, for the third time, March 11, 1878, by a vote of 29 to 19. In the House of Representatives the bill was referred to the Judiciary Committee, but no further action thereon was taken by the Committee or the House.

In the Forty-sixth Congress the Commission bill was again introduced in the Senate and referred to the Committee on Finance, of which Senator Bayard, of Delaware, the present Secretary of State, was then chairman, but it was not reported, and no further action was taken by the Senate.

In the House of Representatives, of the Forty-sixth Congress, through the efforts of Hon. Wm. P. Frye, of Maine, in the extra session, a "Select Committee on the Alcoholic Liquor Traffic" was recommended by the Committee on Rules, and, after an earnest debate, was ordered by the House, May 16, 1879, by a vote of 128 to 99. To this Committee petitions for the proposed Commission of Inquiry, the Commission bill, and other petitions for national prohibitory legislation, were referred. The Committee reported favorably the Commission bill, which was placed upon the House calendar, but was not reached in the regular order of business during that Congress.

In the Forty-seventh Congress the Commission bill was passed by the Senate, for the fourth time, by a vote of 34 to 19. In the House of Representatives it was favorably reported by the Select Committee on the Alcoholic Liquor Traffic, by Hon. Nelson Dingley, Jr., of Maine, and placed upon the House calendar. A motion to suspend the rules and pass the bill, made by Mr. Joyce, of Vermont, February 6, 1882, was lost by a vote of 112 to 98—not the required two-thirds—and the bill, which could not be reached in the regular order of business, failed to pass.

In the Forty-eighth Congress the Commission bill, re-introduced in the Senate, was referred to the Committee on Finance, and subsequently, by vote of the Senate, to the Committee on Education and Labor. Senator Blair, of New Hampshire, Chairman of the latter Committee, reported the bill favorably, and the Senate, for the fifth time, December 22, 1884, passed the bill by a vote of 25 to 16. In the House of Representatives the bill was reported adversely by a majority of the Select Committee on the Alcoholic Liquor Traffic, with a minority report in its favor. No further action was taken upon it by the House.

In the successive Congresses, from the Forty-third to the Forty-eighth, inclusive, large numbers of petitions were presented from the National Temperance Society, and other temperance and religious bodies, in both the Senate and House of Representatives, asking for prohibition in the District of Columbia and the Territories, and for a national prohibitory constitutional amendment. Bills and joint resolutions to secure these ends were introduced in both the Senate and the House of Representatives and referred to various committees, but no definite action has as yet been taken thereon by Congress.

Hon. Henry W. Blair introduced in the House of Representatives of the Forty-fourth Congress a constitutional amendment to prohibit the manufacture and sale of intoxicating liquors.* In the Forty-sixth Congress Senator Plumb, of Kansas, in the Senate, and Hon. L. W. Ballou, of Rhode Island, in the House, introduced, at the request of the National Temperance Society, a prohibitory constitutional amendment, the counterpart in

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* Mr. Blair's amendment was as follows:

"*Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein)*, That the following amendment to the Constitution be, and hereby is, proposed to the States, to become valid when ratified by the Legislatures of three-fourths of the several States, as provided in the Constitution:

"ARTICLE —.

"SECTION 1. From and after the year of our Lord 1900 the manufacture and sale of distilled alcoholic intoxicating liquors, or alcoholic liquors any part of which is obtained by distillation or process equivalent thereto, or any intoxicating liquors mixed or adulterated with ardent spirits or with any poison whatever, except for medicinal, mechanical, chemical, and scientific purposes, and for use in the arts, anywhere within the United States and the Territories thereof, shall cease; and the importation of such liquors from foreign States and countries to the United States and Territories, and the exportation of such liquors from and the transportation thereof within and through any part of this country, except for the use and purposes aforesaid, shall be, and hereby is, forever thereafter prohibited.

"SEC. 2. Nothing in this article shall be construed to waive or abridge any existing power of Congress, nor the right, which is hereby recognized, of the people of any State or Territory to enact laws to prevent the increase and for the suppression or regulation of the manufacture, sale, and use of liquors, and the ingredients thereof, any part of which is alcoholic, intoxicating, or poisonous, within its own limits, and for the exclusion of such liquors and ingredients therefrom at any time, as well before as after the close of the year of our Lord 1900; but until then, and until ten years after the ratification hereof, as provided in the next section, no State or Territory shall interfere with the transportation of said liquors or ingredients, in packages safely secured, over the usual lines of traffic to other States and Territories wherein the manufacture, sale, and use thereof for other purposes and use than those excepted in the first section, shall be lawful: *Provided*, That the true destination of such packages be plainly marked thereon.

"SEC. 3. Should this article not be ratified by three-fourths of the States on or before the last day of December, 1890, then the first section hereof shall take effect and be in force at the expiration of ten years from such ratification; and the assent of any State to this article shall not be rescinded or reversed.

"SEC. 4. Congress shall enforce this article by all needful legislation."

terms of the Kansas amendment. The full text of the Joint Resolution was as follows:

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amendment to the Constitution of the United States be, and hereby is, proposed to the States, to become valid when ratified by the Legislatures of three-fourths of the several States, as provided in the Constitution:

ARTICLE —.

SECTION 1. The manufacture and sale of all intoxicating liquors, and the importation of such liquors from foreign countries, except for scientific, medical, and mechanical purposes, in any portion of the United States and the Territories thereof, are forever prohibited.

SEC. 2. Congress shall enforce this article by all needful legislation.

The proposed amendments were not reported back from the Committees having them in charge.

In recent years the distillers and whiskey speculators have made most strenuous efforts to so control and direct national legislation as to extend the period of bonded whiskey taxation, with the ultimate purpose of securing the entire abolition of the whiskey revenue tax. Their methods, both persistent and unscrupulous, have been only partially successful.

In the Forty-seventh Congress a Civil Service temperance proviso, introduced by Senator Blair, of New Hampshire, was adopted, as follows: "That no person habitually using intoxicating beverages to excess shall be appointed to or retained in any office, appointment, or employment to which the provisions of this Act are applicable." The modifying words, "to excess," were added as an amendment, on motion of Senator Brown, of Georgia.

The relations of the National Government to the liquor-traffic involve interests of great magnitude. There are certain clearly defined objects, to secure which it is indisputably within the province and authority of Congress to legislate:

1. Preliminary to other legislation, to provide for a National Commission of Inquiry concerning the Liquor-Traffic.

2. To prohibit the manufacture and sale of intoxicating beverages in the District of Columbia.

3. To prohibit the manufacture and sale of intoxicating beverages in the Territories, forts, arsenals, and dock-yards of the United States.

4. To prohibit the importation from foreign countries of all intoxicating beverages.

5. To make rules and regulations requiring total abstinence from all intoxicating beverages in all departments of the public service, civil, military, and naval.

6. By joint resolution to adopt and propose to the several States an Amendment to the Constitution of the United States, which, when ratified, will prohibit henceforth the manufacture, importation, and sale of all alcoholic beverages throughout our national domain.

To achieve these important ends in the new century of effort upon which we now enter in 1885, will be a part of the beneficent mission of the American Temperance Reform.

THE CENTENNIAL VERDICT OF SCIENCE.

BY N. S. DAVIS, M.D., LL.D.

IT is probable that the celebrated and interesting Essay of Dr. Benjamin Rush on "The Effects of Ardent Spirits on the Human Body and Mind," published in 1785, affords the most reliable data within our reach concerning the status of scientific knowledge on the subject of fermented and distilled drinks one hundred years since. The opening sentences of that Essay are as follows:

> By ardent spirits I mean those liquors only which are obtained by distillation from fermented substances of any kind. To their effects upon the bodies and minds of men the following inquiry shall be exclusively confined. Fermented liquors contain so little spirit and that so intimately combined with other matters, that they can seldom be drunken in sufficient quantities to produce intoxication and its subsequent effects without exciting a disrelish to their taste, or pain from their distending the stomach. They are, moreover, when taken in a moderate quantity, generally innocent, and often have a friendly influence upon health and life.

These few sentences show that at the period they were written, by one of the most eminent medical men in America, the department of analytical chemistry had simply furnished evidence that spirit of wine or alcohol was the active intoxicating agent in all the fermented liquors, and was capable of being separated and concentrated by distillation,—such concentration giving as results brandy, rum, gin, or whiskey, according to the substances used in the processes of fermentation and distillation. These concentrated liquids were at that time very generally grouped under the name of ardent spirits; and, as shown by the paragraph already quoted, to them were attributed all the evils of drunkenness, physical, social, and moral, while the fermented liquors from which these stronger liquids had been distilled were regarded as harmless and sometimes beneficial.

Neither the amount of alcohol contained in the various fermented liquors had been accurately ascertained, nor any well-devised experiments performed for determining the action of that agent on the functions and structures of the human body. Indeed the science of organic chemistry had made so little progress one hundred years since, that very little was known of the chemical composition of the various articles of food and drink, and still less of the changes their ingredients underwent after having been received into the human system. Consequently the ideas concerning the

effects of all alcoholic liquids were derived directly from observation of the movements and conduct of individuals while under their influence. And as at a certain stage of such influence the individual appeared exhilarated or excited, and gave less heed to external influences, such as heat, cold, weariness, or pain, it was inferred that these liquids were stimulating and at least temporarily supporting, warming, and therefore calculated to protect the individual against the effects of heat, cold, fatigue, pain, and sorrow. And the further natural inference was, that all the evils flowing from their use were caused by taking the distilled or ardent spirits containing so large a proportion of the alcohol that drunkenness to some extent became almost inevitable; in other words, that it was the *abuse* and not the moderate use of these agents that produced all their destructive effects upon the physical, social, and mental condition of man. It is this same erroneous opinion that is still entertained by a large part of the people of every country, and not until it is corrected fully by the proper education of this and succeeding generations can the human race be freed from the terrible evils resulting from the use of fermented and distilled drinks.

In tracing the progress of scientific knowledge concerning the nature and effects of alcoholic drinks, we find that the following propositions have been clearly and fully established, by strictly scientific investigation and experiment, without the slightest regard to social or moral considerations on the part of the investigators:

1. That the active agent in all the varieties of fermented and distilled liquids in use is *alcohol* or ethylic ether, the properties of which are the same in all, it differing only in quantity in the different liquids.

2. That this alcohol belongs, chemically, to the same group of hydrocarbons as the different varieties of ether and chloroform now generally called *anæsthetics*—in other words, it is ethylic ether, composed of hydrogen, oxygen, and carbon,—and can be produced only by a process of fermentation in substances containing saccharine matter.

3. That alcohol wherever found, whether in fermented or distilled liquids, when taken into the human stomach is absorbed and enters the blood unchanged, and circulates with that fluid through every organ and structure of the body, until the greater part (if not all) of it is eliminated through the skin, lungs, and kidneys.

4. That while in the blood, the alcohol produces all the effects of a pure anæsthetic and sedative, directly diminishing nerve sensibility, muscular contraction, and molecular movements throughout the system.

It is the diminution of nerve sensibility that renders the individual, first, light, airy, and hilarious, giving the popular idea of excitement or stimulation; second, dull, hesitating, or incoherent in thought and speech, and unsteady or staggering in gait, popularly recognized as incipient intoxication; and third, entire unconsciousness and muscular paralysis, constituting dead drunkenness or complete anæsthesia. These successive stages are developed in direct ratio to the quantity taken.

5. That the habitual use of alcoholic liquids, either fermented or distilled, by the anæsthetic effect of the alcohol on the nervous system, tends con-

stantly to create a demand for more, and consequently moderation in the beginning very generally leads directly to excess sooner or later.

6. That alcohol while in the blood in contact with the structures of the body, is not appropriated as food, but by its strong affinity for the albuminous constituents of the living structures, it retards the natural molecular changes constituting nutrition and waste, and thereby weakens all the processes and functions of life. If taken in large quantities at once, or in smaller quantities frequently repeated, it is capable of so completely paralyzing the nervous system and arresting molecular changes as to produce speedy death. In small quantities repeated from day to day, it simply lessens nerve sensibility, blunts mental and moral perceptions, and slowly, but surely, perverts the nutrition of structures in such a way as to make the system more readily yield to almost all the causes of disease, and to specially favor the development of either sclerosis or fatty degeneration in most of the structures of the body, and especially in the liver, kidneys, heart, and brain.

7. That it can not be taken in health without injury; and though, in skilful hands, it may be used to a very limited extent as a medicine, it is *not necessary*, since in the limited number of cases or diseased conditions in which it could be used with benefit, there are other agents still more beneficial that can be substituted for it.

The first and second propositions stated above, were so early proved by simple distillation, and the ultimate analysis of the distilled product, that their correctness has been conceded by all chemical writers for more than half a century. The correctness of the first part of the third proposition, that the alcohol, when taken into the stomach either in the fermented or distilled liquids, enters the blood unchanged, and is carried with it into every structure of the body, was not fully established until the investigations of Dr. Percy, of London, who published the results of his experimental inquiries in 1839. He demonstrated fully the presence of unchanged alcohol both in the blood, the ventricles of the brain, and other parts within a short time after it had been taken into the stomach. Since that time numerous investigators have detected its presence in the liver, spleen, brain, muscles, and all other important structures. The second part of the third proposition, that the alcohol thus permeating all the structures of the body, is not changed or decomposed in the body, but is eliminated as a foreign agent chiefly through the skin, lungs, and kidneys, was not completely proved until the experimental researches of MM. Lallemand, Perrin, and Duroy, who published the results of their experiments in 1860.* By an extensive and most carefully devised series of experiments these distinguished chemico-physiologists found that soon after alcoholic liquids, either fermented or distilled, were taken into the stomach, the unchanged alcohol could be detected in the exhalations from the lungs and skin, in the urine and other excretory products, and in such quantity that they reached the conclusion that the whole amount taken was thus eliminated within a given length of

* "Du Role de l'Alcool et des Anasthesiques dans l'Organism," Paris, 1860.

time. The general fact that alcohol taken into the stomach or in any other way introduced into the living system, soon reappears in the principal eliminations and excretions, has been corroborated by Anstie and all subsequent experimenters. But many of them, like Dr. Anstie, claim that the amount thus eliminated is not equal to the whole amount taken. The last named experimenter, after most laborious and persevering research, came to the conclusion that an average size adult, in ordinary health was capable of retaining about forty-five cubic centimeters or *one and a half* fluid ounces in the twenty-four hours, admitting, however, that whenever more than this was taken within the time specified, it reappeared in the evacuations or was eliminated unchanged. At first it was assumed that the small amount of alcohol retained in the system or, at least, not again collectible from the excretions and eliminations, must be used either in the nutrition of the tissues or in the generation of some kind of force.

This conclusion is not only not sustained by any ascertained facts, but there is positive proof that it remains unchanged, and can be detected in the living tissues long after it ceases to be capable of detection in either the breath, the cutaneous exhalations, or the urine. Thus Dr. Anstie says on page 368 of his work on "Stimulants and Narcotics," etc.:

> Nothing is more plainly proved by MM. Lallemand, Perrin, and Duroy than the fact that long after the latest periods at which any of the alcohol absorbed can be recognized in the breath, the urine, or the sweat, *unchanged* alcohol in notable quantities can be recognized in the blood and tissues of the alcoholized animal. M. Boudot justly observes that there is no necessity to suppose that this substance must be transformed immediately, if transformed at all, in the organism.

And I may add, in view of the fact that the most varied and scrutinizing researches of different investigators have entirely failed to find any products of such transformation, either in the form of matter or force, there is no probability that such transformation ever does take place; but that the retained alcohol is held simply by its strong affinity for the albuminous constituents of the blood and tissues, retarding by its presence the natural affinities and movements of such constituents, and being detached and eliminated by the slow process of disintegration and disappearance of the atoms to which it is attached. It is exactly this small amount of retained alcohol that causes, in the habitual moderate drinker, those slow but certain deteriorations of structure in the liver, kidneys, cardiac, and vascular walls, etc., generally described by pathologists as fatty and atheromatous degenerations. While that part of the alcohol taken which finds ready elimination, contributes to the direct anæsthetic effect and the more prominent functional disturbances, but leaves little permanent impression on the living structures.

The fourth distinct proposition I have stated, asserts that alcohol while in the blood of a living being produces the effects of a pure anæsthetic and sedative, directly diminishing nerve sensibility, muscular contraction, and molecular movements throughout the system. The correctness of these assertions and those constituting my sixth proposition, is fully proved by the same series of strictly scientific investigations by different eminent physiolo-

gists, from the days of Dr. Prout, of London, more than fifty years since, to the present time. The first step was taken by Dr. Prout, who ascertained by direct experiment that the presence of alcohol in the human system directly diminished the amount of carbonic acid gas exhaled from the lungs, and consequently that there could be no combustion or oxidation of the alcohol by which it was converted into carbonic acid and water. The chemico-physiologists, however, still assuming that alcohol, being a hydrocarbon, must necessarily be used in the system for maintaining temperature and respiration, suggested that the union of its elements with oxygen might be such as to result in forming either acetic acid or aldehyde instead of carbonic acid gas. And although neither of these supposed products could be detected in either the blood or the eliminations, they still sustained the popular belief that alcoholic drinks were capable of increasing both the temperature and the strength of the human body. But soon followed the well-devised and carefully executed experiments of Dr. Böcker, of Germany,* by which it was fully demonstrated that the presence of alcohol in the living system actually diminished the sum total of eliminations of effete matter daily; and consequently that its presence must retard those molecular changes by which nutrition, secretion, and elimination are effected.

In 1850 the writer of this paper prosecuted an extensive series of experiments to determine the effects of different articles of food and drink on the temperature of the body and on the amount of carbonic acid excreted from the lungs. These experiments fully established the fact that during the active period of digestion after taking any ordinary food, whether nitrogenous or carbonaceous, the temperature of the body is always increased; but after taking alcohol in the form of either fermented or distilled drinks, the temperature begins to fall within half an hour, and continues to decrease for two or three hours. The extent and duration of the reduction of temperature was in direct proportion to the amount of alcohol taken, provided the effect was not complicated by the coincident ingestion of digestible food. A full account of this series of experiments was given in a paper read to the American Medical Association at its meeting in Charleston, S. C., in May, 1851, and was published in the *Northwestern Medical and Surgical Journal* for that year. The experiments of Böcker and some of my own have been substantially repeated many times by Drs. B. W. Richardson and Anstie, of London, and Dr. W. A. Hammond, of New York, and with the same results.

So nearly uniform have been the results of experiments, corroborated also by the daily observation of those who habitually drink, that all investigators now concede the fact that when alcoholic liquids are taken into the stomach or otherwise administered, the alcohol is rapidly absorbed into the blood, circulates through all the tissues of the body, and may be detected in the form of alcohol, both in the blood and in the structures of the various organs. All concede, also, that while thus present it diminishes nerve sensibility, retards muscular action, and diminishes both molecular movements

*See "Beitrage zur Heilkende," Crefeld, 1849.

and excretory eliminations, thus constituting it a true anæsthetic and organic sedative. But so strong is the predisposition to find some important use for alcohol in the human system, caused by the habits of thought and customs of society through many generations, that the most rigorous tests and calculations have been made to ascertain whether some part at least of the alcohol taken might not be retained in the system, and if not used directly for the nutrition of the tissues, certainly converted into some kind of force or energy. For a long time it was claimed that the alcohol underwent oxidation and evolved heat. When this was fully demonstrated to be erroneous by the direct application of the clinical thermometer by myself in 1850, and by many others since, it was then assumed that its consumption resulted either directly or indirectly in the evolution of nerve force. But here again the crucial test of direct experiment soon showed that so far as the motor and sensory nerve functions are concerned, both are diminished in direct ratio to the quantity of alcohol taken. Even Dr. Anstie fully concedes this when in his work on "Stimulants and Narcotics," page 357, he says:

> A general review of the phenomena of alcohol-narcosis enables me to come to one distinct conclusion, the importance of which appears to be very great, namely, that (as in the case of chloroform and ether) the symptoms which are so commonly described as evidences of excitement depending on a *stimulation* of the nervous system preliminary to the occurrence of narcosis, are in reality an essential part of the narcotic, that is, the *paralytic* phenomena.

One of the first effects of the presence of alcohol in the blood is to increase the frequency of the heart's action by rendering its systole shorter and quicker, while it simultaneously so modifies the vaso-motor nerve influence over the whole system of smaller vessels and capillaries as to retard the current of blood in them and to cause their manifest dilatation. Consequently the sphygmographic line is made to rise more abruptly with the cardiac systole, and fall still more quickly in the diastole, with a slight wavy or unsteady character of the line before the next systole, thereby giving to the tracing characters closely resembling the pulse-line of typhoid fever.* This increased frequency of the pulse led Dr. Parkes and Count Wallowicz to make an interesting mathematical calculation of the supposed increased amount of work done by the heart under the influence of alcohol as compared with the natural standard of motion.

The result of their observations during eight days of daily use of alcohol, gave an average of over 14,000 beats per day more than without the alcohol, from which they estimated that the heart did an amount of work more per day, equal to the lifting of from 15 to 20 tons one foot. The language used by these observers in stating the foregoing results has created the erroneous impression that the heart, under the influence of alcohol, is made to do so much more actual efficient work in the circulation of the blood; whereas the increased frequency of the beats is more than counterbalanced by the diminished influence of the vaso-motor nerves on the coats of the smaller

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* See Chicago *Medical Examiner*, vol. viii., p. 522, 1867.

blood-vessels, causing them to become unnaturally full from the retardation of the blood currents through them.* The truth is, that under the influence of alcohol in the blood, the systolic action of the heart loses in sustained force in direct proportion to its increase in frequency, until, by simply increasing the proportion of alcohol, the heart stops in diastole, as perfectly paralyzed as are the coats of the smaller vessels throughout the system. This was admirably demonstrated by the recent experiments of Professor Martin, of the Johns Hopkins University, at Baltimore, to determine the effects of different proportions of alcohol on the action of the heart of the dog, and those of Drs. Sidney Ringer and Harrington Sainsbury, to determine the relative strength of the different alcohols as indicated by their influence on the action of the heart of the frog. These latter eminent investigators say, in closing their report on the alcohols, "that by their direct action on the cardiac tissue, these drugs are clearly *paralyzant*, and that this appears to be the case from the outset, *no stage of increased force of contraction* preceding."† Professor Martin states the results obtained by him as follows:

> Blood containing one-eighth per cent. by volume of absolute alcohol has no immediate action on the isolated heart. Blood containing one-fourth per cent. by volume, that is, two and a half parts per thousand of absolute alcohol, almost invariably remarkably diminishes, within a minute, the work done by the heart; blood containing one-half per cent. always diminishes it, and may even bring the amount pumped out by the left ventricle to so small a quantity that it is not sufficient to supply the coronary arteries.‡

Professor Martin estimates one-fourth per cent., or two and a half parts per thousand, of the blood of an adult man, weighing 150 pounds, to be only fifteen cubic centimeters or four fluid drachms, an amount only equal to that contained in an ordinary glass of brandy or whiskey.

These investigations of Professor Martin, being directly corroborated by those of Drs. Ringer and Sainsbury, complete the series of demonstrations needed to show the actual effects of alcohol on the cardiac, as well as the vaso-motor nerves, and also on the direct contractibility of the muscular structure, when supplied with blood containing all gradations in the relative proportion of alcohol, leaving no longer a refuge for the idea, popular both in and out of the profession, that alcohol in any dose is capable of increasing, even temporarily, the force or efficiency of the heart's action. It is certain, therefore, that if a small proportion of the alcohol taken in the various fermented and distilled liquids is retained in the living body, or can not be actually reproduced in the eliminations within a limited time, such retained portion is neither used for the evolution of heat, the increase of nerve force, the efficiency of muscular contraction, nor yet for quickening molecular movements in the processes of nutrition, disintegration, and secretion. Consequently, the assumption that if any part of the alcohol taken is

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* See "Diseases of Modern Life," by B. W. Richardson, p. 216.

† See *The Practitioner*, London, May, 1883, and the Journal of the American Medical Association, vol. i., p. 272.

‡ See Journal of the American Medical Association, vol. i., p. 307.

retained for a time, at least, it must from necessity be converted into some kind of force or energy, is not sustained by any known facts, either of scientific experiment or of clinical experience. On the contrary, it acts in the same direction as chloroform, ether, and all other members of the same chemical group of substances, namely, as an anæsthetic to nerve sensibility, a relaxant to muscular tone or contractibility, and a retarder of molecular movements in the tissues; these effects being produced in direct ratio to the amount taken, relatively to the whole weight of the individual taking it.

The correctness of the fifth proposition stated in the first part of this paper has been so abundantly demonstrated by the uniform experience of every community in which alcoholic drinks have been used that no comments on it are necessary. The correctness of the seventh proposition is fully sustained by all the scientific facts that have been adduced in support of those mentioned before it, and is, in fact, a legitimate deduction from them.

Having thus determined, experimentally, that alcohol, as found in fermented and distilled drinks, is neither food nor a generator of force in the living body, the question recurs, What are its positive effects when taken in the ordinary manner? I answer, Simply those of an anæsthetic and organic sedative. Like ether and chloroform, its presence diminishes the sensibility of the nervous system and brain, thereby rendering the individual less conscious of all outward or exterior impressions. This diminution of sensibility is developed in direct ratio to the quantity of alcohol taken, and may be seen in all stages—from simple exemption from all feeling of fatigue, pain, or idea of weight, as exhibited by ease, buoyancy, hilarity, etc., to that of complete unconsciousness and loss of muscular power. It is this anæsthetic effect of the alcohol that has led to all the popular errors and contradictory uses which have proved so destructive to human health and happiness. It has long been one of the noted paradoxes of human action that the same individual would resort to the same alcoholic drink to warm him in winter, protect him from the heat in summer, to strengthen when weak or weary, and to soothe and cheer when afflicted in body or mind. With the facts now before us the explanation of all this is apparent. The alcohol does not relieve the individual from cold by increasing his temperature, nor from heat by cooling him, nor from weakness and exhaustion by nourishing his tissues, nor yet from affliction by increasing nerve power; but simply by diminishing the sensibility of his nerve structures, and thereby lessening his consciousness of impressions whether from cold or heat, weariness or pain. In other words, the alcohol, by its presence, has not in any degree lessened the effects of the evils to which he was exposed, but has diminished his consciousness of their existence, and thereby impaired his judgment concerning the degree of their action upon him. It is this power of alcohol to produce that sense of ease, buoyancy, and exhilaration, arising from a moderate diminution of nerve sensibility, that gives it the fascinating and delusive influence over the human race which it has wielded so ruinously during the centuries that have passed. It not only diminishes the sensibility of the nervous structures, however, but, as the scientific facts

show, it also retards all the molecular movements, thereby diminishing the activity of nutrition, secretion, elimination, and the evolution of heat, constituting it a true organic sedative. When taken in small quantities daily, the individual usually slowly increases in weight, not from increased nutrition, but from retarding the waste and retaining the old atoms longer in the tissues. By some physiologists this power to retard atomic changes, and consequently to retain the old atoms, has been regarded as equivalent to nutrition, or the actual assimilation and addition of new atoms. It is on this basis that Dr. W. A. Hammond and a few others persist in representing alcohol as an *indirect* food.*

The fallacy of such claim and its mischievous tendency will be fully apparent by reference to one of the plainest laws governing living animal matter. The law is that all the phenomena of life are associated with and dependent on atomic changes, and that each individual cell or aggregation of bioplasm constituting a living organic atom has its determinate period of growth, maturity, and dissolution. Hence, to introduce into the living system any agent that will retard atomic change is equivalent to retarding the phenomena of life. And if by thus retarding the atomic changes cells or atoms are retained in the tissues longer than the natural duration of their activity. such retention may increase the bulk and weight, but in the same ratio it embarrasses the tissues with the presence of material which is constantly becoming inert and tending to degeneration. Consequently, the individual who thus increases his bulk and weight by taking just enough of the weaker alcoholic drinks daily to retard the processes of secretion and waste, in the same proportion diminishes his activity, his power of endurance, and his ability to resist the effects of morbific agents of every kind. This is abundantly illustrated by the thousands of beer and wine drinkers who, from twenty to twenty-five years of age, were muscular, active, capable of any reasonable endurance, with a weight of 130 or 140 pounds, but who, after moderately retarding atomic changes and retaining old atoms by the daily use of beer or wine for a series of years, have acquired a weight of 200 pounds or more, the increase consisting entirely of inert fat, and have lost their muscular activity and endurance to such an extent that an active physical exercise of twenty minutes would put them entirely out of breath. It is this sedative effect of alcohol on the organic changes, when maintained by a long-continued moderate use of the article, that favors and finally develops those degenerative changes which constitute tubercular, caseous, and fatty deposits in the lungs, liver, kidneys, heart, arteries, and brain, by which health is destroyed and the duration of life materially shortened. It is the same kind of interference with the processes of nutrition and waste, only exerted more actively, that causes gastritis, sclerosis of the liver and kidneys, and delirium tremens in the excessive drinker of distilled spirits.

If you ask for the special *modus operandi* of alcohol, how it produces its anæsthetic and sedative effects when taken into the human system, I an-

* See "A Treatise on Hygiene, with Special Reference to Military Service," p. 35. 1863.

swer, chiefly by its strong affinity for water and albumen. The two last named substances exist in the blood and all the organized structures of the body, and for them alcohol has a strong chemical affinity. Hence, when it is present in the blood, it attracts the water from the blood corpuscles, causing them to become more or less corrugated and inclined to adhere to one another as described by Dr. B. W. Richardson, of London, and diminishes the capacity of the blood to absorb the oxygen or other gases from the air-cells of the lungs; and by its strong affinity for the albumen of the tissues it retards the play of affinity between that substance and the other materials with which it is in contact, thereby retarding the molecular changes as already described. The paralyzing effect exerted on the vaso-motor, as well as cerebro-spinal nervous structure by which sensibility is impaired, is owing partly to the direct anæsthetic properties of the alcohol, and partly to the diminished interchange of carbonic acid gas for oxygen in the process of respiration. That a part of the alcohol should be retained for a considerable length of time in the system, by the affinities just mentioned, is very probable. The late Dr. Anstie may have been correct, therefore, in claiming that it was not *all* eliminated from the system within the first two or three days, and its retention would afford no proof that it was either appropriated as food or for the generation of force. On the contrary the catalytic influence of its presence retards both. If we scan the whole domain of physiology and pathology in connection with the logical deductions from the experimental researches by parties widely separated by time, space, nationality, and language, we shall be forced to the conclusion that aclohol, as it exists in the several fermented and distilled drinks, is neither stimulating, strengthening, nor nourishing to the human system, but simply anæsthetic and sedative, and therefore injurious to all the functions of body and mind. Such are the important logical conclusions from all the strictly scientific investigations of the last one hundred years.

WHAT THE CENTURY HAS SHOWN IN LITERATURE.

BY ALBERT G. LAWSON, D.D.

THE literature of any era closely copies real life; a very sun-print painting the times as they are, it shows alike the evil and the good. An old literature is a study, a new literature is a problem. Whence is it, and how and why? Now the mixed hypocrisy and hatred of His foes, even the fear or unbelief of His disciples, drew from our Lord some of His choicest words. So the presence and power of the vice it combats, or a special assault upon the well-being of the people, occasioned in the main temperance literature. The forces it resists measure its power. Every advance has brought to light great obstacles, each called insurmountable, but the steady march forward has trodden every one in the dust. Wealth, fashion, prejudice, universal custom, pretended natural right, vast pecuniary interests, political intrigues and persecution, and the authority of great names, have in turn been overcome or counted as naught before the swelling tide of truth.

Our government of the people by the people will carry civilization to the highest point ever touched, but in its very strides civilization fattens the old while it breeds new evils. As to the drink curse, if Europe chastised with whips, America would with scorpions, and the latter's little finger would become thicker than the former's loins. The difficulties in the way of temperance on this continent were unchained lions. It was a new world, changes were rapid, ties of restraint were easily loosened, and the hurried, varying life fostered instability. Emigration from half the nations of the earth began to pour in millions, bringing their home customs, and they mainly from lands cursed with drink. America must absorb and harmonize these discordant elements. Common custom in high or low society favored the cup, and the new world increased inordinately the ever-present tendency to explore new experiences. That the new reform struck directly at the appetites of men made it most unpopular.

As the most serious obstacle the entire literature of the day fostered the drinking habit. Poets,* from the early Greek and Latin to the later English, with grace and skill had bound about the cup of liquid fire new en-

* Mrs. Sigourney among the earlier, and Whittier among the later poets, seem alone to have been true to truth.

chantments. To the toiler they sang of the foaming tankard and the ivy-wreathed cup as "a sovereign cordial," for "sweet oblivion of his care," "meet for all hours and every mood of man," hiding from the drinker the slavery of the cup, and that

> "Death's harbingers lie latent in the draught,
> And in the flowers that wreathe the sparkling bowl
> Fell adders hiss, and poisonous serpents roll."

Prose writers had if possible gone even further, and the drinking customs of society were made synonymous with all that is generous, noble, and whole-souled in humanity. Such literature, like poisoned vegetation, spreads malaria on every side—

> "Errors in poetry and prose,
> Thick as the schemes of human pride
> That down life's current drive amain,
> As frail, as frothy, and as vain."

Look back one hundred years. The war is closed, the colonies have become free States, and the new-born nation is

> "Nursed by stern men with empires in their brains."

But the States are in debt; the people who counted not their lives dear unto them that they might be free are very poor. Less than 4,000,000* in number, only five towns having above 10,000 inhabitants, and but seventy-five post-offices, and without real unity. No constitution had yet been adopted and no real union yet formed, while the people, sprung from the most stubborn races of Europe and bringing with them their old world feuds, were jealous of each other. "The Germans hated the Yankees and the Irish; the Scotch despised the English; the English distrusted the French; the Dutch wished to be let alone, and each class thought itself to be the most important and always in the right." Vices flourished and the curse of the cup blighted the land from seaport to prairie.

It was the age of drink. Every circle of society, every form of toil, births and deaths, weddings and funerals, were desecrated by drink. In public and in private, at home or abroad, in joy or sorrow, to trade, to build, or to tear down, one must have rum. Bread and meat, fire and clothes, were not more needful. To soldiers and sailors rum was as necessary as musket or compass. Not a barn could be raised or house or church edifice,† or a bargain made, without the bottle. Ships could no more go to sea without it than without pump or rudder, and no town was so stingy as to rob the poorhouse of its demijohn. The most devoted ministers thought they could preach a little better, and the people were sure they could hear a little better, if they had first a little rum. "In proportion to their numbers our

* Census of 1790.

† As late as June 30, 1828, it was stated as a noteworthy fact by the *Jefferson County* (N. Y.) *Gazette*, that the frame of the Presbyterian house in Brownsville was raised without the use of spirituous liquors.

fathers drank a barrel of distilled spirits for every gallon that is now used. As a matter of course vice and poverty abounded; one-tenth of the men, and many of the women, were drunkards."* "About that period we came to be denominated a nation of drunkards. It was generally asserted, and it is a matter of history to-day, that the American colonies at the close of the war, and for the two decades afterward, drank more liquor *per capita* than any other people upon the face of the globe."†

To arrest such a deluge which

> ——"has overwhelmed and drowned
> Far greater numbers on dry ground
> Of wretched mankind, one by one,
> Than e'er the flood before had done";—

to stay its death sweep, seemed as promising as an effort to stop an avalanche by strips of court-plaster. To write it down, as easy as to talk down an ocean storm. That revolutions produce great characters; that the upheavings arouse feeling, evolve talent, and have led to the best efforts of the best writers, are notable facts. So Dr. Rush stood forth in stormy times; upon troubled, miry waters he cast his bread, and it has come back increased a thousand-fold. Contrast the country now with what it was then, if you would know what has been wrought. To-day ministers who drink do not retain their places. No church edifice is raised, or council or conference or ordination held, with ardent spirits flowing freely. Most churches put their ban alike upon the drinker and the drunkard-maker. The largest hotels do not annoy their guests by the sight of a public bar, and to drink is less respectable than not to drink. Politically we see what was never dreamed of a century ago, viz., legislators, congressmen, governors, and senators who are total abstainers; and entire towns, cities, counties, and States where the manufacture, sale, and use of intoxicating liquors are prohibited. First among the agencies working out this great change stands temperance literature. By line upon line and precept upon precept, here a little and there a little, the people have been educated to know their danger and their duty, to probe the wound and apply the remedy.

To discuss this topic we divide the century into three periods, 1785–1826, from the first great pamphlet to the first temperance newspaper; then to 1865, to the first great temperance publication house, and from 1865 to date.

There were publications worthy of more than a passing glance before 1785. Rev. Increase Mather, of Boston, published two sermons in 1673 at thirty-four, and in his seventy-third year (1712) republished them. He calls drunkenness a sin, and the drinking habit indulged to excess a sin against God and the soul. "It is a sin and the cause of sin. It hath no better author than the devil himself, who never was the author of any good, except accidentally, besides his intentions and against his will since he was a devil.

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* Rev. Dr. S. I. Prime.

† Senator Morrill, U. S. Senate, 1875.

Without repentance this sin alone will ruin the soul forever. It is a sin that is rarely truly repented of and turned from." He vigorously denounces covetousness as the cause of the selling of drink. In 1726 Rev. Cotton Mather published "A serious address to those who unnecessarily frequent the tavern." In October, 1773, Rev. Stephen Badger, preaching on the nature and effects of drunkenness, said: "A man who is drinking and may come to poverty ought to be taken in hand by the Overseers of the Poor." Despite these and other alarm bells the people slept and the devil continued to sow tares.

Men well read and wide awake may have right before their eyes through a series of years a great nuisance, yet rarely seem to think of it, or to be vexed by its stench. Its foulness shall be hidden until some man, as by the aid of a new moral sense, gets a glimpse of its real nature, a view of the inner essence and malignity of that very thing which, before millions of observers, without shame, stalks the streets naked night and day.* Dr. Rush as by the aid of a new moral sense saw the inner essence and malignity of intemperance. Henceforth he threw the full weight of his social position, his national honor, his scientific knowledge, and his practical skill against the drinking habit, while by tongue and pen and purse he sought to arouse the people. Good in motive, sound in sense, well framed and most effective was his first gun against this enemy of Mansoul. This he followed by a volume of sermons, and by indefatigable effort with ministers, physicians, and others, as leaders of the people. He countenanced all endeavor and encouraged every worker that sought the destruction of ardent spirits. To him it was

> "an act of virtue and of piety,
> To warn men of their sins in any sort,
> In prose, in verse, in earnest or in sport."

There were giants in those days. Dr. Ebenezer Porter, Dr. Heman Humphrey, Dr. Justin Edwards, Dr. Nathaniel Hewit, Rev. Henry Ware, Jr., Dr. Calvin Chapin, Dr. Eliphalet Nott, and Rev. William Collier, were grand men.

The chief publications were an appeal to the public against the drinking usages of society by the Consociation of Fairfield County, Conn. Written, probably, by Dr. Heman Humphrey, afterward President of Amherst; it is doubtless the substance of a series of sermons given by him in 1810. As to the remedies, he says: "The (1) remedy we would suggest particularly to those whose appetite for drink is strong and increasing, is a total abstinence from the use of all intoxicating liquors. This may be deemed a harsh remedy, but the nature of the disease absolutely requires it." Arguments clear and conclusive against the drinking customs and for the indictment of the rum-traffic, some of the earliest distinct utterances for total abstinence from all intoxicants, together with the duty of the individual and the State thereto, are found in this appeal.

The Massachusetts Society for the Suppression of Intemperance pub-

* John Foster, abridged.

lished in 1823 an address by Rev. Henry Ware, Jr., on the Criminality of Intemperance. Full of stirring truth, tersely worded, and widely circulated, it did much to shape public opinion throughout Massachusetts and New England. Both these papers may be studied to-day with advantage. Two years afterward Dr. Justin Edwards' tract, "A Well-conducted Farm," was published, and had an immense circulation. It was as manifest an object-lesson as when Franklin carried the two forms of type and put the practical side of temperance to the laborer, with far more influence upon the people than Poor Richard's cold-water feat had upon his beer-soaked fellow-printers. Mention ought also to be made of the "Exposé of the Cause of Intemperate Drinking," published at Philadelphia in 1819, by Thomas Hertell, for twelve years Judge in the Marine Court of New York City.

From 1826–1865 was a host of worthies,—Dr. Lyman Beecher, L. M. Sargent, Esq., Dr. John Marsh, Dr. G. B. Cheever, Rev. John Pierpont, Rev. T. P. Hunt, Pres. Francis Wayland, Dr. Moses Stuart, R. D. Mussey, M.D., Thomas Sewall, M.D., Charles Jewett, M.D., Dr. Albert Barnes, Dr. S. H. Tyng, Dr. E. H. Chapin, Dr. W. E. Channing, Luther Jackson, Esq., Horace Greeley, Wm. E. Dodge, Esq., E. C. Delavan, Esq., and many others.

The chief works were Dr. Lyman Beecher's six sermons on the nature, signs, evils, and remedy of intemperance, preached in 1825 and published the next year. These sermons did great good all through New England and in other parts of the country.* In some places, read from the pulpit, they will bear reading to-day by the most advanced, and are too well known to need quotation. Next in importance, but on a totally different plan, were Sargent's temperance tales, begun in 1833. Thousands of copies were soon distributed all through the land. Dr. Charles Jewett, no mean authority, says of these productions:

> If by a blow from some powerful fiend all opposition to the liquor system could be annihilated, and with it all the temperance men and women now living, with all the publications and instrumentalities of whatever sort with which we have ever assailed that system,—saving only from the general wreck Lyman Beecher's six sermons, Sargent's tales, and "The Rum Fiend," by W. H. Burleigh,—they alone ought, among any civilized people who can read, to originate another temperance reform and to give it a glorious forward impetus.

The pledge† is no small part of temperance literature. At first a protest against excessive drinking, it is soon drawn against any drinking of ardent spirits. Next it included fermented liquors also, and bound the persons signing to discountenance them in all places, and to do all they could to discourage their use by others. In 1833 Luther Jackson, Esq., of New York City, organizing a total abstinence society, published his pledge, circulated

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* "In Canandaigua, N. Y., Dr. Beecher's sermons were read from the pulpit of the Brick Church."—*Philanthropist.*

† In England they had the short and the long pledges; here the short and the comprehensive. The short pledge was against distilled spirits only; the long and the comprehensive pledges against all intoxicating liquors.

it diligently, and in a short time had over 1,000 signatures. It was adopted by the American Temperance Society, and is substantially the pledge of the National Temperance Society. The pledge, abused at times, undoubtedly, and often misused, has been to hosts a strong arm of help, and to thousands an introduction to some John the Baptist who pointed the way to the Lamb of God.

In 1835 Dr. G. B. Cheever, then pastor at Salem, Mass., published the noteworthy dream, "Deacon Giles' Distillery." His fine of $1,000 and imprisonment for a month created the greatest attention. Released from prison he sent out "Deacon Jones' Brewery," and the excitement led many papers throughout the country to reprint both articles. Thousands beyond Salem read them, and the wrath of men was made to praise God.

In 1841 Thomas Sewall, M.D., of Washington, D. C., published seven drawings of the human stomach to illustrate the result of his researches upon the pathology of drunkenness. Great interest was awakened, and, in some instances, great excitement. It was a taking of Mansoul through Eye Gate. Extensively circulated through all the country, they were, in 1844, put into many schools in New York State—the beginning of temperance instruction on a scientific basis in the public schools of the nation, so successfully inaugurated ten years ago,* and now provided for in fourteen States by law.

In those earlier days we had no Cruikshank to do for us what he did for the British public, yet we were not without illustrated literature. As early as 1837 Dr. Charles Jewett issued his "Death on a Striped Pig," occasioned by a liquor-dealer's effort to subvert the law at a military muster in Dedham, Mass. In 1840 Rev. John Pierpont published his lament of the "Albany Brewers," in the suit against Mr. Delavan. The *Temperance Journal* for 1846 contained twelve original poems by W. H. and G. S. Burleigh, illustrated, and afterward put into a pamphlet. Dr. Jewett also issued others. And for a time banners, badges, flags, and even handkerchiefs had printed upon them suitable mottoes, so plain that a wayfaring man might see the truth.

For the last twenty years, 1865–1885, as the chief writers, men and women, are mostly alive, and will be enrolled or represented in this Conference, we omit a list of their names, and to give their printed works would be to reproduce the major part of the catalogues of the National Temperance Society and other organizations.

To picture the three periods by a word, we would call the first, 1785–1826, Exploration; the second, 1826–1865, Organization; the third, 1865–1885, Political Effort. Not that these words express all that was done in either period, but they sound the keynote to the history of the times. Remember, though, that each period with its own carried on the work of the former,

* When this movement began, but five text-books for schools were known to the writer; to-day twice that number of school-book publishers are striving for the patronage of the schools, each with a special treatise. We esteem this one of the potent factors in the triumphs of the future.

and that now all these and many other things included in them are being carried on at one and the same time. In the first era, that of Exploration, the facts were inquired into. Assertion led to examination and experiment. Individuals widely separated instituted close investigation, correspondence began, and soon an innumerable mass of facts, incidents, and experiences was collected. It was a time of physical and scientific discovery. The true nature of alcohol and its medical action became known; statistics of crime and disease and death were secured. Men began to see that the use was the abuse. These truths and facts widely published took strong hold upon the people. From out the region of received opinion and established custom emerged a new conviction and style of life. It was a rising out of darkness into light. Attacking at the outset distilled spirits and believing that harm lay in excess, it was soon found that the bite of the serpent and the sting of the adder were in every drink containing alcohol.

In this era was quarried the material for the foundation and the superstructure of the total abstinence building as we know it to-day. Very early in the second era total abstinence societies were formed, and in 1836 that plan was established by the National Convention as the voice of the land. The teachings of medical and scientific men satisfied that generation that what was physiologically right was morally right, and that what was physiologically wrong was morally wrong. If it takes six glasses to make a man drunk, when he takes one glass he is one-sixth drunk, and therefore it is wrong for him to touch the first glass, was the homely way they put it.

The second period, 1826–1865, we call that of Organization, for in it, beginning with the American Temperance Society, nearly every one of the National bodies and societies now in existence was formed. Their published constitutions, proceedings, annual reports, and frequent papers began to deepen the influence then moving as a strong tide through the land. The year 1826 becomes memorable for the establishment of the first temperance paper, the *National Philanthropist*, edited and published by Rev. William Collier,* a Baptist minister at Boston, Mass. It first appeared March 4th, then April 8th, then May 20th, and from that date it was published every week. Its motto was, "Moderate drinking is the down-hill road to intemperance." Another sentiment often insisted upon was, "Distilled spirits ought to be banished from the land, and what ought to be done can be done."

Prior to that period intemperance was seldom a theme for the essayist—the newspapers scarcely acknowledged its existence except occasionally in connection with some catastrophe or crime—and it did not occur to any one that a paper devoted mainly to its suppression might be made a direct and successful engine in the great work of reform. When this paper was first proposed it met with a repulsion which would have utterly discouraged a less zealous and persevering man than our predecessor. The moralist looked on doubtfully; the whole community esteemed the enterprise desperate. By extraordinary efforts and under appalling disadvantages the first number was given to the

* Born at Scituate, Mass., 1771, graduated at Brown University 1791, and died March 19, 1834. He was settled in New York and Massachusetts, and was editor of *The Baptist Preacher*.

public, and since that time it has gradually expanded in size and increased in circulation till doubt and prejudice and ridicule have been swept away.

So writes Wm. Lloyd Garrison, January, 1829, the editor then of the united papers, *The Investigator*, started by William Goodell at Providence, R. I., and *The Philanthropist.*

To show the scope of Mr Collier's plans we quote as follows from his prospectus :

All admit that something ought to be done. And it is a most important desideratum to know what that something is, and how it can be most successfully performed : (1) Moral and religious instruction, especially as it regards the poorer classes of society ; (2) Concerns the education and outward deportment of the children and youth of all classes of society ; (4) To show the connection between pauperism and crime, the cause and effect of drink ; (6) To gather statistics ; (8) The establishment of a National Society on a plan similar to that of the American Bible and Tract Societies, to be located at some suitable place, with auxiliaries in every State in the Union, would exert a very powerful and beneficial influence upon the nation in regard to its sobriety and general morality.

He himself opened a room beside his office as a Temperance Depository and Publication House. *The Philanthropist* and its successors,* as Dr. Charles Jewett testifies,† trained a generation of strong men.

In this period the moral suasion effort, carried forward to its highest power,‡ proved to be a bed too short and a covering too narrow for the comfort of the drinker or the hope of the philanthropist. The fourth report of the N. Y. State Society (February 26, 1823) says :

Scarcely a respectable paper can be found whose editor has not willingly aided the exertions of our Executive Committee by transferring some of our most valuable articles on the subject of temperance to his columns. Many § of these editors are also among the most active and efficient members of the Society. Dr. Jewett states that we had even a majority of staunch temperance men in the National Congress, and in Massachusetts a man to find favor with the people must favor this great reform, not only officially, but practically as a citizen.

When total abstinence societies were formed they fought the enemy with new enthusiasm, but yet with unequal weapons, since they did not touch his legal entrenchments, and after great victories in a town or city they retired, the enemy was left garrisoned, and with recruiting stations on every corner. Thousands turned from their cups were let out on parole, and many of them fell again into the enemy's camp. Some men bow at the

* Its immediate successor was *The Genius of Temperance*, started at Hallowell, Me., by Rev. Phineas Crandall, a M. E. minister. For list of temperance papers see Appendix B.

† "Forty years' fight with the Drink Demon," p. 23.

‡ Accustomed always to make a general contribution for drink at their sessions, the Grand Jury at Whitestone, N. Y., May, 1828, denied themselves the drink and gave the $5 they had raised to Foreign Missions. "In Boston," says *The Philanthropist*, January 25, 1828, "the fire engine companies instead of ardent spirits are using hot chocolate and other warm drinks." In 1833 there were 70 temperance taverns in N. Y. State, 36 receiving the publications of the N. Y. Society.

§ Probably referring to papers in that State only.

altar of conscience and are saved; others having conscience in bondage must feel the halter of the law before they can be rescued or will let go their clutch upon their neighbors. Then it began to be said that Moral Suasion was a failure, and attention was turned by many exclusively to the law. From about 1830* began the agitation as to license and no license — an agitation which affected every State and led to the production of such articles and sermons as "The Throne of Iniquity," 1834 (Dr. Albert Barnes), "Laws which authorize the Traffic in Ardent Spirit as a Drink morally wrong" (Dr. Justin Edwards), issued in 1833, and others.

The Grand Jury of the city and county of New York had said in 1832: "It is our solemn impression that the time has now arrived when our public authorities should no longer sanction the evil complained of by granting licenses for the purpose of vending ardent spirits, thereby legalizing the traffic at the expense of our moral, intellectual, and physical powers." Judge Platt, of New York, in 1833 said: "The law which licenses the sale of ardent spirits is an impediment to the temperance reformation. Whenever public opinion and the moral sense of our community shall be so far corrected and matured as to regard them in their true light, and when the public safety shall be thought to require it, dram-shops will be indictable, at common law, as public nuisances." Such doctrines took powerful hold upon the people; they were forced to carry the question to the polls.

The Washingtonian movement, and later, the visit of Father Mathew, delayed action for a time in many places, but soon the tide turned again. All over the land addresses, lectures, essays, sermons, and newspaper articles had to do with license or no license. If men were below decks scuttling the ship, it was clear that something more than to keep the pumps going was needed. As in the previous period, it had become clear that what is physiologically right or wrong is morally right or wrong, so now it became even more clear, if possible, that what is morally wrong can never be politically right, and when this was settled, the first step was taken toward entire prohibition of the liquor-traffic. It became also clear that the law is a teacher. Without attempting to discuss the legal aspects of the temperance movement, it must be seen that no small part of its literature is contained in the laws of the different States. To deny, as some do, that law is ever a teacher, seems to the writer the result of a very superficial examination of the question. When such a man as Henry Clay could so befog right and wrong, as to say in a debate on slavery, "What the law declares to be property *is* property," we may well heed the remark of Dr. Albert Barnes: "An evil always becomes worse by being sustained by the laws of the land. . . . . This fact does much to deter others from opposing the evil, and from endeavoring to turn the public indignation against it. It is an unwelcome thing for a good man ever to set himself up against the laws of the land, and to denounce that as wrong which they affirm to be

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* Rev. Henry Ware had spoken very strongly in 1823, and as early as 1819 an address before the "New York Society for the Promotion of Internal Improvement," proved the absurdity of licensing the traffic in the hope of regulating it.

right." In Greece and Rome, even as in the heathen lands of to-day, the laws reconciled public sentiment to the most abhorrent crimes, to murder itself. "Where infanticide is sanctioned by law, people look on and see parents destroy their own children, not only without remonstrance, but without emotion." Dr. Thomas Arnold says: "Law and government are the sovereign influence in human society; in the last resort they shape and control it at their pleasure; institutions depend on them, and are by them formed and modified; what they sanction will ever be generally considered innocent; what they condemn is thereby made a crime, and if persisted in, becomes rebellion."

Hence it is important that Government "should not only frame its laws so as (to quote Mr. Gladstone) 'to make it as hard as possible for a man to go wrong, and as easy as possible for a man to go right,' but it is bound to set before him a true ethical standard."

The third period, from 1865–1885, has been pre-eminently political. The work of special education distinguished the first, as that of associated example did the second period, and both have been carried forward until now there is added the introduction of the temperance problem into the politics of the nation and the different States.

The war broke the work of temperance societies in twain, deranged all ordinary effort, and soon let loose a tide of intemperance in the land that swept the country back a long distance in point of power for temperance agitation. In the year the war closed the National Temperance Society and Publication House was formed. It is the great Temperance University of America, whence educational influence extends over this continent, and has been noted in the continents across the seas. It has been the great storehouse for temperance text-books and supplies for twenty years past, ably supplemented in these later years as to some of its departments by the Woman's Christian Temperance Union.

To this Publication House, more than to any other one agency, is owing the position that temperance has attained since the war. Its officers and managers differ widely as to political methods, but agreed as to the principles of total abstinence and prohibition, at one as to the importance of instructing children and youth, and seeing eye to eye as to the absolute necessity of fundamental foundation work if there is ever to be victory over the liquor oligarchy, they have striven through twenty years to realize a high ideal of educational and missionary service. When the poverty of their resources is remembered, the result is a magnificent showing. The enormous amount* of material furnished is only surpassed by its uniform high quality. One has but to read the list of names upon their catalogue to be certain that temperance literature at the beginning of the second has a high vantage ground as compared with the first century. Suited to every portion of our land, and every condition of society, their publications are to be found everywhere. In the hospital and the mission-school, in the nursery, the kitchen, and the parlor, in the pastor's study, the physician's and the lawyer's

* 625,000,000 pages in all; 1,400 different publications now issued.

offices, the merchant's and the mechanic's desks, in the libraries of church and school, on the cars, on the highway, and on the shelves of many book-stores they are to be found. They challenge the investigation of all into whose hands they come for beauty of dress, variety of form and soundness of sentiment. Temperance workers divided from each other by varying views as to the expediency of certain organizations, even out and out opposed to each other as to some of the methods employed in the prosecution of temperance effort, have yet united in recognizing in these publications the great foundation principles of this movement, and each finding something required, all have co-operated generously in their distribution and use.

For his arduous and long-continued labors to build upon a firm basis this great Temperance University, grounded as they are upon a profound faith in the worth of educational seed-sowing, and a no less clear insight into the principles underlying this whole movement; and for the wide range of his influence among temperance workers throughout the land, no man among the living more deserves honorable mention in this Centennial than the faithful Secretary of the National Temperance Society and Publication House—John N. Stearns.

The century shows, in literature, a very large advance in the number of publications, in their variety and beauty of form, but as to the quality, as to the standing of the writers, as to the moral earnestness or the high character of the things written, as to their adaptation to their own generation, and as to the effect upon the people of their own day, we are not in advance of the fathers. Recall the grand men who led the hosts in earlier days—Rush, Humphrey, Beecher, Hewit, Edwards, Pierpont, Wayland, Jewett, Delavan, Dodge—we have not their superiors. Think of their views;* always clear, and almost prophetic, oftentimes. Think of their

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* Consider three things, the ballot, license, and prohibition. As to the ballot, a member of the Legislature in Kentucky in 1834 said: "We have a temperance society in my district. It is composed of men of all parties, and they agree not to vote for any man of any party who at election, either directly or indirectly furnishes ardent spirits. During the last election none was furnished. Had that course been adopted five years ago it would have saved me $5,000."

But as early as 1820, in a tract published by the Evangelical Society of Hartford, Conn., of 32 pages, there are ten remedies given for the cure of intemperance. 1. Total abstinence from spirits. 2. Heavy duties on all foreign and home spirits. 4. A moral test act, declaring every drunkard unfit to hold any office, and disqualified to vote in any public meeting (town meetings probably). 5. The electors in every town to withhold by mutual agreement, their votes from every man who is known to make too free use of the bottle, or to buy votes with liquor.

As to license, we have not only all the arguments used to-day, but some of the expedients supposed to be new were advocated and put in practice. In 1828 a grocer in Brooklyn proposed limited license; that only fifty be licensed for the entire city, instead of the 200 then holding licenses, and promises if he is one of the 150 set aside to acquiesce without a murmur. In Athens, Ga., in 1832, they put a tax of $500 (greater then than a high license of $1,000 to-day) upon every retailer. Dr. R. D. Mussey, in 1827, discusses this question.

As to Prohibition—President Wayland, of Brown University, wrote to Dr. Edwards in 1833: "I therefore think the prohibition of the traffic in ardent spirits a fit

standing in society—professors in and presidents of colleges or theological institutions, physicians, lawyers, judges, ministers, merchants, editors. The influence of these men secured the circulation of more distinctive temperance publications, and a larger amount of money for this reform perhaps, as proportioned to population fifty years ago, than we can show to-day.

What of the future? If one had

"A quill plucked from a seraph's wing,"

then might he predict the future of the temperance cause. Many seem to think the country is safe because the press is as free and untrammeled as it is powerful in this land. Do they forget that the tongueless types are teachers of every shade of thought and form of labor; that low as well as high society, criminals as well as churches, ordain the printing-press as preacher and propagate their views by a special literature? Do they forget that there may be an ignorant press, a press not alone ignorant of virtue and truth, but with a woful talent for vice and error; and a reckless press that, neither blind nor unenlightened, but organized simply to make money, will patronize the highest bidder, despising every one who holds a birthright to be worth more than a mess of pottage. The cheap press of to-day, tempted by the strife for trade, is frivolous or flagrantly vicious, and bodes evil to the mental soundness of the nation. We see men as editors whose hearts seem to have become stony and unclean in the pursuit of their calling, alike hardened in feeling and corrupted in principle; men who have no mercy, no conscience, and no shame. Newspapers are widely circulated in this land of the Puritan, bearing above their columns of filth the date of the Lord's day, that would have been hailed in Sodom, on the day the avenging fires fell from heaven, as the work of men morally acclimated to breathe that atmosphere of sin and death. No other nation has passed in so short a time from the use to the abuse of the press. Well may we tremble at the immoral plague-spots which break out among the people.

We are set to show the world that man can or that he can not govern himself; that liberty can flourish if the people are free to think; that religion can flourish without human enactments; that government can be strong without an army; right to property be respected where the many rule; personal dignity be reverenced without aristocratic rank, and that the highest intellectual attainment can coexist with Republican equality. We

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subject for legislative enactment, and I believe that the most happy results would flow from such prohibition."

July 22, 1826, Hon. Lewis Condict, of N. J., one of a committee of Congress, says: "Intoxicating liquors are unquestionably a fair subject for national taxation, though we admit the better way would be for Congress totally to prohibit the article, and thus crush the serpent's head at once."

Judge J. H. Lumpkin, of Ga., reports as to that State in 1833: "Georgia has taken one step to correct this fundamental evil and error (viz., licensing the traffic). She has expelled the poison from the seat of her University, and tested in two counties the authority to grant or to refuse license. In one of them, that of Liberty, with a population of between seven and eight thousand souls, not one drop can be purchased."

stand as an object-lesson to illustrate the glory of that liberty which conforms to the laws of God, writ large in His book of words and His book of works. But to retain this high place we must remember that some things are fixed. It is settled that there is a close and constant connection between moral and literary integrity; that instructed reason is the necessary conservator of free institutions; that a ballot-box can not be safely poised upon a demijohn; and that a republic can not be long sustained by drunken communities. The citizenship of to-morrow will be strong if the teaching of to-day is true and thorough. That citizenship will be pure and lift the land to a yet loftier height if the literature of to-day sows good seed. Thoughts soon come to be things. As a man thinketh in his heart, so is he; so also is his work and influence. He will drag many down to, and keep many more from rising above, his own level. No small portion of our hope for the future rests upon the publication and distribution of the best temperance literature the ablest thinkers are capable of preparing. When we have secured the prevalence of a righteous self-control, a padlock will suffice to protect our safes and bank vaults. He who uses his pen to prepare or gives his money to distribute such literature, and helps to sow it knee-deep through the country, will after his departure have the reward of Abel, in that he "being dead yet speaketh."

APPENDIX A.

1673 & 1712.—Woe to Drunkards. Two sermons against Drunkenness. By Rev. Increase Mather, Boston.

1726.—A serious address to those who unnecessarily frequent the tavern. By Rev. Cotton Mather, with a letter by Rev. Increase Mather, in answer to the question, "Whether it be lawful for a Church member among us to be frequently in the Tavern?"

1737.—Pamphlet of twelve pages. By Benjamin Lay, an eccentric sailor. Philadelphia.

1760.—Protest of the Society of Friends against the drink at funerals. Philadelphia.

176—.—Indictment and Trial of Sir R. Rum, etc. Rev. Increase Mather. N. Y.

1774.—Nature and Effects of Drunkenness considered. By Rev. Stephen Badger. Boston.

Mighty Destroyer displayed; account of havoc made by use of distilled spirituous liquors. A. Benezet (called by Dr. Rush, "One of the most laborious schoolmasters I ever knew.")

1785.—Enquiry into the effects of ardent spirits on the human body and mind. Dr. Rush. Philadelphia.

1790.—Sermons and Petitions of physicians to Congress. (Believed to have been written by Dr. Rush.) Philadelphia.

18—.—Rewards of Drunkenness. Amer. Tract Society, N. Y.

1801.—Charge of Judge Rush to the Grand Jury of Luzerne Co., Pa.

1802.—Speech of Little Turtle, an Indian chief; addressed to a Committee of Friends at Baltimore, Md.

18—.—Eventful twelve hours; or the wretchedness of a drunkard. Kentucky General Assembly Report on the petition for the repeal of laws for the sale of liquors.

1805.—Fatal Effects of Ardent Spirits. Rev. Ebenezer Porter, Washington, Conn.

1810.—Nations of Antiquity ruined by intemperance. A sermon before the Temperance Society in Moreau, N. Y., by Elder Cyrus Andrews.

Observations on the Customary use of Distilled Spirituous Liquors. Philadelphia.
A series of Sermons. Dr. Heman Humphrey.
1811.—Address by Rev. N. S. Prime, Long Island, N. Y.
Two Discourses on Temperance. Rev. S. Badger, Boston.
1813.—Essay on Drunkenness. T. Trotter, Boston.
An Alarming Portraiture. By John Watson. Phil.
Address on Temperance. Fairfield County Ass'n. Rev. Heman Humphrey, Fairfield, Conn.
Discourse before the Society for Discountenancing and Suppressing Public Vices. By Rev. Jesse Appleton, Bath.
1814.—Sermon before Massachusetts Temperance Society. Rev. J. T. Kirkland, Boston.
Circular of Massachusetts Temperance Society.
Address on Suppression of Intemperance. P. Cleveland, Brunswick, Me.
1815.—Sermon before the Wrentham Auxiliary Society for the Suppression of Intemperance. D. C. Sanders, Dedham, Mass.
Sermon before Massachusetts Society. By Rev. A. Abbott, Boston.
1816.—Letters on Public-house Licensing, showing the errors of the present system. Boston. In Pamphleteer.
Short Letter on the dangerous competition of the distilleries with breweries. In Pamphleteer.
Sermon before the Massachusetts Society. Jesse Appleton, D.D., Boston.
Report of Committee of the Society for the Suppression of Vice. Portsmouth, N. H.
1817.—Letter showing the extreme injustice of the present system of public-house licensing. J. T. B. Beaumont. In Pamphleteer.
Essays on the use of Distilled Spirits. J. Torrey, M.D.
The Drunkard a Destroyer. A Sermon. Rev. Samuel Worcester, Salem, Mass.
January 6. Address before New Bedford Temperance Society. By Rev. Alexander Read.
1818.—Sermon, by Rev. W. Coggswell, before the Society at Dedham, Mass.
Observations on the evil effects produced by spirituous liquors. In Pamphleteer.
Tract on Intemperance. New England Tract Society, Andover, Mass.
1819.—Address on the Suppression of Intemperance. By Andrew Nichols. Danvers, Massachusetts.
Address to the Citizens of the U. S. on Ardent Spirits. N. Y.
Fast-day Sermon. By Rev. L. F. Dimmick, Newburyport, Mass.
Exposé of the Cause of Intemperate Drinking, etc. Thos. Hertell, Philadelphia.
1820.—Address on the Effects of Intemperance on the Intellectual, Moral, and Physical Powers. T. Sewall, M.D.
Tract, thirty-two pages, from Evangelical Society, Hartford, Conn.
The Means of Curing and Preventing Intemperance. J. J. Bound, N. Y.
1821.—Advantages and Disadvantages of Drunkenness. Cambridge, Mass.
Address at Formation of Temperance Society. By E. Paine, Plympton, Mass.
Sermon before the Massachusetts Temperance Society. Rev. W. Jenks, Boston.
Sermon before the Roxbury Society. Henry Warren, Boston.
Address on Temperance. J. W. Proctor, Danvers, Mass.
1822.—Two Sermons by Rev. Dr. Justin Edwards, Boston.
1823.—A Communication on the Evils of Intoxicating Liquors at Funerals. By Rev. Dr. Justin Edwards.
Address on Temperance. Warren Abbott, Danvers, Mass.
Criminality of Intemperance. Rev. Henry Ware, Boston.
Sermon on Intemperance. Rev. Samuel Nott, Galway, N. Y.
Facts are Stubborn Things. A Tract. Norwalk, Conn.
Lecture by Dr. Lindsay before Princeton College, N. J.
The Evils of Intemperance; a Volume of Sermons by Rev. Dr. Eliphalet Nott.
A Mirror for Christian Poisoners, Legal Swindlers, their Associates and Abettors. By T. Bronson.

1825.—Six Essays on the Nature, Signs, Evils, and Remedy of Intemperance. Lyman Beecher, D.D.
The Well-Conducted Farm. Rev. Justin Edwards, Andover, Mass.
Address before Massachusetts Society. John Ware, M.D., Boston.
1826.—Entire Abstinence the only Infallible Antidote. Essays. Rev. Calvin Chapin, Rockhill, Conn.
Peter and John Hay. A Tract. A. Weems.
The American Temperance Society was organized at Boston, Feb. 13.
Address before Massachusetts Society. Gamaliel Bradford, Boston.
Sermon on Intemperance. Rev. C. Yale, Williamstown, Mass.
Series of Articles in N. Y. Baptist Register, signed S.
Report of Hon. Lewis Condict, of N. J.
1827.—Putnam, R. A. The Causes, Evils, and the Remedy of Intemperance. Boston.
The Worcester Prize Address at Williams College. By Judah Ely, Buffalo, N. Y.
June 29. Facts in Relation to Intemperance. A hand-bill from the *Gazette*, Geneva, N. Y.
Strictures on Health; a series of articles in N. Y. *Christian Advocate*. By David M. Reese, M.D.
Dec. A Call to the Temperate; sermon before students of Bowdoin College. (Two-thirds of students in the society.)
Address upon Effects of Ardent Spirits. Rev. David Pickering, Taunton, Mass.
Effects of Intemperance. A Sermon. Jonathan Kittredge, Lyme, N. H.
Two Discourses on Intemperance. Rev. Jn. Palfrey, Boston.
Sermon to the Temperate. Rev. Asa Mead, Bowdoin, Me.
Effects of Spirituous Liquors on Society, etc. S. Emlen, M.D., of Phila.
Address before Medical Convention of New Hampshire. Reuben Mussey, M.D., Boston.
Address before Massachusetts Temperance Society. Chas. Sprague, Boston.
Address before Canterbury Society, Conn. Daniel Frost, Jr.
Address before Norwich Falls Society. W. Hines.
1828.—Address before Newton, Mass., Temperance Society. By D. H. Gregg, M.D.
Anatomy of Drunkenness. By R. Macmish, Phila.
Appeal to the Temperate. By T. Nott, Hartford, Conn.
Medical Essay on Drinking. By T. J. O'Flaherty, M.D., Hartford, Conn.
Address at Haverhill, Mass. By Rev. Gardner B. Perry.
April 8. Address by Mr. Seabrook, Lewisburg, Va.
Address before the Medical Society of Tompkins Co., N. Y., and again at Caroline, N. Y. By J. Speed, M.D.
Address at Bridgewater, Mass. John A. Shaw.
Address before the Jefferson County Society, N. Y. By E. Ten Eyck.
Sermon by Rev. Andrew Rankin, Plymouth, N. H.
Address at Antrim, N. H.
Twelve Essays on Temperance. Rev. Albert Barnes, Morristown, N. J.
Rewards of Drunkenness. A Tract.
Temperance in the Use of Food and Drink.
Intemperance, a just cause for alarm. Rev. W. B. Sprague, West Springfield, Mass.
Appeal to the Temperate. Rev. S. Nott, Galway, N. Y.
Parallel between Intemperance and Slave-Trade. By Heman Humphrey, D.D.
Appeal to the People of Lower Canada. By Rev. Joseph Christmas.
Address before the Middlesex Temperance Society, Conn. By Chas. Griswold.
Address before Massachusetts Temperance Society. Joshua Flint.
Address before Portland Temperance Association. J. Nichols, D.D.
Address at Haddam, Conn. Linus Parmelee, Esq.
Address to Manufacturers and Venders of Strong Drink. Jonathan Kittredge, Esq.
The First Report of the American Temperance Society.

1829.—A Sermon at Athens, Ohio. By R. G. Wilson, D.D.
Address at Haverhill, Mass. By Dudley Phelps, Esq., at first anniversary of the Society.
The Reasons for Temperance. Sermon before Newton, Mass., Temp. Soc. By Rev. Lyman Gilbert.
The Influence of Intemperance on Moral Sensibility. Address at organization of a Temp. Soc. at Norway, Me. By Rev. T. S. Stone.
Oration by Rev. Addison Parker, at Southbridge, Mass.
The Intemperate Use of Spirituous Liquors. A fast-day sermon. By Rev. Andrew Rankin, at Thornton, N. H.
Song of the Drunkard. Sermon. By Nathan S. S. Beman, D.D., Troy, N. Y.
The Second Report of the American Temperance Society.
A Caution to the Temperate. Sermon. By Rev. G. Dubois, N. Y.
The Curse of Intemperance. Two sermons. By Rev. W. L. Curry, Lockport, N. Y.
Intemperance Destructive of National Welfare. Rev. Joel Mann, Suffield, Ct.
A Mirror for Christian Poisoners. T. Brownson.
Evils and Cure of Intemperance. Sermon. By Erastus Ripley, Lebanon, Ct.
Use of Ardent Spirit by Professing Christians a Great Sin. Rev. E. Nelson, Leicester, Mass.
Spirituous Liquors Pernicious and Useless. Rev. J. D. Knowles, Boston.
Putnam and the Wolf; or, the Monster Destroyed. Address at Pomfret, Ct. Rev. John Marsh.
Argument against the Manufacture of Ardent Spirit. Edward Hitchcock, D.D., Amherst, Mass.
Evils of Intemperance Exemplified, in Poetry and Prose, with engravings. Boston.
Strictures on Health; or, Physical Effects of Intemperance. David Reese, M.D., New York.
Prize Dissertation on Intemperance. W. Sweetzer, M.D., Boston.
Appeal to Professors of Religion. Rev. John Marsh, Haddam, Conn.
Address to the Citizens of N. Y. By the N. Y. Literary Society.
Address to Physicians. By the same.
Address before the Middlesex Temperance Society, Conn. R. E. Selden.
Address at Haverhill, Mass. Rev. Dudley Phelps.
Address at Boston. Jonathan Kittredge.
Address at Hopkinton, Mass. N. W. Williams.
Address of Grocers and Venders of Ardent Spirits in New York City.
1830.—Address by J. Parker, Keene, N. H.
An Appeal. A Tract. H. Jeffreys.
Address before Massachusetts Society for the Suppression of Intemperance. By T. J. Austin, Boston.
Essay on Alcoholic and Narcotic Substances. By E. Hitchcock, D.D., Amherst.
Address to the Temperance Society at Plymouth, Mass. By J. Kittredge.
Prize Essay. Whether the use of distilled liquors or traffic in them is compatible at the present time with making a profession of Christianity. Prof. Moses Stuart, Andover, Mass.
On same topic. By Rev. Austin Dickinson, N. Y., and Rev. Joseph Harvey, Conn.
Alarm to Distillers and their Allies. Rev. Baxter Dickinson, Newark, N. J.
Temperance and Religion. Rev. Samuel Nott, Galway, N. Y.
Halsey's Appeal to Philanthropists and Patriots.
The Rum-Drinking Christian. Rev. John Marsh.
A Plea for Entire Abstinence. Rev. Mark Tucker, Troy, N. Y.
The Guilt of being Accessory to Intemperance. Rev. Worthington Smith, St. Albans, Vermont.
Triumph of Principle. Address by President Lord, N. H.
Reasons for Banishing Distilled Spirits. William Goodell, N. Y.

Essay on the Use of Ardent Spirits. Prof. McFarlane.
Only This Once. Mrs. Sigourney.
Address to Methodists on the Immorality of the Traffic. Rev. Wilbur Fiske, Salem, Mass.
Address on Intemperance. A. Peirson, M.D., Salem, Mass.
Address before the Wintonbury Temperance Society. Francis Gillet.
Address to Young Men in Canandaigua. Rev. A. D. Eddy.
Address at Haverhill, Mass. C. O. Kimball.
Address at Lowell. Rev. Theodore Edson.
Address at North Yarmouth, Me. Solomon Adams.
Address at Detroit, Mich. Gen. Lewis Cass.
Address at Brooklyn, N. Y. Rev. W. P. McIlvaine.
Address before the South Carolina Temperance Society. Samuel H. Dickson, M.D.
Address at Norwich, Conn. C. W. Denison.
Address at Washington, D. C. Rev. J. Danforth.
Address at South Berwick, Me. Rev. Baron Stow.
Address to Young Men, at Burlington, Vermont. By Wm. Sweetzer, M.D.
Address to Massachusetts Temperance Society. Rev. J. T. Austin.
Address before Society, Rochester, N. Y.
Address, Franklinville, N. Y. Huntington Lyman.
Address, Washington City. Thomas Sewall, M.D.
Address to the Young Men of the U. S. By the N. Y. Young Men's Temperance Society.
Address at Bucksport, Me. Hon. Sam. M. Pond.
Address before the Broome Co. Temperance Society. T. Robinson.
Address before the Young Men's Temperance Society of New Haven, Conn. Rev. G. S. Stone.
Address before the Epping, N. H., Temperance Society. Elder Stow.
Third Report of the American Temperance Society.
First Report of the N. Y. State Society.
First Report of the N. Y. City Society.
First Report of the Connecticut Society.

1831.—Address before the Bridgewater Society. R. M. Hodges.
Address by T. G. Fessenden, before the Charlestown Temperance Society.
Appeal to Christians on the Immorality of Using and Vending Distilled Liquors. By Rev. Joseph Harvey, Conn.
Appeal to American Youth on Temperance. Rev. Austin Dickinson.
Causes and Effects of Intemperance. A Tract. Hartford, Conn.
Who Slew All These. A Tract. Mrs. Halsey.
Bible Doctrine of Intemperance. Rev. G. F. Davis, Hartford.
Circular of the N. Y. State Society to Commissioners of Common Schools.
American Temperance Union permanent temperance documents. N. Y.
Statistical table showing the influence of intemperance on the Church. J. R. Barbour, Boston.
Address before the Livermore Temperance Society. S. T. Brown, Portland, Me.
Oration on the causes, evils, and preventives of intemperance. By D. Drake, Columbus.
Circular to the citizens of Albany. Rev. E. N. Kirk.
Circular of the American Temperance Society.
The Sin of Intemperance. A prize Essay. Rev. E. Peabody.
The Upas Tree. Mrs. Sigourney.
Call to Professors of Religion on Intemperance. Rev. Austin Dickinson.
A Warning to Seducers. A Sermon. Rev. Thomas Lippincott, Alton, Illinois.
Arguments for Temperance, addressed to students of the University of New York. Professor Mitchell.
Address on the Intemperance of Cities. Daniel Drake, M.D., Phil.

Address on Temperance. Alfred Castle, Brockport, N. Y.
Address on Temperance. Rev. C. Jenkins, Portland, Me.
Address on Temperance. Rev. F. Wayland, Providence, R. I.
Address on Temperance. Rev. S. Gilman, Charleston, S. C.
Address before the Washington Co. Temperance Society, N. Y. W. K. Scott.
Address before the Broome Co. Temperance Society. T. Robinson.
Address before the Kentucky State Temperance Society. W. Scott.
Address before the Barrington Co. Temperance Society. Nathan Brown.
Address before the Greene Co. Temperance Society. Rev. O. L. Kirtland.
Address before the Cumberland, Pa., Temperance Society. Rev. S. Howe.
Address before the Jefferson Co. Temperance Society. E. Ten Eyck.
Address before the Lewis Co. Temperance Society. Dr. David Perry.
Address before the Hartford Co., Conn., Temperance Society. S. Sargent, M.D.
Address before the Louisville, Kentucky, Temperance Society. Dr. Harrison.
Address before the Nashville, Tenn., Temperance Society. Dr. L. Pyandell.
Address before the Albany Co., N. Y., Temperance Society. Dr. John James.
Address before the West Point Temperance Society. Lieut. Mason.
Fourth Report of the American Temperance Society.

1832.—Address before Greenville Society. Rev. R. B. Cater.
Address before Mt. Desert Temperance Society, Me. Rev. J. Gillpatrick.
Address before Ladies' Society, Sandy Hill. (169 women were members.) Dr. W. R. Scott.
Address at Sandy River.
Treatise when Epidemic Cholera first appeared.
130 questions on the use of Ardent Spirits. Wm. Sullivan, Boston.
Proceedings and speeches at the Capitol in Washington.
The Rumseller and his conscience. A Dialogue. A. W. Ives, M.D., N. Y.
Combination against Intemperance Explained and Justified. Prof. Henry Ware, Jr., D.D., Cambridge, Mass.
Remedy for Intemperance. Rev. D. C. Lansing, Utica, N. Y.
The Ox Discourse. Rev. Eli Merrill.
The only Safe Expedient. Rev. S. Spring, East Hartford, Conn.
Four Reasons against using Alcoholic Drinks. A Tract.
The Christian Rumseller in his Closet; or, the Triumphs of Conscience. A Poem. Mrs. Sigourney.
Scenes of Intemperance.
Address to the citizens of Harrisburg, Pa.
Address at Annapolis, Maryland. J. C. Herbert.
Address before the Kentucky Temperance Society.
Address before the Massachusetts Society. Wm. Sullivan, Boston.
Address before the Broome Co. Temperance Society, N. Y. T. Robinson.
Address to the Medical Class in Dartmouth College. Dr. Oliver.
Address on Temperance. Rev. L. Drury, Providence, R. I.
Address to the Young Men of Carlisle, Pa.
Address to the Salem Temperance Society, Mass. Hon. Edward Everett.
Address to the Young Men's Society, Charleston. H. R. Frost, M.D.
Fifth Report of the American Temperance Society.
First Report of the Maryland Temperance Society.
Address on the Influence of Ardent Spirits on the Condition of the Indians. By H. R. Schoolcraft, Detroit, Mich.

1833.—Temperance Tales. L. M. Sargent, Esq., Boston.
Argument against the Manufacture and Sale of Ardent Spirits. F. B. Fox, Dover, Mass.
Address in Behalf of the Temperance Society, Norwalk. By E. Hall.
Address on the Temperance Reformation, Brookfield, Mass. G. B. Noyes.
Letter to E. C. Delavan on Reformation of the Intemperate. Gerrit Smith.

Address, formation of Seamen's Bethel Temperance Society, Boston. A. B. Snow.
Address before the Salisbury Temperance Soc., Concord. H. Wood.
Address by A. Wackerhagen, President Clermont Temperance Society.
Address by Rev. Dr. Hill, Frederick Co., Va.
Address at Walden, N. Y.
Address at Wilmington, Del. Sir H. Gibbons.
Address by Rev. O. A. Brownson, Keene, N. H.
Address by Rev. A. Conant, Worcester, Mass.
Address by Rev. R. Keese, Keeseville, N. Y.
Address by Rev. C. F. Mayer, Annapolis, Md.
Temperance Journal begun, 35 pages, Boston.
The Cold Water Man. A Pocket Companion for the Temperate. Dr. Springwater, Albany, N. Y.
Address by Judge Jonas Platt before Temperance Society, Clinton, N. Y., Feb. 26th.
Intemperance Illustrated and Exemplified. Boston.
Address, Broome County Temperance Society, T. Robrien, Esq., President.
Poem, Brookfield, Mass., Society. Rev. Frances Horton; 40 pages.
Address, D. E. Brown, Esq.
Address, J. I. Leonard, Jamestown, N. Y.
Address, Gen. Geo. Throop, Jr., Christowell.
Address, A. Burtes, Phelps, N. Y.
Address, George Hoges, Brookfield, Mass.
Temperance Almanac; 34 pages, illustrated. Albany. Published each year until 1841. 1835 has a temperance story illustrated for each month of the year; also a very ingenious map showing the continents of Plenty and Poverty, the Sea of Total Abstinence and the Ocean of Intemperance.
Proceedings and Speeches at the Congressional Temperance Society.
My Mother's Gold Ring. A tale. L. M. Sargent.
Wild Dick and Good Little Robin. L. M. Sargent.
"I am afraid there is a God." L. M. Sargent.
The Intemperate. A tale. Mrs. Sigourney.
Who Troubles Israel? Rev. D. Crosby, Quincy, Mass.
Total Abstinence the Only Safeguard. Rev. T. W. Brantly, Philadelphia.
Burning of the Ephesian Letters. Rev. John Pierpont, Boston.
Proceedings of the First National Convention, Philadelphia.
Sixpenny Glass of Wine. A tract.
Address before the Massachusetts Temperance Society. L. M. Sargent.
Address on Temperance. Rev. F. H. Cummings, Le Roy, N. Y.
Address to Medical Students. Dr. Bell, Philadelphia.
Address to the Nantucket Association. Rev. Stephen Mason.
Address to the Maryland State Temperance Society.
Address to the Easton Temperance Society. J. H. Stockton.
Address to Seamen. L. M. Sargent, Boston.
Address before the Massachusetts Temperance Society. L. M. Sargent.
Sixth Report of the American Temperance Society. First of Me.

1834 —Report of an Examination of the Poor-houses and Jails of the State of New York. S. Chipman.
Thoughts on the Origin of the Temperance Reform. Rev. W. Channing.
Desultory Notes on the Origin, Uses, and Effects of Ardent Spirits. Phila.
Temperance Reformation the Cause of Christian Morals. T. S. Grimke, Esq., Charleston, S. C.
Address to the Farmers of Pennsylvania by the Harrisburg Temperance Convention.
A Sectarian Thing. A tale; No. 4. L. M. Sargent.
Groggy Harbor. A tale; No. 5. L. M. Sargent.
Address, Hon. Mark Doolittle, Belchertown, Mass.

Address to Union Temperance Society, Paris, Me. By Rev. W. Withington.
Making Money by Selling Rum. (No name.)
Letters to Rev. Dr. Sprague. By L. M. Sargent, Boston.
Immorality of the Traffic in Ardent Spirits. Rev. Albert Barnes.
Immorality of the Use of Ardent Spirits. Rev. John Breckenridge, Baltimore.
Offence of Strong Drink. Rev. E. Hall, Norwalk.
Address to the People of New York on City Licenses.
Plain Facts addressed to People of Boston. Mass. Temperance Society.
Second Declaration of Independence. Rev. John Marsh.
Harvey Boys. American Sunday-school Union.
Seventh Report of the American Temperance Society.
Address before the Temperance Society of Harvard University. L. M. Sargent, Esq.
Hymn for the Celebration of the Suffolk County Temperance Society. L. M. Sargent Esq.
Prize Address on License to Retail Ardent Spirits. By A. Stewart, Utica, N. Y.
Address before the Temperance Society in Lyme. By E. Tenny, Hanover, N. H.
Address before the Female Temperance Society at Newport. By O. Tracy, Concord, N. H.

1835.—Thou shalt not Kill. Rev. E. N. Kirk, Albany.
Prize Essay. Alvan Stewart.
Medical Essay. Dr. Reuben Mussey, N. H.
Medical Essay. Dr. Harvey Lindley, Washington, D. C.
Right Opposite. A tale; No. 6. L. M. Sargent.
Fitz Hazel. A tale; No. 7. L. M. Sargent.
What a Curse; or, Johnny Hodges the Blacksmith. No. 8. L. M. Sargent.
A Word in Season; or, the Sailor's Widow. No. 9. L. M. Sargent.
Seed-Time and Harvest. A tale; No. 10. L. M. Sargent.
Protestant Jesuitism; or, the Temperance Cause a Failure. Rev. Calvin Colton.
Letters to Bishop Hopkins. By L. M. Sargent, Boston.
Letters to Samuel M. Hopkins. By L. M. Sargent, Boston.
Deacon Amos Giles' Distillery. A dream. Rev. G. B. Cheever, Salem.
A Defence in Abatement of Judgment, etc. Rev. G. B. Cheever, Salem.
The Cranberry Meadow. A tale. Boston.
The Reformed Family. A tale.
Temperance Reader for the Use of Schools. C. Yale.
Debates of Conscience with a Distiller, Wholesale and Retail Dealer. Heman Humphrey, D.D.
Sermon on Temperance. Rt. Rev. Bishop Meade, Va.
Address on Temperance. Rev. J. Sovereign, Lancaster, Pa.
Address to the Farmers of Burlington, N. J. J. Allison.
Address of the Pennsylvania State Society to the People of the State.
Eighth Report of the American Temperance Society.
First Report of the New Jersey Temperance Society.
Young Men's League. Address. Boston.
E. C. Delavan and Rev. Dr. Sprague; Correspondence. Albany.
The Laws of Sobriety. Address before the Young Men's Temperance Society, Lowell. E. Bartlett.
Discourse on the Pernicious Effects of Drunkenness. Perruth.
Address to Massachusetts Temperance Society. By G. K. Lothrop, D.D.
Joe Anderson and Old Jim Bayley. Boston.
Justitiæ Amicus. Utility of Ardent Spirits.
Address for an Anti-Temperance Society. Boston.

1836, July 4.—Address. H. Holcomb, Brandon, Vt.
May.—Address before the Mass. Society. W. Channing, M.D.
Address on Temperance. C. C. Baldwin, Lexington, Vt.

Address before the Natchez Temperance Society. Henry E. Merrill.
Letter on the State of the Temperance Reform. Rev. Caleb Stetson.
Essay on Temperance. By Gen. Smith, New York.
Map of a Great Country lying between the Ocean of Nativity on the West, and the Ocean of Eternity on the East. Illustrated by W. M. Murrell and J. W. Barker, New Haven, Conn.
The Temperance Manual. American Temperance Society.
Boston Irish Temperance Society. Address to their Countrymen in America.
Voice from Leverett St. Prison, Boston. S. L. Crockett.
Letter to the Friends of Temperance, by J. Edwards, in Boston, Mass.
Facts and Estimates for the People.
S. M. Hopkins' Correspondence on Temperance with G. Smith, J. Edwards, and S. H. Cox. Geneva.
Letter to the Friends of Temperance in Mass. Dr. Justin Edwards.
Hasty Defence of the Farmers and Distillers of York Co., Pa.
Report on the Agency of Intemperance in the production of Pauperism. Philadelphia.
An Irish Heart. A tale; No. 11. L. M. Sargent.
Well Enough for the Vulgar. A tale; No. 12. L. M. Sargent.
Ninth, and last Report of American Temperance Society.

APPENDIX B.

TEMPERANCE NEWSPAPERS.

1826.—*The National Philanthropist*, edited and published by Rev. William Collier, Boston. It was issued March 4, April 8, May 20, and afterward weekly. W. L. Garrison became editor March 21, 1828, but retired July 4, 1828, and it was resumed by Mr. Collier. Over 800 subscribers at the close of the second quarter. Price, $2.

Aug. 5, the prospectus of *The Moral Adviser*, monthly, Hartford, Conn., is noticed, but I have not found that any were ever issued. This is also true of *The Reformer*, projected in Western New York, Aug. 26, 1826.

1828.—Jan. 9, *The Genius of Temperance and General Moralist* was started at Hallowel, Me., by Rev. Phineas Crandall, a M. E. minister. It was united with *The Lighthouse* at Wiscassett, Me., Jan. 2, 1829.

Sept.—*The Journal of the Times* was started at Bennington, Vt., by W. L. Garrison; devoted to intemperance, slavery, and national peace.

October.—*The Warning Voice*, half monthly, Phila., by Soc.

1829.—Jan. 16, *The National Philanthropist* was merged with *The Investigator*, which Rev. Wm. Goodell had started in Providence, R. I.

Oct. 28.—*The Genius of Temperance*, spoken of always as the second temperance paper in the country, was joined with the other two. Mr. Goodell still editor. Removed to New York in the latter part of 1830, and there published as *Genius of Temperance, Philanthropist and People's Advocate.*

Dec. 16.—*The Genius of Philanthropy* at Watertown, N. Y., and *The Temperance Herald* at Sackett's Harbor, N. Y.

1830, May 1.—*The Western Temperance Journal*, Batavia, Ohio.

List as given Feb., 1833, of Temperance periodicals:
Journal of Humanity, Andover, Mass., *W.*
Maine Temperance Advocate, Wiscassett, Me.
The Temperance Advocate, West Chester, Pa., *W.*
The Temperance Advocate, New York, *W.* (1,000 copies.)
The Temperance Herald, Lexington, Ky.
The Temperance Herald, Pennsylvania.

The Temperance Herald, Baltimore.
The Temperance Agent, New York, *F.*
The Temperance Journal, Boston.
The Female Advocate, New York, *F.*
The Youth's Temperance Lecturer, 1, New York, *M.*
The Moral Daily Advertiser.
The Journal of Public Morals, *M.*
The Temperance Minstrel, semi-annually.
The Journal of Temperance, Hartford, Conn.
The Temperance Recorder, *M.*, Albany, N. Y. (Circulated in one year 723,000.)
The American Quarterly Temperance Magazine, Albany, N. Y.
The Journal of Humanity and Temperance Beacon, Lancaster, Pa.
The Genius of Temperance, *W.*, 2,200 copies.

TEMPERANCE PERIODICALS IN NORTH AMERICA, 1885.

NAME.	WHERE PUBLISHED.	PRICE.	PUBLISHERS AND EDITORS.
National Temperance Advocate, *M.*	New York City	$1 00	J. N. Stearns, Pub. Agent.
Youth's Temperance Banner, *M.*	New York City	25	J. N. Stearns, Pub. Agent.
Youth's Temperance Banner, *S. M.*	New York City	50	J. N. Stearns, Pub. Agent.
The Christian Home, *M.*	New York City	1 00	C. A. Bunting, Editor.
Jerry McAuley's Newspaper, *M.*	New York City	1 00	Cremorne Mission.
The Voice, *W.*	New York City	1 00	Funk & Wagnalls, Props.
The Sixteenth Amendment, *W.*	Buffalo, N. Y.	1 00	W. H. H. Bartram, Editor.
The Official Organ, *M.*	Utica, N. Y.	50	D. W. Hooker, Editor.
The Living Issue, *W.*	Utica, N. Y	1 00	G. D. Scrambling, Editor.
The Prohibitionist, *W.*	Greenville, N. Y.	1 00	C. A. Weller, Sr., Editor.
The Franklinville Star, *W.*	Franklinville, N. Y.	1 50	J. A. Orr, Editor.
The Steuben Signal, *W.*	Hornellsville, N. Y.	1 00	Signal Publishing Co.
The Good Templar, *S. M*	Amsterdam, N. Y.	75	Shaul Bros., Publishers.
The Elmira Sentinel, *W.*	Elmira, N. Y.	2 00	The Sentinel.
The Portland Herald, *W.*	Portland, Me	50	Herald Publishing Co.
Temperance Record, *M.*	Belfast, Me	60	George E. Bracket, Editor.
The Temperance Cause, *M.*	Boston, Mass.	35	B. R. Jewell, Editor.
Law and Order, *W.*	Boston, Mass.	2 00	L. C. Dudley, Editor.
The Temple Star, *M*	East Boston, Mass.	75	A. H. Lewis, Editor.
Catholic Temperance Advocate, *M.*	Central Falls, R. I.	75	John McCusker, Publisher.
The Temperance Gazette, *W.*	Camden, N. J.	1 50	A. C. Graw, Manager.
The Monitor, *W.*	Woodstown, N. J.	1 00	The Monitor.
The Bloomsburg Journal, *W.*	Bloomsburg, Pa.	1 75	G. A. Potter, Publisher.
The Amendment Herald, *M.*	Pittsburgh, Pa.	25	The Amendment Herald.
The Light, *M.*	Pittsburgh, Pa	30	W. L. Perry, Editor.
The Lodge Visitor, M.	Philadelphia, Pa.	25	D. C. Babcock, Editor.
The Irrepressible Conflict, *M.*	Oil City, Pa.	25	Dr. J. R. Borland, Editor.
The Prohibitionist, *S. M*	Cornellsville, Pa.	50	Stouffer Bros., Publishers.
The Washington Record, *W.*	Washington, D. C.	1 20	Ch. M. Nye, Editor.
The Delaware Signal, *W.*	Delaware, O.	1 50	Thos. Evans, Publisher.
The Home Gazette, *W.*	Columbus, O	1 00	The Home Gazette Co.
The Advance, *W.*	Cincinnati, O	1 00	J. H. Prather & Co., Props.
The Ohio Good Templar, *S. M.*	Toledo, O	50	H. D. White, Editor.
The National Temperance Star, *W.*	Cincinnati, O.	1 00	J. H. Goodwin & Co., Props.
The New Era, *W.*	Springfield, O.	1 00	R. H. Young & Co., Pubs.
The Center, *W.*	Detroit, Mich	1 00	Frank B. Cressey, Editor.
Charlotte Prohibitionist, *W.*	Charlotte, Mich.	1 00	D. P. Sagendorph, Editor.
The Argus, *W.*	Hart, Mich	1 50	E. S. Palmiter, Editor.
The Union-Signal, *W.*	Chicago, Ill	1 75	G. C. Hall, Manager.
The Lever, *W.*	Chicago, Ill	1 00	J. A. Van Vleet, Publisher.
The State Sentinel, *W.*	Decatur, Ill	1 00	Albert F. Smith, Editor.
The Monitor, *W.*	Rockford, Ill	1 50	Prohibition Publishing Co.
Indiana Phalanx, *W*	Indianapolis, Ind.	1 00	W. W. Roberts, Editor.
The Organizer, *M.*	Indianapolis, Ind.	50	Miss L. E. Reed, Editor.

NAME.	WHERE PUBLISHED.	PRICE.	PUBLISHERS AND EDITORS.
The Wisconsin Chief, *S. M.*	Fort Atkinson, Wis.	$1 00	Miss Emma Brown, Editor.
The Temperance Journal, *S. M.*	Mineral Point, Wis.	50	Allen & Teasdale, Editors.
Wisconsin Prohibitionist, *W.*	Madison, Wis	1 00	G. W. & A. S. Horton, Eds.
Wisconsin Statesman, *W.*	Elroy, Wis.	1 50	D. C. Talbot, Editor.
The Temperance Review, *W*	Minneapolis, Minn.	1 50	L. Bixby, Editor.
Minnesota Good Templar, *M.*	Minnesota		Kate L. Penniman, Editor.
The Northwestern News, *W.*	Davenport, Iowa.	1 50	E. W. Brady, Editor.
The Prohibitionist, *W.*	Dubuque, Iowa.	1 00	The Prohibitionist.
The Lyons Prohibitionist, *W.*	Lyons, Kansas.	1 00	Prohibition Printing Co.
Spirit of Kansas, *W.*	Topeka, Kansas.	60	Prohibition Printing Co.
The National American, *W.*	St. Louis, Mo.	1 00	Benjamin Walter, Editor.
The Missouri Agitator, *W*	Rockport, Mo.	1 00	Gay & Peck, Editors.
Golden Era Life, *W.*	St. Louis, Mo.	1 00	Ben. Deering, Editor.
Southern Rising Wave, *M.*	Little Rock, Ark.	1 00	Rev. J. M. Clayton, Editor.
The Rescue, *M.*	Sacramento, Cal.	50	Geo. B. Katzenstein, Editor
The Patriot, *W.*	San Francisco, Cal.	1 25	The Patriot.
The Weekly Censer, *W.*	Los Angeles, Cal.	1 00	A. D. Wood, Manager.
The Challenge, *W.*	Denver, Col.	1 00	Miss Mary J. Telford, Editor.
The Dakota Alliance, *M*	Huron, Dakota.	1 00	W. H. Hoadley, Editor.
Good Templars' Gazette, *S. M.*	Alexandria, Va	75	Geo. W. Hawxhurst, Editor.
West Virginia Freeman, *W.*	Parkersburg, W. Va.	1 50	I. H. Johnson, Editor.
The Spirit of the Age, *W*	Raleigh, N. C.	2 00	Rev. R. H. Whitaker, Editor.
North Carolina Prohibitionist, *W.*	Bush Hill, N. C.	1 00	W. C. Phillips & Co., Pubs.
Western Carolinian, *W.*	Hickory, N. C	1 00	J. F. Murrell, Editor.
The Temperance Worker, *S. M.*	Sumter, S. C.	60	Rev. H. Chreitzberg, Editor.
The Temperance Signal, *W.*	Appalachicola, Fla.	1 00	W. R. Shields, Editor.
The Temperance Advocate, *W.*	Atlanta, Ga	1 00	Smith & Strong, Managers.
The Alabama Prohibitionist, *W.*	Union Springs, Ala.	1 00	E. & F. Leslie, Editors.
The Issue, *W.*	Louisville, Ky.	1 00	Geo. W. Armistead, Editor.
Southern Journal, *W.*	Centreville, Ky	50	M. E. Shiel, Manager.
The Worker, *M.*	Frankfort, Ky	50	R. B. Neal, Editor.
The Nashville Chronicle, *S. M.*	Nashville, Tenn.	50	N. J. Gibson, Editor.
West Virginia Good Templar, *W.*	Gerardstown, W. Va.	1 00	J. B. Morgan, Editor.
The Truthful Witness, *S. M.*	New Orleans, La	1 50	S. F. Smith, Editor.
The Goat, *W*	Bryan, Texas.	1 00	Goat Publishing Co.
The Canada Citizen, *W.*	Toronto, Ont.	1 00	F. S. Spence, Manager.
Truth, *W.*	Toronto, Ont.	3 00	S. Frank Wilson, Editor.
The Good Templar of Canada, *M.*	Toronto, Ont.	50	Stewart & Watson, Pubs.
The Clarion, *W.*	Windsor, N. S.	1 00	A. W. Nicholson, Editor.
The Temperance Journal, *S. M.*	Frederickton, N. B.	60	H. H. Pitts, Editor.

M., monthly; *S. M.*, semi-monthly; *W.*, weekly.

A CENTURY OF LIQUOR LEGISLATION.

BY ALPHONSO A. HOPKINS.

WHEN one would recount the Liquor Legislation of a century, he must first determine what Liquor Legislation is. Wherein does it differ from Temperance legislation? May it properly be defined as the opposite of Prohibitory Legislation? If so, are not all License laws Liquor Legislation?

These questions require to be settled at the outset. And at the outset one meets a popular claim that License laws are essentially restrictive; that License is prohibitory in its nature, if not in its effects; and that to legislate in behalf of License is in no sense to make laws in behalf of liquor—which, antithetically speaking, Liquor Legislation should do. "The law which licenses the sale of ardent spirits," said Judge Platt, of New York, in 1833, "is an impediment to the temperance reformation." Could a restrictive law be such impediment? When you license, do you restrict? It does not matter, essentially, that there are restrictive provisions in a license law, if the spirit and purpose of that law grant what was before forbidden,—if the law makes possible and legal what was before legally impossible and a crime. Does a license law do this?

Webster's definition of the verb to License is: "To permit by grant of authority; to remove from legal restraint by grant of permission; to authorize to act in a particular character." Prior to License, then, there must have been legal restraint; and though based on the previous fact of Prohibition, deriving whatever of merit it may contain from the principle of Prohibition, every license law antagonizes the principle, supersedes the fact, and is part of that Legislation through which the Liquor-Traffic perpetuates itself and grows in power. That Authority which can legitimately confer a single "grant," or license, and take a price therefor, can as legitimately withhold the same. If it can not, it extorts the price under false pretences, and is guilty of fraud. Conferring the "grant" it might withhold, selling the license it might refuse, that "grant" or license is not in essence restrictive over the thing thus authorized and permitted; the law allowing it is a permissive and not a restrictive law. I insist, therefore, that License Legislation is Liquor Legislation; and the earliest references to License bear out this claim.

Moreover, from their first enactment in this country License laws have been regarded, by candid and thoughtful men—by the experts and students touching this matter—as more friendly to the Liquor-Traffic than inimical thereto. Said the Secretary of the Massachusetts Board of State Charities concerning one of these:

> The law was enacted through the influence of those who (without regard to the consequences of their action on the poor and the weak) wished to drink more, and those who hoped to sell more.

And when this same Massachusetts law was up for repeal, Rev. Dr. A. A. Miner declared:

> Some people say the License Law is a failure. I think that is a mistake. It is a complete success. It has accomplished exactly what its framers expected. It has made selling easy and drinking plentiful.

As far back as 1841 the Executive Committee of the American Temperance Union, in their Report for that year said:

> Laws relating to the traffic in spirituous liquors stand on the statute-book of every State in the Union, *and are extensively found to be in the way of the temperance reform.* They license, sanction, and make legally right the traffic.

Either the intent or the effect of license laws has changed, or License was never essentially or practically restrictive. While it is difficult to trace the License idea through all the earliest records thereof, it is easy to find that License existed first for revenue, not for restriction. It was the Scotch matrons, who brewed the Scotch ale, who paid for the first license privileges of which I can discover any account. Their fee was small, and its aggregate income to Government must have been very slight; but there was nothing practically restrictive in the law relating to that home-made liquor. Any woman could brew who paid the four-pence annually demanded. License, then, was no respecter of person. Its privileges were open to all.

While we may be disposed to admit the restrictive intent of those English license laws which followed, varying more or less in form as in effect, and while we may further admit that at spasmodic intervals they were more or less restrictive in fact, there is abundant evidence that the liquor-traffic thrived from generation to generation, despite them or by reason of them, and that it entered the Century we have just rounded stronger than at any previous time because License did not suppress, but did perpetuate—because the License System had regard primarily to revenue, and did not contemplate the extinction of one very prolific source of revenue. For purposes of suppression License was a demonstrated failure before 1785; but it had given increase of respectability to the liquor business, had furnished an apparent basis of income to government, and it was the accepted policy alike of Great Britain and America. Small wonder that when our first Century of Temperance Reform began there was begun another Century of Liquor Legislation to hinder and nullify it. The Liquor-Traffic, and our contradictory system of attempting to curtail it by authorizing it, were

twin heritages of an unwise and wanton past, which failed to profit by still earlier examples of Abstinence and Prohibition.

Three features have characterized Liquor Legislation since that legislation began—An avowed Tax purpose; An actual License privilege; and some professed Legal Regulation. Almost, if not quite, the initial liquor law of this Century we celebrate, embodied two of these features in its title, and the third in its provisions. It was passed by the Legislature of New York in March, 1788, and was entitled "An Act to lay a duty on strong liquors, and for the better regulation of inns and taverns." Under it License was optional with the Commissioners of Excise, provided the inn-keeper asking it was of good character, and that the inn he kept was in their judgment *necessary* for the accommodation of travellers. By an act passed April 7, 1801, the power of the Commissioners was greatly curtailed, and offences against the law were made misdemeanors, punishable with fine and imprisonment. The *regulation* feature thus became more prominent, but the Liquor-Traffic grew and prospered notwithstanding.

This Traffic did not altogether approve the License policy, it is true. It was generally restive under a License law, in proportion as that law grew restrictive. It coveted the fullest liberty in appearance and name and fact. And in proportion as License laws took form according to prohibition principle, did the Traffic manifest hostility to them, and seek to secure their repeal. In 1842 every restrictive law on the statute-books of Connecticut was wiped out, at its request—a triumphant stroke of liquor legislation indeed—and the future control of the Traffic was left to moral suasion alone. In 1843 the Legislature of Massachusetts was petitioned to take like action, but refused. Regarded as a temperance measure by the great mass of temperance men, through our Century's early years, License was looked upon by the Liquor-Traffic as unfriendly in spirit, though under it the Traffic might increase; and yet, as between positive restraint and professed regulation, liquor men choose License every time. So in Massachusetts, in 1867, the License which they once had prayed to have removed liquor men petitioned for, Prohibition meanwhile having been enacted and uncomfortably well enforced. They preferred liquor legislation; and they obtained it.

To give a detailed and complete record of all the License laws enacted within the Century, and of all acts repealing laws prohibitory, would exceed the limits of this paper. I can refer, specifically, to but a few. Massachusetts and New York have been more zealous at Liquor legislation than their sister States of the East. They began the Century with it. In the Middle West, Michigan and Illinois have had longest experience. Massachusetts repealed a prohibitory law in 1853; again, as before mentioned, in 1868, and, finally (? let us hope not), in 1874. New York has tried Prohibition but once—in 1854—repealing that in 1855. Michigan, having twice enacted Prohibition, has twice repealed it,—or rather, it was judicially declared unconstitutional in

1854, and, having been re-enacted by a Democratic Legislature the next year, it was repealed by a Republican Legislature in 1875. Illinois repealed Prohibition by a vote of the people, the same year (1855) it was legislatively adopted.

In the other States Prohibition has been repealed as follows: Delaware, in 1848; Rhode Island, in 1863 and 1875; Maine, in 1856; Vermont, in 1854; Indiana, in 1855; Connecticut, in 1872; Nebraska, in 1880. Minnesota has quite modified away the law passed in 1852; and Iowa's law of 1855 was rendered almost entirely nugatory by the "Wine and Beer Clause" adopted next year, under which the Liquor-Traffic spread itself successfully throughout that State. All through the South Local Option has been the legislative product as to Temperance; and as under this form of legislation the result is generally local Prohibition, it seems outside my legitimate theme.

Considering the many efforts made to perfect them, and the ample experience out of which they have been evolved, the License laws of New York and Massachusetts, as now existing, should stand for the best which Liquor legislation can do. The groundwork of New York's law was established in 1857, by a legislature which chose rather to maintain the Liquor-Traffic than to abolish it, and which preferred to legislate for License rather than make constitutional, by slight amendments, a Prohibition act held to be unconstitutional without such amendments. And said license law of New York has itself been amended and supplemented by frequent enactments, until its original groundwork is fairly covered up. As originally passed it was, perhaps, quite as thoroughly restrictive as a license law well could be. There was but one Excise Board in each county, and that of judicial composition; none but hotel-keepers could obtain a license to sell intoxicants for beverage use; store-keepers permitted to sell in five-gallon or larger quantities, were required to give adequate bonds; the penalty for Sunday selling was imprisonment; and all police and other like officers were charged with the right of summary arrest as applying to those violating the law. In 1869 this law was so amended that licenses could be given ale and beer sellers who did not keep a hotel. By a supplementary act passed April 11, 1870, the one county Excise Board was done away with, and it was provided that there be a Board of Commissioners of Excise in each of the cities, incorporated villages, and towns of the State. These were differently constituted: in cities (outside New York and Brooklyn) the mayor appointed them; the boards of trustees designated them from their own number in villages; in towns they were composed, *ex officio*, of the supervisors and justices of the peace. These boards were authorized to license any person of good moral character, to sell liquor in quantities less than five gallons; and by this act any person could sell in five-gallon or larger quantities without giving bonds. An act to amend this act was passed May 21, 1873, whereby the penalty for Sunday violation became optional with the court, being made *either* fine or imprisonment; since which Sunday has been the liquor-seller's most profitable day of all the seven in the large

cities and towns. In April, 1883, another amendment took away the right of summary arrest for violation of the law, and fairly invited defiance of it. By an act passed May 4, 1874, the Excise Boards in towns were made elective, but this form of Local Option has not proved largely prohibitory for any length of time in large areas of the State. With Excisemen voted for at the general spring election, and their choice made to bear more or less upon party power; with other officials closely related to the law's enforcement, who were not chosen for their willingness and purpose to enforce the law; with peculiar difficulties in the way of enforcement, growing naturally out of legal loopholes and political makeshifts, even this delusively new restrictive feature of the old permissive law did not widely or acceptably restrict, and New York faces, here at the end of a Century's reform effort, a huge immoral traffic whose proportions have grown out of all ratio to the increase of population, whose baneful effects are seen on every side, whose power cripples every material and moral interest, and whose perpetuity threatens the permanence of State and Nation.

Reference has been made thus far only to License in the abstract, without discrimination of degrees. License legislation in the United States, it may be remarked, through all the Century, until of late, has uniformly given the State but a modest share in the Liquor-Traffic's profits. While some considerations of revenue did generally obtain, and while the purpose of revenue was never lost sight of altogether, the average license law dealt generously with licensees (as its administrators dealt generously with violators), and a small income was thought large enough to redeem the State from loss because of a traffic against which the State chose to discriminate.

But a so-called new wrinkle in Liquor Legislation appears, to crown our Century, *High* License. The very term has a persuasive sound, a thrifty, progressive ring. It savors of large revenue and small taxes. It seems the one heretofore untried form of License which can not be regarded in the interest of Liquor. But is it untried? Can it be shown to be the one promising American Temperance experiment which our Century has set on foot? Is it not merely Liquor Legislation in a little more deceptive guise?

Run back through the record of English restrictive effort, and you find the thing High License without the name. It came as the logical sequence to earlier Tax and attempted Regulation. Surely, if a little tax was restrictive in theory, would not a large tax be restrictive in fact? Surely, if some tax would regulate a little, even in theory, would not much tax regulate more and enough? And if the Liquor business were a good thing from which to secure some governmental revenue, was it not eminently a good thing from which an immense revenue might be derived? These were questions asked in England one hundred and fifty years ago, even as they are propounded by Americans today. They were answered before our Century's beginning. How?

In 1736 Sir Joseph Jekyll carried through Parliament a measure imposing a duty of twenty shillings a gallon on all spirituous liquors, and

prohibiting their sale in quantities less than two gallons, save on payment of £50 license or tax per annum. In this measure high tax and high license were beautifully united, but not beneficently productive. Gin-drinking, declared by Lecky the master-curse of English life, had grown for a decade or two as beer-drinking has increased in America; and it was to check the flowing tide of gin that Parliament thus voted. From half a million gallons of spirits made in 1684, the output had swelled to 5,394,000 gallons in 1735; and this under License. Verily, some restriction appeared imperative. But High License did not long restrict. A thing made legal under any circumstances would not regulate while in any manner legally allowed. The torrent of drink at length overwhelmed the law. Riots ensued. Bloodshed resulted. And while there was a temporary decrease in liquor consumption, violations of law soon checked the ebb-tide of Drink, and in 1742 more than seven million gallons of spirits were made and consumed. When an attempt followed, in 1743, to suppress the illicit trade, and also to increase the revenue, by lowering the duty on spirits, and dropping retail licenses to twenty shillings, the same steady swell of drunkenness and law-breaking went on. License, high and low, had shown its inefficiency to promote Temperance.

The first localities to try a genuine high license in this country, of which I find any mention, were Greensboro and Marion, Alabama. Dr. Lees has reference to these in his Text-Book, but gives no date, and no particulars save that Greensboro tried a $1,000 fee, and Marion a fee of $3,000. I am not able to verify these figures, or to give the result of those earliest experiments. Nebraska was the first State to adopt High License, repealing Prohibition, in 1881, to that end. Nebraska's law fixed license in towns at not less than $500, and in cities of 10,000 inhabitants and upward at not less than $1,000. It provisions were as restrictive as could well be framed; its penalties were severe. The law had support from leading and radical temperance men; its trial, we may assume, has been as fair as that attending any temperance measure. Best informed witnesses testify that for purposes of suppression it is wholly inefficient. Writing under date of May 17, 1883, the Rev. W. G. Miller said: "Duly licensed at any price the liquor-traffic gains character and immunity." Writing from Lincoln, Neb., under date of June 11, 1883, Mr. John B. Finch, one of the law's original framers and supporters, thus explicitly declared:

> We now have working side by side in Nebraska, State Prohibition and local high license. The result is plainly visible. State prohibition is a success—high license a fraud. More than two-thirds of the State is under prohibitory law. The prohibitory section is settled by people temperate, sober, industrious, and all laws are uniformly enforced. The local high license centres are the crime centres of the State. The drunkard-maker complies with the law far enough to get his license, and then violates all other provisions.

Other reliable gentlemen agree in their testimony that High License, as demonstrated in Nebraska, does not put the liquor business into better hands; does not prevent the selling to minors, or on Sundays or election days; does not secure the assistance of liquor men at enforc-

ing law; does not prevent selling without license; does not diminish drunkenness; does not act as a moral educator; but does, through its financial returns, quiet the conscience of many good men, palliate the Liquor-Traffic by furnishing a larger revenue from it, and furnish a strong incentive to liquor men to sell all the liquor they possibly can, to whoever will buy.

Illinois legislated for liquor by a graded high license, in 1883. The fee for selling malt liquors was put at $250; the fee for spirituous liquors $500. This law, it was believed, would greatly reduce crime and pauperism, and work other beneficent results. The *Union-Signal*, of Chicago, made certain investigations last summer to learn whether what had been expected was accomplished. Questions were sent to each of the 102 county jails and almshouses of the State, to find the exact number of criminals or paupers in each institution, during the last six months of 1882 and of 1884. Returns from forty-two almshouses, and as many jails, showed that in those counties there had been an increase of criminals, under High License, from 975 to 1,032, and an increase in paupers from 1,574 to 2,257—in the latter case over forty per cent.

In the State's northern penitentiary the criminals increased from 304 in 1882, to 377 in 1884, over twenty per cent.; while in the southern prison a like increase was reported. In the Cook County (Chicago) almshouse there were 1,398 paupers in 1884, as against but 860 in 1882. Peoria County, seat of the largest distilling interests in the United States, increased her paupers over one-half. Edwards County, without a saloon for thirty years, and with no use for her almshouse when High License came into effect, had to admit thirty-five inmates there in six months of 1884.

Des Moines, Iowa, tried High License in 1882, before the State re-adopted Prohibition. The high fee of $1,000 was preceded by fees of $250, $200, and $150, grading back to 1871. From a sworn statement of Mr. W. D. Christy, City Clerk, it appears that with this ascending scale of license the saloons multiplied fourfold, and that under the $1,000 fee *sixty* saloon-keepers took out license the first quarter. Said the leading daily paper of Des Moines—the *Iowa Register:*

> Behold the proof of the disproof of all the fine theories about high license as the only sensible and practicable temperance method. High license is merely a makeshift for some sort of a decent excuse in opposing prohibition. Those who have used it for this end have known it all the while. Now all the State know it as well.

Perhaps it should be said, *per contra*, that High License was opposed in Minnesota, during the winter of 1884–5, the liquor-dealers uniting against it as a temperance measure, which by its supporters it was largely held to be. And its defeat drew from the *Pioneer Press*, of St. Paul, this declaration:

> The liquor-dealers have at last convinced us that there is no other way to break that solid phalanx of liquor-dealers which now controls the city government of St. Paul and the legislation of this State, except a Constitutional Amendment which shall root out every brewery and every wholesale liquor establishment in the State.

Two States, Michigan and Ohio, have sought to cover the thing High License by the name Liquor Tax. The Tax Law of Michigan was passed in 1879, and has since undergone several amendments. To all intents and purposes, and as to all effects, it is a License law, of the High License order, levying a $300 tax fee on retail dealers in spirituous liquors, and a $200 tax fee on retail sellers of ale and beer. Writing of it in a thick pamphlet published by the United States Brewers' Association, entitled "Real and Imaginary Effects of Intemperance," Mr. G. Thomann says:

> The advocates of high licenses claim, contrary to what has been the experience in England, that this method reduces the number of saloons and consequently diminishes the opportunities for getting drunk; that it does away with the low dives, and increases the revenues. . . . . If the high license law had for its object simply an increase of the revenues, it would undoubtedly have to be regarded as a complete success. But the fiscal consideration is said to be secondary only, the main object being of a moral nature, *i. e.*, the checking of intemperance. A reduction in the number of saloons does not in itself argue a decrease in drunkenness. . . . . It is clear that the local (State) law did not affect the actual number of drinking places, while it made 216 law-breakers. Neither the quantity consumed, nor the number of saloons, was in any way affected. All the law accomplished was to entice those who were formerly law-abiding citizens into violations of the law.

Careful reading of brewers' journals, and such pamphlets as above quoted from, published in the interest of Beer, will convince any one that where liquor-dealers have opposed High License it was not through any real belief in it as a temperance measure, but on account of the levies imposed by it, or because, through a discrimination between malt and spirituous liquors, and a difference in license fees, it might operate against the consumption of Beer and in favor of distilled beverages.

Ohio could have no license law, under her Constitution, and liquor-selling went on within that State like any other business for many years. Then the party in power sought to secure revenue from the great and growing traffic, and passed the Pond Tax Law in April, 1882. It was declared unconstitutional very soon after its enactment, and on the 31st of August, following, Senator John Sherman, in a speech at Columbus, said:

> I can not see how you can have a tax law without its operating as a license law. A license is a legal grant. A tax on a trade or occupation implies a permission to follow that trade or occupation. We do not tax a crime. We prohibit and punish it. We do not share in the profits of a larceny, but by a tax we do share in the profit of liquor-selling, and therefore allow or license it.

Yet in the face of judicial and senatorial utterances another tax law was passed by Ohio's Legislature, the next winter, known as the Scott Act, and though differing little from the first, it was found Constitutional by the Supreme Court, only to meet an adverse decision later, as to an important section, when the same Court had been reorganized. The unconstitutional clause made the tax a lien upon those premises where liquor was sold, and the Court said that, this part being inoperative, "the whole act as a tax law entirely falls."

Some singular and noteworthy provisions have been embodied in the

Liquor Legislation of certain States. The Civil Damage Law of New York, adopted in 1873, permits any person injured by one intoxicated, or by reason of such intoxication, to bring suit against the person selling the liquor, whereby intoxication was produced, for the measure of damage done or loss occasioned in any manner. The owner of the building where said liquor was sold becomes jointly liable. Very few cases have been successfully prosecuted under this Act.

The License Law of Florida, approved March 3, 1883, requires that every application for license shall be signed by a majority of the registered voters in the election district where application is made. In Missouri the license petition must bear upon it the names of two-thirds of the assessed tax-payers, and the party licensed must give a $2,000 bond. In Wisconsin liquors may not be sold or given away to "spendthrifts." In West Virginia the person licensed may not sell "behind screens, frosted windows, or any other device designed or intended to protect the seller or buyer from public observation." By an act passed February 8, 1876, Mississippi repealed a proviso which required the signatures of a majority of the women of a given district before license could be granted.

But for the most curious Liquor Legislation of the Century one must look abroad. Sweden's Gothenburg System reveals it. Of that system one writer says it "is based on justice, respects the individual, and is worked in every detail for the benefit of the whole community." It is to-day in force, varying somewhat as to degree, throughout Sweden and Norway. Under it the number of licenses allowed to be granted is fixed by law; the right to sell under *all* these licenses is sold at auction or for a fixed sum to retailing companies, composed of philanthropists; the saloons are managed by salaried officers, who have no interest in their liquor-selling profits; light drinks and solid food are provided in each saloon, at moderate prices, while flowers, pictures, etc., abound; and all the net profits on spirits sold go into the town's treasury for common behoof.

This peculiar system makes ardent-liquor selling a vast monopoly from which, however, the whole people derive a revenue. (Malt liquors have not been considered intoxicating by the Swedish authorities, and were not included in the Gothenburg plan.) Does the system diminish drinking? "The law works admirably," says Mr. Thomann, in his Beer pamphlet, "but," he naively adds, it "has not until recently reduced the consumption of ardent liquors. Certain classes of the population even drink more of these liquors now than formerly, while other classes are fast becoming accustomed to beer-drinking, as is evident from the fact that the production of malt liquors rose from 54,340,000 litres in 1870, to 97,638,160 litres in 1882."

But he admits that "all the *benefits* of the Gothenburg System" (meaning to include this increase in the demand for Beer?) "spring from those features which either could not stand the ordeal of public criticism in our country, or could not be realized on account of a lack of that practical philanthropy which is the mainspring of the Swedish

success." Perhaps he forgets how practically philanthropic the American people are toward Beer and the Beer brewers!

The Gothenburg System is a growth out of alarming national conditions. When its evolution began, in 1855, Sweden was the most drunken country known. Isolated, if not insular, it had sunk lower and lower for generations through drink. In 1787 every family was given the right to distill liquors for its own consumption; in 1800 all restrictions were abolished; in 1829 the number of stills had risen to 173,124, of which all but 1,081 were operated in rural districts; farm-hands were often paid their wages in spirits; the *per capita* consumption of liquor was enormous; and national degeneracy stared the Swedish government squarely in the face. That there has been a vast change for the better in thirty years is doubtless true. Some temperance sentiment has been formed where none before existed; and absolutely free trade in liquor does not obtain. Domestic stills have been abolished.

But admitting all that can be possibly claimed in behalf of the Gothenburg plan; concede, if you please, that financially uninterested administration of Drink is the best any people can secure; some ugly facts yet remain. Summarizing these, we find that in the city of Gothenburg itself, where the system has been longest and most zealously tried, the annual consumption of spirituous (not malt) liquors runs close to seven gallons *per capita*, as against about two gallons in dissipated Scotland; that the arrests for drunkenness in Gothenburg, in proportion to population, were at last advices five times larger than in Birmingham, England; that the double sanction of the State and of a business corporation does not redeem liquor-selling and liquor-drinking from their natural debasing influences; and that the respectability of even Gothenburg's *Bolag*, and the subsidy it pays the State, do not relieve the State from those terrible evils resultant from the Liquor-Traffic.

Mr. Bailie Lewis visited one of the Bolag's public-houses, and says:

> In the course of the seventeen minutes which I remained in the place referred to, no fewer than eighty-three persons were supplied with branvin (the national strong drink); and when I left nineteen others were being supplied. When about to leave, I observed a partially sunk flat in the back part of the premises entering from a back street, and where an equal number, which I could not accurately estimate, appeared to be entering and getting supplied. This back entrance seemed to be a convenient adjunct, as I subsequently observed that those who entered from the back street seemed to be in more reduced circumstances, and less presentable in their appearance.

He visited the same place on the following Sunday evening, and "found that no fewer than 102 persons entered one door in the space of twenty-five minutes." We may presume that Liquor Legislation which could secure such patronage to our American saloons would have the liquor-sellers' warm support.

The Swedish plan assumes to itself all the advantages claimed for American High License, but does not show the much coveted prevention of intemperance. It may have helped Sweden out of her mire of

universal drunkenness; it would not lift America up to her shining height of pure national sobriety.

My limits are already exceeded, and further reference to specific Liquor Legislation, in this and other countries, can not now be made. One lesson is plainly deducible from the Century passed: All License laws recognize a natural and a legitimate demand, which by such laws the State endorses and perpetuates; and this demand, so endorsed and perpetuated, by its very nature, growingly forbids and nullifies the enforcement of such laws, and uses them as bulwarks of defence. I find no country, outside Scandinavia, where a License System has prevailed during the Century, which does not show an average increase in liquor consumption, from one decade to another, beyond the increase of population. In England the excise receipts from spirits rose in the fifteen years from 1862 to 1877 from £9,618,291, to £14,873,165; from malt liquors they grew from £5,866,302 to £8,040,378; and this increase was due solely to the increase in consumption.

In this country, ten years after our Reform Century began, there were but 10,714 licenses reported, and the yield of these to Government was but $54,731; from Internal Revenue Report of 1883 it appears that there were 195,869 retail licenses issued that fiscal year, with 7,229 wholesale, while the total liquor revenue ran up to $91,269,390. During the five years from 1879 to 1883, the consumption of distilled liquors in this country increased 44½ per cent.—three times the increase in population; while the consumption in malt liquors increased 60 $\frac{2}{10}$ per cent. or over four times the increase of population. And this in spite of Liquor Legislation professedly restrictive; in spite of temperance effort constantly exerted, and moral reform work more persistent than ever before in our nation's history. These facts, and a multitude similar which could be cited, amply justify the conclusion of Judge Pitman, in *Alcohol and the State*, that "No system of legislation can do much for the suppression of a sensual vice which does not aim to eradicate the appetite for it by removal of the temptation and the facilities for its constant indulgence." Laws authorizing the dram-shop, under any conditions, do not mean its removal. Laws permitting it, though hemming it in, do not bar men out of it. Laws making it a source of revenue do not contemplate its eradication, or lead thereto.

A round hundred years of legislation for the saloon, bring us face to face with the fact that saloons now legislate for us. They have thrived and multiplied on our century of legislation for them; can we thrive and grow strong on their efforts for the State?

TEMPERANCE IN PUBLIC SCHOOLS.

BY MRS. MARY H. HUNT.

THE waters had hardly died away after the flood, when Noah discovered vinous fermentation. Doubtless, thinking he had found an improvement on the monotony of the abundant water of that time, he became intoxicated with the results of his discovery, to the everlasting disgrace of himself and family. The products of vinous fermentation since his day, in the form of beer, wine, and cider, have proved a heavy blight to the race.

Seven hundred years ago, in the midst of what we now call the dark ages, the idea prevailed that somewhere, if somebody could only find it, was something that would baffle disease and death and insure perpetual youth. Search for that something led to the development of the science of Chemistry and to the discovery of distillation, and of one of its products, Alcohol.

Distilled liquors were thus offered the people, and used by them as the long-sought "elixir of life." The degradation caused by the use of fermented liquors was thereby greatly augmented.

Our ancestors brought to this country something of the "elixir-of-life theory" about alcohol. In 1637, only seventeen years after the landing of the Pilgrims, the first brewery was built in this country to supply what was considered a necessity of life. The housewife of those times thought she must "brew" as well as "bake" to meet the needs of her household.

"From 1730 to 1830, a full century, the strongest intoxicating drinks were in general and conscientious use in this country" by all classes, who were slow to see the connection between this drinking and the intemperance that "sat like a horrid nightmare on the heart of the nation." Alcohol was called "a good creature of God"; people believed in it, were ignorant of that cumulative attraction for itself which makes the use of a little create the appetite for more. The old pledge, to "abstain from alcoholic beverages, wine, beer, and cider excepted," representing the ignorance of this same truth, failed to reform drunkards. Total abstinence, as a doctrine of Christian expediency, was therefore taught for many years.

Alternate waves of moral and legal suasion, and efforts to reform the drunkard, represent the comprehension, or otherwise, of the nature of the evil on the part of successive reformers who attempted to remedy or remove it. As the years rolled by, some of the prohibitory laws were repealed, and some were unenforced, and many a reformed drunkard returned to his cups. Thus the heart of Christian philanthropy was turned to *prevention*, rather than cure, as the hope of this reform.

During the dark ages, Chemistry gave alcohol to the world as an "elixir of life"; from that mistake has flowed streams of intemperance whose story blackens the annals of time. To *modern* science we are now indebted for that more accurate knowledge of vital chemistry which labels alcohol as "a poison," and which shows it to be not an "elixir of life," but liquid death, "Satan in solution," through its dual action on the physical and moral being. Science to-day invites every man to total abstinence for *his own sake.*

This old mistake about the nature of alcohol, which has been "the head and front of our offending," is not easily corrected, because men who like wine, brandy, beer, and whiskey, do not want to believe that alcohol is poison, and resent the assertion. A more receptive soil must be found for this unwelcome truth.

The National Temperance Publishing Society, as early as 1873, at its seventh national meeting, passed the following resolution:

That inasmuch as education is essential to the removal of the prevailing ignorance on the nature and effects of intoxicating liquors, the National Temperance Society is hereby respectfully requested to issue a work on Physiology that will show the origin and nature of alcohol, and its effects upon the human system, for the use of schools, and we urge its introduction into public and private schools.

There is no record of any immediate action following this resolution.

In 1875, in the course of some scientific reading, my attention was called to the physiological effects of alcoholic habits. The intense interest thus awakened led to more extended research on the subject, and a conviction, often publicly uttered, that if these truths should be taught the people as a part of the course of public instruction, the youth of our land could thus be pre-empted for sobriety, little dreaming, at that time, that I should ever have a part in bringing this to pass.

Searching after literature on this subject, I heard of the National Temperance Society and subsequently of their interest in the same subject.

Immediately after the publication in this country of Dr. B. W. Richardson's "Temperance Lesson Book" by the National Publishing House, as chairman of a committee appointed by the local W. C. T. U., I took that book to the School Board of my own town, Hyde Park, a suburb of Boston, Massachusetts, asking their official sanction for its use in the schools of that place. This request was granted in 1879. Thus this study was first made on this continent by the action of school authorities, a part of regular public school instruction, in Hyde Park, Mass.

The movement was now inaugurated, and rapidly became a popular measure in temperance reform. The same year, through the action of the National Temperance Publishing Society, Dr. Richardson's "Temperance Lesson Book" was placed upon the School Supply list of New York City.

A more definite and organized shape was soon given to this endeavor. Carrying the story of my interest in this phase of the temperance work to the National Woman's Christian Temperance Union, that society in 1880 created the Department of Scientific Temperance Instruction in schools and colleges, and I was made its superintendent, to originate and direct plans for this work, and to co-operate with the State and local Unions of

that society in executing the same. Thus, I became a constant traveller and advocate for this cause in the many States of our country.

Mrs. C. C. Alford, of Brooklyn, N. Y., was at the same time elected Secretary of this department. To her able and unselfish service its success is greatly indebted. The object aimed at *and accomplished* during the years 1881 and 1882 was to secure through permission of school boards the successful pursuit of this study in some leading schools in each of those States where the most attention is given to public education; a precedent was thus established upon which we could ask for legislation. The great generosity of the National Temperance Publishing Society, in gratuitously furnishing text-books, for the large outlay needed for this period of the work was an invaluable aid. The instruction in the schools was chiefly given orally from text-books that treated of the physiological effects of alcohol only. Miss Colman wrote for us a book supplementary to Dr. Richardson's, for younger classes.

In the report of this department for 1881–2 occurs this passage, though never used to any extent in its schools:

The National Superintendent of Scientific Instruction presented the following resolution, which was unanimously passed by the National W. C. T. U. Conventions held in Washington, D. C., in 1882, and reaffirmed later in Louisville, Ky., in 1883:

WHEREAS, No study goes universally into or stays long in the public schools, unless required taught by law, and because the special preparation necessary to teach a new branch can not be assured unless the law requires it of teachers; therefore,

Resolved, That we pledge ourselves to work as fast as practical for legislation that will place the study of the nature and effects of alcoholic drinks and other narcotics upon the human system, with other required studies in all schools under State control.

We began in 1882 to carry out this "Resolution," asking for legislation that would put this on a firmer basis, co-ordinate with other mandatory studies. Consultation was had with eminent educators as to how and in what manner to embody it, so as to secure the permanency that can only be insured when in education a real and felt need is met. With great unanimity the conclusion was reached, that instead of teaching the physiological effects of alcohol and other narcotics as a special study by itself, if it was embodied as a *prominent* and *special* part of Physiology and Hygiene, the best and most lasting results would be obtained. Therefore legislation took that shape.

VERMONT.

To Mrs. Green, then the President of the W. C. T. U. of the Green Mountain State, I carried my first successful appeal for a Compulsory Temperance Education campaign. Vermont, with its agricultural population, small foreign element; its educational spirit, and its active sympathetic public temperance sentiment, embodied in its prohibitory law of thirty years' standing, seemed to be most likely of all the sisterhood of States to take this desired initiatory step. Mrs. Green, with a heartiness only equalled by her ability, carried out my every suggestion, arranged for lectures, which I following on gave: through local Unions we gathered up the public sentiment thus made, in petitions and letters that sent more than one-

half of the Legislature to the capital, instructed to vote for the measure. A kindly and sympathetic hearing was granted by the Committee on Education at Montpelier, before whom I plead for this new legislation, as well as before a joint session of the House and Senate.

The first of the results of this combined effort is represented in the following statute:

No. 20. AN ACT relating to the study of Physiology and Hygiene in the Public Schools of Vermont.

It is hereby enacted, etc.:

SECTION 1. Section 558, Chapter 53, of the Revised Laws, is hereby amended so as to read as follows: One or more schools shall be maintained in each town, for the instruction of the young in good behavior, reading, writing, spelling, English grammar, geography, arithmetic, free-hand drawing, history, and Constitution of the United States, and *elementary physiology and hygiene, which shall give special prominence to the effect of alcoholic drinks, stimulants, and narcotics upon the human system.* Text-book committees shall select and recommend a text-book on elementary physiology and hygiene, for use in their respective towns.

SEC. 2. No teacher shall be required to pass an examination in physiology and hygiene before November 1, 1883.

Approved November 13, 1882.

Laws requiring Temperance Education in public schools now upon the statute-books of this country, are an evolution evolved by experience. In many cases the new one is an improvement on the last, as its weak places developed in its enforcement.

Thus, we found that a form of law like Vermont's, only specifying that this be "added to other required studies," made this mandatory only in high-schools.

As ninety-five per cent. of the public school pupils of this country never attend high-schools, it was evident that this legislation must be more comprehensive and definite if we saved this country from the horrors of intemperance to-morrow, by teaching the children to-day to intelligently abhor strong drink. Vermont W. C. T. U. ladies propose to petition for an amendment to their law, in the interest of a more stringent and comprehensive enforcement. But the results of this first temperance education enactment are not limited by State lines. It was the first open sesame to legalized channels of education for God's lessons of total abstinence from alcohol and other narcotics, written in human blood, brain, nerve, and tissue; lessons which are yet to be thus given in all lands, and to bless all civilized peoples, who will in turn bless Vermont, the first State to open the doors of her school-houses to the temperance reform.

MICHIGAN.

To the annual W. C. T. U. Convention of this State, in June, 1882, and New Hampshire of the same year, I carried my story of the possibility of every school teacher in Michigan teaching every pupil in its public schools, the reasons for total abstinence, and thus pre-empting the coming men and women of the State for sobriety; and outlined to the Executive Committee the methods by which a law requiring such education could be secured.

Mrs. J. C. Merrill, of Michigan, and Mrs. L. R. Wendell, of New Hampshire, with the local W. C. T. U.'s, were my special coadjutors in these States in securing legislation which requires "all pupils in all schools" to be taught this study.

Thus *in one year* (1882), our first efforts in the direction of this legislation were blessed with this triple crown of victory. Three States, in response to our petitions, made their school-houses the legal allies of the Temperance Reform.

NEW YORK.

The movement for compulsory Temperance education in this State began with the irresistible, haunting conviction following me for two years, that the great Empire State—the greatest in the sisterhood of States—with her 5,000,000 of people, could, through her school-houses, be saved from the horrors of strong drink. The difficulties in the way only intensified this conviction and the desire to match obstacles with efforts to overcome them.

"You don't know Albany politicians," was often, in those days, a reply which did not cloud my hope, because I *did know* that legislators obey the voice of their constituents, and a majority of the constituents of the New York Legislature, *I knew*, were citizens who would favor the idea of this Temperance education of the children, if it was brought to their attention as it could be, if the W. T. C. U. would heartily unite in the effort.

The response of the New York State W. C. T. U. Convention was an adoption of the plans of the National Department for securing the measure, and an invitation to enter into that memorable campaign of 1884, which wrote the following upon the statute-books of that State:

AN ACT

RELATING TO THE STUDY OF PHYSIOLOGY AND HYGIENE IN THE PUBLIC SCHOOLS.

The People of the State of New York, represented in Senate and Assembly, do enact as follows:

SECTION 1. Provision shall be made by the proper local school authorities for instructing all pupils in all schools supported by public money, or under State control, in physiology and hygiene, with special reference to the effects of alcoholic drinks, stimulants, and narcotics upon the human system.

§ 2. No certificate shall be granted any person to teach in the public schools of the State of New York, after the first day of January, eighteen hundred and eighty-five, who has not passed a satisfactory examination in physiology and hygiene, with special reference to the effects of alcoholic drinks, stimulants, and narcotics upon the human system.

No lobbying was done in Albany. It was not even deemed wise to awaken opposition by asking for a hearing before Committee or Legislature for W. C. T. U. advocates of the bill, which was ably managed in the Senate by Hon. John I. Gilbert, and in the House by Mr. Isaac L. Hunt. Steady and systematic platform work *among the people* roused tides of public sentiment, which were focalized on the Legislature until sixty-five men in the Assembly and seventeen in the Senate (the requisite number to pass a bill) had heard from their constituents, and knew they must vote for what they called "The Hygiene Bill." As it thus gained favor others fell into

line, and the final vote was ninety-two in the House and twenty-two in the Senate for the measure.

With self-sacrificing devotion, the National and State Secretary, Mrs. C. C. Alford, made all the engagements for the lectures, and with the aid of the State Superintendent, Miss Greenwood, sent out bushels of letters, circulars, petitions, etc., all over the State, and was instant in season and out in executing numberless details essential to success.

Hundreds of earnest W. C. T. U. members worked valiantly, each in her place, throughout the great State. Often for the want of Unions when the way seemed blocked, the Christian ministers and others arranged for lectures that helped us reach important constituencies, and thus furnished the missing link. On our part it was an organized victory, while the special providence of God was markedly manifest for our help at every step, and His Spirit was markedly present in the audiences. "His right arm has gotten us the victory."

PENNSYLVANIA.

If New York and Pennsylvania are carried for compulsory Temperance education; by the force of such example, the remainder of the country will easily fall into line. This early conviction was a point to which all my plans converged. Therefore, to the Keystone State, during the winter of 1884 and '85, I went, intrusted by that State W. C. T. U. with the conduct of the campaign, which was of all others the most carefully planned and ably executed. With the help of such workers as Mrs. Joseph D. Weeks, of Pittsburg, State Superintendent, and Mrs. H. W. Smith, of Philadelphia, and the hearty co-operation of the W. C. T. U.'s, it is no wonder that the following, the best of the laws yet, was enacted by the Pennsylvania Legislature:

AN ACT Relating to the Study of Physiology and Hygiene in the Public Schools of the Commonwealth, and Educational Institutions Receiving Aid from the Commonwealth.

SECTION 1. Be it enacted by the Senate and House of Representatives of the Commonwealth of Pennsylvania, in General Assembly met, and it is hereby enacted by the authority of the same: That physiology and hygiene—which shall, in each division of the subject so pursued, include special reference to the effect of alcoholic drinks, stimulants, and narcotics upon the human system—shall be included in the branches of study now required by law to be taught in the common schools, and shall be introduced and studied as a regular branch by all pupils in all departments of the public schools of the Commonwealth, and in all educational institutions supported, wholly or in part, by money from the Commonwealth.

SEC. 2. It shall be the duty of county, city, borough superintendents, and boards of all educational institutions receiving aid from the Commonwealth, to report to the Superintendent of Public Instruction any failure or neglect on the part of boards of school-directors, boards of school-controllers, boards of education, and boards of all educational institutions receiving aid from the Commonwealth; to make proper provision, in any and all of the schools or districts under their jurisdiction, for instruction in physiology and hygiene which, in each division of the subject so pursued, gives special reference to the effect of alcoholic drinks, stimulants, and narcotics upon the human system, as required by this act; and such failures on the part of directors, controllers, boards of education, and boards of educational institutions receiving money from the Commonwealth, thus reported or otherwise satisfactorily proved shall be deemed sufficient cause for withholding

the warrant for State appropriation of school-money, to which such district or educational institution would otherwise be entitled.

SEC. 3. No certificate shall be granted any person to teach in the public schools of the Commonwealth, or in any of the educational institutions receiving money from the Commonwealth, after the first Monday of June, Anno Domini one thousand eight hundred and eighty-six, who has not passed a satisfactory examination in physiology and hygiene, with special reference to the effect of alcoholic drinks, stimulants, and narcotics upon the human system.

SEC. 4. All laws or parts of laws inconsistent with the provisions of this act are hereby repealed.

Senator Harlan and Mr. A. D. Glenn were the able champions of this bill in House and Senate. Its passage was sharply contested at every point by the Brewers and their friends, who are beginning to see in this movement a menace to their future gains. They raised the absurd charge of "Book Job," but the Legislature heard the voice of a roused people, who said to the Brewers through the Legislature: "Hands off our children; *they shall have the warning of education on this subject*," and the bill passed, 131 votes for, to 39 against. The thrilling events connected with its passage from the first to the last, would fill pages.

MASSACHUSETTS.

Naturally conservative, proud of her pre-eminence in educational matters, slow to follow the example of other States, did the same year follow Pennsylvania in the enactment of a law which is second only to that of that State.

Meantime the Legislatures of Rhode Island, Alabama, Kansas, Nebraska, Oregon, Nevada, Maine, and Wisconsin have all taken similar action, making in all fourteen States whose school-houses, school teachers, and school taxes are legally bound to pre-empt the coming generations for an intelligent sobriety.

Adding up the populations of these States we find that more than one-third of the inhabitants of this country have, during the last three years, thus provided for the temperance education of their children.

ENFORCEMENT.

Every step in the execution of these temperance education laws is a convincing evidence of the need of a penalty, and that the absence of one strong enough to be felt as an impelling motive by school boards and directors, is an element of weakness. That a penalty is lacking in some of the statutes enacted during the past year is a matter of regret.

In the five States—Vermont, Michigan, New Hampshire, New York, and Rhode Island—where this law was in force last year, any judgment of its efficiency would be unjust that left out of the verdict the fact that a full graded series of text-books, that the friends of the movement could recommend, was not ready for the schools of last year. Educators are naturally conservative, and educational changes are slowly made. In view of all this, the reports of enforcement are very encouraging. In the High-Schools, for which only a book was ready, the study has been very generally pursued.

Something like a fair practical test of the working of the law in the school-room will be demonstrated the coming year, 1885–6, because

A GRADED SERIES OF TEXT-BOOKS

is now ready for "all pupils in all schools,"—our "Hygienic Physiology," for High-Schools, by Joel Dorman Steele, Ph.D.; "Hygiene for Young People," for Intermediate Schools, prepared under the direction of the Scientific Department of the National Woman's Christian Temperance Union, and indorsed by A. B. Palmer, M.D., LL.D.; "The Child's Health Primer," for Primary Schools, prepared under the same direction.

These works represent five years' experimental study of the questions: 1. What shall we teach? 2. How shall we teach it, so as to secure its permanence in the schools? What the production of this series has cost, no one can estimate who has not followed the five years' search for authors and publishers, and the almost superhuman effort to secure absolute scientific accuracy, not modified in favor of occasional or moderate use of alcohol, and all adapted to modern methods of teaching, as well as to the capacities of pupils in each designed grade. Over 150,000 of these W. C. T. U. endorsed text-books are now in the schools of this country.

An indirect result of this legislation has been the great increase of school literature on this subject. Between thirty and forty different works on physiology, with special or otherwise reference to alcoholic drinks and other narcotics, for school use, have been issued. Thus hurriedly prepared, that many of them should be equivocal in their temperance teachings was to be expected.

Publishers who four years ago would not believe that there ever would be a market for a school text-book on temperance physiology this side of the millennium, are learning their second lesson, viz.: that the people—that is, the market—demand Total Abstinence teaching for their children. Already some of these books are being revised to meet these standards; others will be, as the pressure for that teaching is felt by publishers.

"The child's hand is on the door of the millennium" of the Temperance reform.

THE WORK AMONG THE CHILDREN.

BY JULIA COLMAN.

"I gave your young men to be Nazarites."

JUST in proportion as the children are intelligently and conscientiously pre-empted for temperance, will the future of the Temperance Reformation be assured. But it is very natural that the worst features of any evil first attract attention and demand cure. So when Dr. Rush wrote his notable pamphlet in 1785, it was directed to adults, to be read by adults, and for reformation in the opinions and habits of adults. Children are naturally on the side of temperance, and even when children tipple, as they usually do where adults drink freely, still the worst effects of this tippling do not appear till after adult years are reached. Then, too, in the order of Providence it is necessary that the adults should first be aroused in order that there may be teachers and guides for the children, to direct the studies which form their principles. But the children had an advanced part to play in this Reformation, and their time came at last.

It is well known that the earliest temperance pledges in this American movement, unlike the ancient Nazarite vow, did not include wine, beer, and cider, and it was many years before these were included in the popular pledge. It was indeed soon discovered that the measures introduced were not so effective as had been hoped, and here and there individuals insisted on total abstinence. In 1818 a society was formed in Hector, N. Y., on that principle, but their example was not followed. In 1826 Rev. Calvin Chapin commenced a series of articles in the *Connecticut Observer* on Entire Abstinence, the only infallible remedy, which attracted much attention and elicited discussion, but did not result in the immediate general introduction of the total abstinence pledge, and many "temperance" men continued to get drunk on wine, beer, and cider. The idea, however, gradually spread, and individuals who believed in it added "T. A." to their names on the pledge roll. During the years 1833 and 1834, one thousand such signatures were procured in New York City. These included fifteen physicians and thirty-four leading mechanics in the Eighth Ward of that city. Still, the existing societies as such did not adopt it as the standard pledge, and so Luther Jackson, Esq., conceived the plan of attempting a distinct society among the young on that principle, which he did in

a meeting held on the 7th day of June, 1834, at the house of Mr. Burr, 529½ Broome Street, New York. It was called the "Juvenile Branch of the Eighth Ward Temperance Society on the principle of total abstinence as a drink from all intoxicating liquors"—Edmund Burr, President, and William F. Halliday, Secretary. A second society on the total abstinence principle was soon formed in the Fourteenth Ward, and in less than a year eight thousand one hundred and ninety-three persons, members of the New York Temperance Society, had signed the pledge of total abstinence.* From this time the progress of total abstinence was rapid, though it met with long-continued opposition. It was, however, a most significant fact that the first distinctively juvenile temperance work was on this line and that it helped the adult work to take so difficult and important a step.

It seems probable, too, that another act of this same Mr. Jackson helped to pave the way for the grand "Cold Water Army" Movement. Seeing the rioting and general intemperance which usually accompanied the public Fourth of July celebrations, he conceived the idea of celebrating by a temperance festival. Accordingly through his influence the Eighth Ward Temperance Society, of which he was Secretary, held such a celebration apparently in 1833. There was some ridicule to face, as might be expected, but the novelty of the movement attracted a great concourse of citizens, and the meeting was a success.

THE COLD WATER ARMY.

In the next few years we begin to hear of the "Cold Water Army," and as the total abstinence pledge was also called the cold water pledge we infer the connection. This pledge soon became pretty generally adopted. New York State Temperance Society took it up in February, 1836, and a grand National Convention of three hundred and sixty-four delegates representing nineteen States, which met in August, in Saratoga, endorsed it. The children were hardly recognized as yet, even after the good service they had done. We have, however, the record of a meeting most significant, though it may have been isolated, which was held in Boston on the 28th of February, 1837. The officers of six (adult) Temperance Societies, among whom we recognize such names as Horace Mann, Dr. J. C. Warren, Moses Grant, John and Charles Tappan, petitioned the Mayor and School Committee of the city of Boston for a recess of the public grammar schools, Feb. 28, for the purpose of holding a juvenile temperance meeting at the Odeon. The petition was granted. The teachers voted to attend at the Odeon with their pupils. About 2,500 children were present, and the exercises were of the deepest interest. The meeting was addressed by Moses Grant and seven others. Temperance and patriotic songs were sung, a volume of temperance documents was given to every teacher, the tracts, "Cranberry Meadow" and "Joe Anderson," were given to the pupils, and medals were

* "War of Four Thousand Years," p. 213. Published, Philadelphia, 1846.

placed at the disposal of the instructors. The occasion was grand and impressive, and tears of joy rolled down the cheeks of spectators.

How many meetings of a similar character may have been held we have no means of knowing. It was not until *The Youth's Temperance Advocate* was started by Dr. John Marsh, October, 1839, Secretary of the American Temperance Union, "that the doings of the juveniles began to come to light." We find the "Cold Water Army" spoken of as already in existence, and their Fourth of July celebrations recorded as a matter of course, and not as something new and rare. They are also spoken of under the general term of Juvenile Temperance Societies.

In Baltimore, July 4, 1839, there had been a celebration, in which "twenty-three hundred youth and children of both sexes belonging to the several juvenile temperance societies marched in procession."

The next February (Washington's birthday) there was a grand juvenile Temperance meeting in Providence, R. I., on which occasion the public schools were closed by order of the school committee, so that the children could be present. They assembled to the number of between 2,000 and 3,000 in the First Baptist Church, where the programme was singing and addresses by noted men. In Boston, on the same day, there was a celebration, attended by at least two thousand children from the Sunday-schools, addressed by ministers and others, some from a distance. In Charlestown the celebration was held in the Town Hall, which was crowded with spectators; addresses were made by the Chairman of the Board of Trustees, ministers from Boston, and others, and four original hymns were sung. In Philadelphia, the entire body of the large church where they assembled was reserved for Sunday-school children and teachers, between 700 and 800 of whom were members of juvenile societies. Waldoboro, Me., Harrisburg, Pa., Cincinnati, O., and West Troy, N. Y., are also among the places mentioned where large celebrations were held in 1840.

There does not appear to have been any concert of action, though later we find individuals who are recognized as specialists and leaders. In 1842, T. B. Segur, Esq., of Dover, N. J., made a very extended effort to have temperance made "a branch of Sunday-school teaching and training. The way in which it is done gives no offense—no official organization, simply the registry of the scholars' names in a solemn and impressive manner in a pledge-book—the vice of intemperance is shown, and God's denunciations against it." Large numbers of names were secured to the pledge by this means. The next year Rev. C. J. Warren went into the work here with such effectiveness that in one county more than half the 5,700 children were enrolled. He was also very successful in Connecticut, New York, and Pennsylvania. By November, 1844, there were reported between twenty-five and thirty thousand children enrolled in New Jersey, and the enthusiastic Secretary of the Jersey City Band stated their expectation of having "every living child" in that place enrolled in the Cold Water Army.

These little soldiers were most numerous in Massachusetts, and though they were not counted, in 1842 it was reported there had been 35,000

badges and 1,200 banners sold the previous year. In Connecticut, 15,000 enrolled children were reported in 1845. In April of this year Rev. Mr. Warren started a very promising Cold Water Army movement among the children of New York City, with Mayor Harper for President, and Hon. Theodore Frelinghuysen as one of the advisory committee. It was his aim to form a band in every Sunday-school. But the difficulties were too great for much success, and before the year was out he was working enthusiastically in Onondaga, Ontario, Seneca, and Yates Counties, reporting 10,000 signatures from among the young people. In April, 1844, the Boston Cold Water Army had an overflowing meeting in Tremont Temple, with Governor Briggs and Mayor Brimmer among the speakers, and other dignitaries in attendance. There was little difficulty in getting the patronage of influential people at these public meetings, which were the substance of the movement. Great names are frequently to be met with as chairmen and speakers at meetings. Even Daniel Webster lent his aid in offering a resolution at a monster temperance meeting in Washington. Educators also lent their presence and aid. The public schools frequently took a definite part in these meetings. In Rochester, July 4, 1843, nearly all the children in the city marched in procession to Washington Square, and had with other exercises an address from Chancellor Whittlesey. In Bangor, Me., in November, 1845, the twenty-three parish schools with their teachers had a procession and a meeting, with addresses and other exercises, recalling the great meeting at the Odeon in Boston in 1837. There was this important difference, however: nothing is said of tracts or other documents given to either teachers or pupils. Instead there was promise of another grand display on the coming Fourth of July, and "good little matters to comfort the army." This was the general tendency. Parade and display, and the immense numbers reported as signing the pledge, misled them with the idea of speedy victory and they never seemed to understand that it was their duty to give to all these pledge-takers such a course of temperance instruction as should stand by them for all time, and not only afford them *reasons* for keeping the pledge when far away from the inspiring social surroundings under which they had taken it, but should also be an incentive to work for temperance through life.

On the contrary, we already find signs of weakening courage upheld by delusive promises. They are exhorted to "try it another year, and by that time we will drive alcohol off the field" (!) As early as August, 1843, we are told that "the triumphs of the Cold Water Army were accounted as almost complete over the foul tyrant Alcohol." Of course when they found, after such delusive assurances, that the work had to be done over and over again, and that some of the children even broke their pledge, there was discouragement and dejection. There was a marked falling off in the parades, which formed the main work of the Cold Water Army. In the 4th of July celebrations of 1845 "they took less interest than usual, only as they united with other temperance celebrations," and so on.

This was doubtless a foreshadowing of changes that soon followed. The impressible youth readily took their cast from the older organizations. Many of the bands were already called "Young Washingtonians," though there is no element but that of warning in any phase of reformation particularly helpful to youth. Reformed men, therefore, have not the best qualifications for addressing those whom we wish to keep from falling, for, unfortunately, these men are somewhat given to making themselves models, however unconsciously or unintentionally. Very few may carry the expression so far as one of the most noted reformed men of a later day did when he said, that if his children should fall victims to the temptations by which they were surrounded, the dear temperance women would get them reclaimed again. Still the tendency is in the wrong direction, and very likely in the tumultuous delight attending the Washingtonian Reformation, there was not enough said for the encouragement of the children about the far superior virtue which prevents going astray. A very prevalent conviction among temperance workers, before the adoption of the total abstinence pledge, was that it was of little use to try to reform a drunkard; or, as Dr. Edwards said, in 1822, "Keep the temperate people temperate; the drunkards will soon die, and the land be free." But now, when it was found that, by the use of that pledge, reformed men could be kept from falling, public effort was more largely turned in his direction. It was rather hard, too, that the children should suffer when they had been so largely instrumental in the general adoption of that pledge, but their time was yet to come. In the meantime, the various secret orders that arose for the benefit of the reformed man, to build a social wall about him, gradually introduced the juvenile work, and the Sons of Temperance had their Cadets and the Good Templars their Juvenile Temples, the histories of which are duly recorded elsewhere.

What was wanted, though even the leaders hardly yet knew it, was accurate scientific information well diffused among the people. The *immediate* effects of intoxicants are deceptive, and therein lies their peculiar power. As Dr. Justin Edwards says in his first volume of "Permanent Temperance Documents": "The cause of this error was the deceptive feelings of those who used it (alcohol). Being in its nature a mocker, it deceived them." He therefore makes the *facts* about the nature and immediate effects, as well as the ultimate results, of its use the main topics in his "Reports," which year after year make up the volumes called "Permanent Documents." These formed the volume given to the teachers assembled with their children in the Odeon, in Boston, on the 28th of February, 1837. This was what was sent to 800 public school libraries in New York and 500 in Ohio. This was what was sent abroad to England, where it had a powerful influence—to the Continent, where it was received with eagerness. We hear of its being translated into Swedish and Russian, the Turkish and Persian languages, and, in fact, going around the world. The truths contained were so convincing that they go far in accounting for the spread of the

wonderful temperance revival which followed their appearance, and the testimonies about these results are definite and to the point. While it is true that they were rather adapted to advanced thinkers, yet even such scientific truths can be simplified and adapted to the comprehension of the masses or the latter can be raised to their level. Dr. Jewett says that these facts about the nature and effects of intoxicants must become as familiar as the laws of gravitation, the circulation of the blood, and many other things as difficult to learn perhaps as these scientific facts about alcohol. The late Dr. Willard Parker says yet more forcibly:

> The children must be taught the *truth* with regard to alcohol: 1st. What it is. 2d. What it does to the consumer or user. 3d. What is its fatal heredity. 4th. The children must be made to know what is their responsibility to God for the use of the body and mind.
>
> Suicide is a sin, whether committed at once or slowly. Then, again, the body is the temple of the Holy Spirit. No drunkard can enter the kingdom of heaven. The children being rightly educated, when they become voters they will intelligently embody a public opinion that can move the world. I can discover no other way to the removal of the mighty scourge of our race.

But these facts were not yet largely within reach of children. They were not simplified to their understanding, and their teachers did not sufficiently realize their importance and their power to simplify and impart them.

LITERATURE FOR THE JUVENILE WORK.

Perhaps, however, even this statement falls short of justice. They did have some books which were excellent for the times compared with the text-books of the same date in schools and Sunday-schools. One of the earliest was "The Youth's Temperance Lecturer," by Dr. Charles Jewett. It was a small pamphlet of 32 pages, illustrated with 19 woodcuts. About half of it was devoted to the genesis of wine, beer, cider, and distilled spirits, and half to the general effects of drinking. It has the well-known admirable characteristic of Dr. Jewett's writings, that of being understood by those for whom it is designed. It was suited to be a reading book, and it must have been very useful, as we find the thirtieth edition published in 1861. It was first issued by the Massachusetts Temperance Society, about 1840. Dr. Jewett wrote frequently for the young in the various journals to which he contributed or with which he was editorially connected. His witty rhymes were often framed to catch their attention and teach them some important truths. The need was for good seed, and plenty of it, and its systematic cultivation by skilled laborers. The laborers had been getting the skill when as yet they hardly knew what they lacked or needed. The seed was not abundant. Dr. John Marsh, E. C. Delavan, and others had provided as best they could. Still others now came forward to make provision, largely with an eye to this very need. Hon. James Black and Wm. E. Dodge, with coadjutors, organized the National Temperance Society and Publication House, putting in for Secretary and Publishing Agent the popular editor of "Robert Merry's Museum and

Woodworth's Youth's Cabinet," John N. Stearns. Temperance Publications for the children were planned at once. The *Youth's Temperance Banner*, with its choice illustrations, rose rapidly in popularity, until it reached a circulation of 150,000, and held its place beside the best Sunday-school papers. Sunday-school Library books of the highest tone, by the best writers, and with fine mechanical finish, came out speedily, and gave to temperance publications a standing they never had before. These have been very largely introduced into Sunday-school libraries, and have given an immense amount of temperance information to children that could not otherwise be reached by temperance instruction. Song books, tracts, cards, certificates, and other requisites followed, and in due time a Temperance Catechism, by Rev. J. B. Dunn, a requisite so much needed, that still another was soon called out for a younger class of scholars, the "Catechism on Alcohol." The former was more historical; the latter, as its name indicates, more on the scientific line, the facts of temperance science simplified. Probably it could not have been published much earlier, for while Temperance workers forestalled the facts of science, it was some time before scientific men verified them by actual demonstration and proof. This was published in the *Banner* in 1872, and immediately afterward in pamphlet form.

But something yet was lacking, helps for the teacher, by which the Catechism could be made attractive and entertaining, and so in 1877 and 1878 the "Juvenile Temperance Manual for Teachers" took up the lessons of the Catechism, and delivered blackboard and object lessons, facts, and illustrations, and little chemical experiments almost ready made into the hands of the teacher. This made the teaching easy, and many were found ready to take it up, especially of the Christian Temperance women, who by this time began to use such supplies. Under the various names of "Bands of Hope," "Juvenile Unions," and "Temperance Schools," these juvenile organizations, according to the statistics of 1885, number 15,000 under the care of the Woman's Christian Temperance Unions.

Other organizations have also taken up these well-assorted supplies, glad to find an "Outfit" in which so many helps were combined. The Good Templars and Sons of Temperance have in several States adopted them for their juvenile work, and express great gratification at the result. In Maine no less than forty-eight Juvenile Temples have taken them up within the last year, though others have had them in use a long time. Hon. Joshua Nye, late of Augusta, gives a most instructive account of the juvenile Temperance work in which he has been engaged, for six years in the Cadets and twenty years in the Juvenile Templars. The first fourteen years were spent in Waterville, where he had 1,963 different pupils, whom he taught faithfully and followed up with friendly acquaintance as they went out into the world, where he found but fifty-two who were not true to their triple pledge. Most of the violations were on the tobacco clause.

He says, "I have always used the Catechism on Alcohol (since it was published), and the children were as well versed in it as in any of their text-books at school. I wish it could be used in all our public schools.' Indeed it has been used very extensively in day-schools. It has already had the immense circulation of nearly 200,000, it has been translated into German, and been used in the far East and in many other parts of the world. It has also assisted greatly in promoting the movement of introducing scientific teaching into public schools by its distinct enunciation from the first of the desirability of such a measure.

A Primary Temperance Catechism to precede this, and a Catechism on Beer to follow it, have now been added to the series, with tracts arranged to distribute with each lesson. Other helps are being issued by other publishers, especially the series of quarterlies called the Band of Hope Lesson Manual by the Woman's Temperance Publishing Association and Sunday-school Temperance books by many other houses. To make a mere list of the Juvenile Temperance Publications of the present day would be an arduous undertaking, but it would be one of the things that would carry to every heart the conviction that the cause of Temperance is bound to succeed, even if only through the determination of the workers to pre-empt with its truths the hearts and the minds of the rising generation.

WITH THE GOOD TEMPLARS.

After some preliminary juvenile work in Indiana, New York, and Pennsylvania, the Right Worthy Grand Lodge in 1870 adopted a ritual for their Cold Water Temples, with a pledge against all intoxicating liquors, initiatory ceremonies, password, etc., and provided for illustrated lectures on the drunkard's career. In 1873 and 1874 the triple pledge against liquor, tobacco, and profanity was adopted, the name was changed, and the office of "Chief Superintendent of Juvenile Temples I. O. G. T." was instituted. Mrs. M. B. O'Donnell, of Lowville, N. Y., who pioneered these changes, was the first incumbent, and held the office four years. During this period, and since the triple pledge became generally adopted, it has created and maintained a strong influence against the use of tobacco in all its forms. The educational work is constantly increasing in favor, and many of the States are now taking up thorough catechetical instruction as to the nature and effects of alcohol and tobacco. No less than forty-eight Juvenile Temples in Maine, Ohio, and other States are following in this wake.

In California the Good Templar Juvenile work, which was commenced in 1866, has finally resolved itself into Band of Hope work, as less expensive and more simple than the work of the Juvenile Temples. The present effective Superintendent, Mrs. M. C. Richardson, says: "We aim to make every Band a Temperance School (modelled after the Sabbath-school, with classes), where the members shall be educated concerning the effects of alcohol and tobacco on the system." Like the Sabbath-school, they have also more general exercises occasionally

for interest and entertainment; and for the purpose of showing the tie which binds them to the Order, a place is made in the District Lodge meetings for "the Children's Hour," when the Bands come marching in with their banners, creating much enthusiasm. The Juvenile Temples blossom out wherever the Order finds a place, and accordingly we find them not only in the United States (358, with a membership of 19,457), but in Europe, India (Australia, 117; membership, 5,473), and even in Africa. The sum total, according to Miss Mary F. Peck, the present Chief Superintendent, is 560 Temples, with a membership of 32,556, and in California 218 Templars' Bands of Hope, with a membership of 17,180.

Other Bands of Hope have existed elsewhere more or less ever since they were introduced by Peter Sinclair and Rev. J. B. Dunn in 1855. They originated in Scotland in 1847. They have been more or less kept up in connection with adult Temperance organizations or with Sunday-schools, or entirely independent, and their numbers have sometimes been quite large. They have a ritual and officers, but of late a very large proportion of them have taken on the educational work of the Temperance School, even while retaining the name of Band of Hope. There is also a Juvenile order connected with the "Templars of Honor and Temperance," being a preparatory department of that order. These are located mostly in Massachusetts, Rhode Island, New York, and Pennsylvania, and number about two thousand members.

Before closing this imperfect sketch (which is all that the time allotted us would allow), we wish to call attention to one very important point. As temperance workers we can not afford to hand over scientific instruction entirely to the teachers of secular schools, at least during this generation. The popular majority is not only on the wrong side, but it is ignorant of the truths which ought to be taught. The teachers are ignorant, and the parents themselves do not know what to require. The enemy is on the alert. Wrong books may be introduced or the right books tied up with red tape. Everybody ought to be taught. Many who can no longer go to school would be glad to learn, and the Temperance School affords the opportunity, either as teachers or pupils, for they are all learners.

Then, too, it has a wide range of adaptability. It can be taken up by the family, the neighborhood, the society, or the Sunday-school. It can be carried on by an adult organization, or it can be entirely independent of any outside control. It seems just now to promise the most in connection with the Sunday-school. Perhaps we can not do better than to close this article with a literal report of such a school in Central New York.

We may premise that it was somewhat peculiar, as it was held in a church and on Sunday for one hour previous to the public Sunday evening service; but we have known other schools held at various hours with similar success, excepting that this would probably, more than most other arrangements, favor the attendance of young people:

We organized our Temperance school last fall with thirty-six pupils. We arranged classes, with teachers, taking the "Catechism on Alcohol" for a text-book. Aiming at thorough work, we offered a prize to each pupil who would commit and recite the entire Catechism without mistake. At the close of each class recitation, Mr. H. conducted a review of the lesson, giving a short address, illustrations, and explanations. Our school soon numbered one hundred, and during the winter and spring months it was constantly gaining in interest. Mr. H. also taught a class of young men, averaging from twenty to thirty, who became much interested in the subject of Temperance from a scientific standpoint, showing this by being present every Sabbath evening, and by the presentation of an easy-chair to their teacher as a token of their appreciation. Then we had a large class of young ladies, who were instructed by a competent teacher, a middle-aged gentleman, who combined temperance and religious instruction, making, as we trust, good impressions on their minds and hearts. During the first six months we gave eight books as prizes to eight young girls. We had also a temperance entertainment, consisting of Tableaux, Charades, and a Supper, about the Holidays. The class that graduated took up the "Lesson Leaves," laying aside the Catechism. We are now to have a vacation of a few weeks, or until the warm weather is over. We consider our school a great success. The children and young people are thoroughly posted upon the important subjects which have been treated, and they will carry with them into all their future facts concerning the effects of this great poison, which will be of untold value to every one of them.

With all this significant history, showing the parade, the military drill, and the mere pledge giving way to the more important element of instruction (the pen *is* mightier than the sword, especially if it be a wooden sword), we hear the continually recurring sentiment: "Our hope is in the young." We must not only prejudice and enlist them for the right, but we must give them such instruction as will stand by them when prejudices vanish. We must inspire them with such mighty and deep-seated convictions of the right as shall guide them to wise measures and indomitable perseverance. We do not intend to imply that this is the whole of Temperance work, but it is certain that Temperance work can never be completely successful until this part of it is *well done.*

CONSTITUTIONAL PROHIBITION.

BY MRS. J. ELLEN FOSTER.

AN army of conquest as is the Temperance Reform first pitches its tents on contested ground, afterward it builds permanent dwellings on the conquered territory.

The researches of science, the pleadings of philanthropy, and the commands of religion, combine to establish the doctrine of total abstinence, and the need of organized temperance effort. The barbarism of the liquor-traffic and its constant assaults upon peace and good order in society, have moved all the States of the United States, and indeed all Christian nations, to attempt restrictive legislation against it. In this country these laws have been known as License, Tax, Local Option, and Prohibitory, accordingly as they have dealt with the question.

These contests in the home, the school, and the church, for the establishment of total abstinence, and the movements in political life for temperance legislation, have been observed by all men, and form a part of the nation's history.

Meanwhile the judiciary within the domain of its operation has been a forum before which the legislation secured through political methods has been tested, and approved or disapproved. The right to approve or disapprove has been itself under the lens of popular scrutiny. The right of the State to prohibit has been, and still is, strongly disputed by superficial students of legal science, and by intolerant partisans of the liquor-traffic. The weight of judicial testimony is so strongly on the side of prohibition that those of contrary mind are conspicuous by their almost isolation. That prohibition is the proper subject of constitutional law was received at first as a bold and audacious statement. The idea very generally prevailed that the exercise of police power must be by statutory enactment, and not by constitutional provision.

The proper domain of constitutional law within which legislative functions may be exercised, was never in the history of the nation so thoroughly explored as under the impelling desire to absolutely suppress the manufacture and sale of intoxicating liquors. In this, as often in the history of nations, the greatest of political reforms are demanded and their success realized, by the labors of philanthropists who believe that political institutions are made for men, and not men for these institutions; that as the school-house and the church do their work, the framework of the law must

be changed to meet the growth of the people. A people living under a written Constitution with limitations of powers clearly defined, have little trouble in selecting their mode of procedure when once they have concluded what ought to be done.

The Constitutions of the several States provide for their own amendment, either by the calling of constitutional conventions of delegates chosen by the people, which prepare the new constitutions entire, and submit the same to the popular vote; or by the passage by the Legislature of a joint resolution of both Houses, agreeing to and submitting a proposed amendment to the people. In some States a bare majority vote is sufficient; in others a two-thirds majority is required. And again, some States require that two successive Legislatures shall act upon the amendment before it goes to the people. In every State except Delaware the people at a popular election directly vote on the proposed amendment, and their vote is final. In Delaware the Legislature gives the final vote, and under strict construction in this regard, Delaware has not a republican form of government. There are many details in procedure,—the notice by publication, recording in proper form in legislative records, the popular vote being at a general election, or at a special election called for that purpose. These and other details need careful attention from friends of the measure.

The study of these successive steps, and in some instances the immediate disastrous consequences from real or supposed failure to comply with every detail, have led to the inquiry, whether a failure in whole or in part to comply with the details of procedure made by the framers of the Constitution, would invalidate a Constitution which had in fact been adopted by the people. The question is not one of bare theory, for some of the Constitutions of the States are, by their very terms, so difficult of amendment, as to leave little hope of crystallizing reform into constitutional law by the terms prescribed. If the letter of the Constitution in jot and tittle must be fulfilled, are we not under a government of ancestry rather than of the people? May we not fear that the letter may kill where the spirit ought to give life? If also there must be this literal construction of methods, who shall be arbiters as to when the terms have been fully met; shall the courts decide? If so, another problem lies spread out before us. Let us call it The Relation of the Judiciary to the Constitution. This was intently studied when the Supreme Court of Iowa declared the prohibitory constitutional amendment null and void, because of certain claimed errors in the legislative steps of its passage. With the thrill of disappointment in thousands of homes when the learned judges gave their adverse decision, came quickly the question, "How could they thus declare?" How could a subordinate branch of the Government set aside the work of the sovereign people themselves?

Is this a government of the people or of courts? The minority opinion of the Hon. J. M. Beck, the oldest member of the court, holding the amendment valid, was the people's vindication. The tendency of legal opinion is surely toward a more absolute sovereignty of the people in the Constitution, even as against that most dignified and rightly considered high authority—

the judiciary. The careless observer may consider these controversies as the brilliant but passing glitter of judicial pyrotechnics; the conscientious student of the signs of the times must know, that they are sparks from the anvil, where out of the molten mass of public sentiment is being forged the framework of constitutional government.

MICHIGAN.

Michigan was the first of the States to make a constitutional reference to the liquor-traffic. In the year 1850 the people declared by popular vote against all license laws, by an amendment to the Constitution. This amendment did not prohibit the manufacture and sale of intoxicating liquors, but did inhibit the Legislature from passing a license law. Under this provision, by various shifts and devices, it is sought to gain a revenue from the traffic, while avoiding the responsibility of giving authority by license.

OHIO.

Ohio did the same thing in 1851, and with very similar subsequent statutory enactment.

NEW YORK.

The State of New York was the first to attempt the adoption of a prohibitory amendment. In April, 1860, a Select Committee of the Senate to whom had been referred memorials and petitions, secured largely through the efforts of the Grand Division of the Sons of Temperance, made an elaborate and comprehensive report, recommending the submission of the following amendment. This is the first legislative step for Constitutional Prohibition on record, and the names of the committee are given:

Concurrent resolutions, amending the Constitution so as to prohibit the sale of intoxicating liquors as a beverage.

Resolved, (if the Assembly concur,) That the Constitution of the State be amended as follows:

The sale of intoxicating liquors as a beverage is hereby prohibited, and no law shall be enacted, or be in force, after the adoption of this amendment, to authorize such sale, and the Legislature shall by law prescribe the necessary fines and penalties for any violation of this provision.

Resolved, (if the Assembly concur,) That the foregoing amendment be referred to the Legislature to be chosen at the next general election of Senators, and that in conformity to section one, of article thirteen, of the Constitution, it be published three months previous to the time of election.

EPHRAIM GOSS,
JOSHUA FIERO, JR.

In March, 1861, a committee from the Assembly made an affirmative report, and recommended an Amendment in the same words as the one recommended by the Senate in the foregoing year. The names of the Assembly Committee who signed this report were: D. J. Wayn, Abner Chapman, Wilkes Angel, and N. Dane Ellingwood. Both Houses adopted the amendment at this session.

The arguments used by these Honorable Senators and Assemblymen are the same as have been, during the last decade, heard on the popular plat-

form and in legislative halls in many States of the Union. They rehearse the grievances under which the people groan because of the great drink crime, and they set up the people's right to banish the crime by constitutional prohibition. But the clouds of war, which had long hung dark and low, burst in all their fury; and a nation, bearing arms in support of its own organic life, ceased for the time its attempt to cleanse its blood from the poison of the liquor-traffic. We hear no more of that proposed Amendment in New York State, and the later campaigns of the present decade bear no relation and have no connection with this pioneer movement. The later movement began in 1878 by petitions presented to the Wisconsin Legislature, and some strong articles in temperance journals—*The National Prohibitionist*, of St. Louis; *The Maine Temperance Journal*, of Portland; and *The National Temperance Advocate*, published at New York City. At this writing a score of States are at various stages of the movement, which must finally sweep the entire country, and save this continent from the greatest curse of our civilization.

KANSAS.

Kansas claims pre-eminence as the first State to incorporate prohibition into its organic law. The provisions of its Constitution for amending the same require a two-thirds vote of one Legislature. This was had in March, 1879, and the popular vote thereon was taken at the next ensuing general election in November, 1880. The Amendment was carried by a majority of about 8,000; 92,302 voted for, and 84,304 voted against. The Amendment reads: "The manufacture and sale of intoxicating liquors shall be forever prohibited in this State, except for medical, scientific, and mechanical purposes." The Legislature of 1881 passed a prohibitory law enforcing the provision of the Amendment. Its most stringent features have been pronounced constitutional.

IOWA.

The movement in Iowa was a little later than that in Kansas, and not so soon consummated—the mode of procedure requiring the action of two successive Legislatures, while in the former State one only was prescribed. The Legislature convened in January, 1880, adopted the following Amendment, and the same was ratified by the next succeeding one of 1882. In both instances a majority of all the members elected gave the necessary affirmative verdict of the Legislature:

"No person shall manufacture for sale, or sell or keep for sale as a beverage, any intoxicating liquors whatever, including ale, wine, and beer. The General Assembly shall by law prescribe regulations for the enforcement of the prohibition herein contained, and shall thereby provide suitable penalties for violation of the provisions thereof."

The Constitution of Iowa provides that the popular election shall be had "in such manner as the Legislature shall determine." June 27th of the same year, 1882, was fixed, and the vote was taken on that day. The advantages of a "special election" are, that the entanglements of party politics, which necessarily attach to a general election, are thus avoided; the

citizen is left free to consider fully and cast his ballot untrammelled by other considerations than those relating to the moral and economic question involved. The majority for the Amendment was about 30,000; 150,463 voting for, and 125,677 against. No Legislature convening till January of 1884, the provisions of the Amendment were enforced under the existing statute, which for years had been prohibitory of distilled liquors, but contained a Local Option clause concerning beer and native wine. The Amendment covered these formerly excepted liquors, and rendered their sale unlawful; but the old law covering intoxicating liquors supplied the only penalties for the sale of beer and wine. During this time, and before the enactment of a new prohibitory law, a case was brought in one of the district courts of the State to test the validity of the entire Amendment. The court held adversely to the Amendment, because of certain claimed errors in the legislative steps of its passage. The principle of prohibition was not involved in the case, or in the opinion of the court; but a question as vital to the functions of government in their widest operation—viz., a strict and technical observance of prescribed modes of procedure—was discussed.

Of this mention is made in another part of this paper. In the spring of 1884 a most stringent prohibitory law was passed covering the manufacture and sale of intoxicating liquors, and providing severe penalties for violation.

OHIO.

The Constitution of the State of Ohio now declares that no license for the sale of intoxicating liquors shall ever be granted, but the Legislature may provide for the evils growing out of the same. Thus while a license law is "unconstitutional," the sale of liquor is not prohibited. Various attempts have been made to legislate against the traffic other than by entire prohibition—in such a way as to avoid the inhibition of the no-license clause. Two Legislatures recorded their fruitless attempts under the "Pond Bill" and the "Scot Law"—each a "liquor-tax law," and each in turn declared unconstitutional. At the general election in October, 1883, two amendments concerning the alcoholic liquor traffic were submitted to the popular vote, the previous legislative steps having been taken.

The first proposed amendment put the entire control of the traffic into the power of the Legislature. This removed the inhibitions of the "no-license" clause in the Constitution, and was popularly known as the "legislative control amendment." The second proposed amendment was for out-and-out prohibition, and was called the prohibitory amendment. There were cast for the first amendment less than one hundred thousand votes; for the second or prohibitory amendment, 323,189 votes. There were cast at the election 721,310 votes; a majority of those was 360,356. The amendment lacked 37,467 votes of the majority required, and thus was not carried.

A weakness inhering in all popular governments was illustrated at this election.

One hundred and fifty-seven thousand one hundred and forty-nine citizens did not vote at all on this question. If they had voted for prohibition

in the same proportion as those did who did vote, the amendment would have been carried.

The stay-at-homes defeated the amendment.

MAINE.

The State of Maine first planted the banner of statutory prohibition on the outposts of our civilization.

In September, 1884, by a majority of 46,972, it incorporated that principle into its organic law; and thus it set its seal to its policy tested for a quarter of a century. The amendment is in these words:

> The manufacture of intoxicating liquors, not including cider, and the sale and keeping for sale intoxicating liquors, are, and shall be, forever prohibited. Except, however, that the sale and keeping for sale of such liquors for medical and mechanical purposes and the arts, and the sale and keeping for sale of cider may be permitted under such regulations as the Legislature may provide. The Legislature shall enact laws with suitable penalties for the suppression of the manufacture, sale, and keeping for sale of intoxicating liquors, with the exception herein specified.

DAKOTA.

The Territory of Dakota which now knocks for admission to the sisterhood of States has incorporated a prohibitory provision into the Constitution, under which it hopes to assume the powers of an independent sovereign State.

Prohibitory amendments are now pending in Rhode Island, Oregon, and Tennessee.* The bare recital of the political steps taken by Legislatures and by the people themselves in securing constitutional prohibition is meagre indeed to those who remember the years of preparatory education, the

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* RHODE ISLAND.—The manufacture and sale of intoxicating liquors to be used as a beverage shall be prohibited. The General Assembly shall provide by law for carrying this Article into effect.

TENNESSEE.—Be it resolved, by the General Assembly of Tennessee, that the following amendment to the Constitution of the State of Tennessee be and is hereby proposed:

To add as Sec. 18 to Art. XI. of said Constitution the following: No person shall manufacture for sale or sell or keep for sale as a beverage any intoxicating liquors whatever, including ale, wine, and beer. The General Assembly shall, by law, prescribe regulations for the enforcement of the Prohibition herein contained, and thereby shall provide penalties for the violation of the provisions thereof.

OREGON.—Art. XIX., Sec. 1. The manufacture, sale, or the giving away, or the offering to sell or give away, or the keeping for sale of any spirituous, vinous, malt, distilled, fermented, or any intoxicating liquors whatever is prohibited in this State, except for medicinal, scientific, or mechanical purposes.

SEC. 2. The Legislative Assembly shall provide by law in what manner, by whom, and at what place such liquors, or any of them, shall be manufactured, sold, or kept for sale for medicinal, scientific, or mechanical purposes.

SEC. 3. This amendment shall take effect and be in force six months from the date of its ratification by the electors.

SEC. 4. The Legislative Assembly shall, without delay, pass all necessary laws, with sufficient penalties, necessary to enforce this amendment.

distribution of temperance literature, the circulation of legislative petitions, the organization and popular campaign work preceding legislative action. The present decade, marking as it does such a period of education and agitation, is memorable to the many hundred thousand sworn soldiers in the army of temperance, and marks an era of great progress in temperance legislation, and not only in this one grace of social order and "good neighborhood," but in the elements of real citizenship, and the practical application of governmental functions.

In these efforts, temperance organizations have been the recognized leaders, and none more justly honored of God and man than the true women of the Woman's Christian Temperance Union, who under the banner of God and Home and Native Land have counted it all joy to do and dare in this holy cause.

It can not be doubted that the development of a sense of personal independence among the citizens of a free State may, and ought to, lead to a resultant sense of individual responsibility. That it does so tend, among conscientious thinking persons, is quite plain to the student of history.

But it is equally apparent that there is a tendency among the masses of our rushing populations of to-day to revel in the supposed blessings of *liberty*, and to disregard the consequent *responsibility* to that established order of civil society known as law; indeed, they regard law and liberty as though the case stood "law versus liberty." This is illustrated in the perversion of the system of trial by jury, a system originally set up as a defense against kingly power and arrogant tyranny, but which, under a popular form of government, has often seemed to serve best the criminal in his escape from the just penalties of the law, and thus to frustrate the very ends sought by all righteous law. So bewildered does the mind become in this study of the tendencies and possible results of popular governments, that we sometimes cry out, "Give us a king to reign over us." How shall the voice of the people be the voice of God, unless the whole people are brought very often to consider great moral questions in their relation to social and even commercial relationships? In the ordinary round of political elections, where personal and party interests are often dominant, and the spoils of office follow close upon political success, the weal or woe of the people is—to put it mildly—sometimes so obscured that the act of sovereignty affords little opportunity for the exercise of that self-determined will that is the result of moral personality, which moral personality is born of God. Thus comes a lowering in legal standards, and consequent demoralization in society. How beautifully does the consideration of the question of constitutional prohibition, by the people of a great commonwealth, act as a conservator of this moral personality. How strangely pathetic is the appeal of the home, as at the polling-places, mothers and daughters stand with their home ballots, while the boys with banner and shout, and the girls with flower and song cheer the right and repel the wrong. Every man votes directly for himself; he can not divide his responsibility with the will or wisdom of his representative; neither is the question involved with others with equal or lesser importance. It is not

dimmed by the perspective of expediency, or shaded by the veil of partisanship. In the panorama of the nation's life, it stands out bold and strong. Behind it are the mounts of Sinai and of the Beatitudes, one ablaze with the "thou shalt" and "thou shalt not," the other green and beautiful with the words that fell on the listening multitudes, "Blessed, blessed, blessed." In the foreground are the multitudes of the world's groaning toilers, honest laborers, burdened tax-payers, oppressed women and children, and poor drunkards, the most of all to be pitied. With such a picture before the eye of every sovereign voter of the State, a picture framed in the call for immediate action, there can hardly fail to be realized a grander, purer citizenship, and thus a system of law in harmony with that of the great Lawgiver, the great Judge, the great King.

NATIONAL CONSTITUTIONAL PROHIBITION.

The United States possess a dual form of government. The people of the United States possess original sovereignty—the General Government only derived powers. A study of this dualism with its limitations of powers is most interesting. In their relation to the manufacture and sale of intoxicating liquors these limits are already defined. The States are sovereign to control the manufacture and sale within their borders. The General Government controls importation from foreign countries and interstate commerce, and has supreme power in the District of Columbia, the Territories, and all military and naval ports. It now exercises this power in the District of Columbia, in a so-called system of regulation, and in the Territories by allowing local territorial governments to exercise control. The Congress also levies a tax upon the traffic wherever it exists; this has been held by the Supreme Judiciary as not obnoxious to the exercise of police power in the States. While this is indisputably true as to the letter, it is not true as to the spirit. The Constitutions and statutes of the States differ widely, but the spirit of these Constitutions and these statutes should be the same. So also the spirit of the legislation of the General Government must be in harmony with the spirit of State legislation if the Federal Constitution shall indeed be a "bond of perfect union."

Except in the exercise of such derived powers as the people surrendered to the General Government, the States are within themselves as absolutely sovereign as are the independent nations of Europe; but they are so proximate geographically, so similar as to race and religion, so one in common economies, so bound together by iron thoroughfares, and electrified with the same great throbs of the world's work, that a common spirit of law must pervade them all. This does not now exist. The liquor-traffic is legalized in some States, is prohibited in others, and everywhere pays a tax to the general treasury.

The movement for National Constitutional Prohibition is an attempt to bring harmony out of the present confusion—harmony in letter and harmony in spirit. When it shall have been accomplished, not only will the flag be clean from its foulest stain, but the American political system will more nearly realize the proud purpose of the fathers: "to form a more

perfect union, establish justice, insure domestic tranquillity, provide for the common defence, promote the general welfare, and secure the blessings of liberty to ourselves and our posterity."

At the second session of the Forty-fourth Congress, December, 1876, Hon. Henry W. Blair, then a Member of Congress from the State of New Hampshire, by the unanimous consent of the House of Representatives, offered a joint resolution, prepared by him, concerning the manufacture and sale of intoxicating liquors. The amendment reads:

Resolved by the Senate and House of Representatives of the United States of America in Congress assembled (two-thirds of each House concurring therein), That the following amendment to the Constitution be, and hereby is, proposed to the States, to become valid when ratified by the Legislatures of three-fourths of the several States, as provided in the Constitution:

ARTICLE —.

SECTION 1. From and after the year of our Lord 1900 the manufacture and sale of distilled alcoholic intoxicating liquors, or alcoholic liquors any part of which is obtained by distillation or process equivalent thereto, or any intoxicating liquors mixed or adulterated with ardent spirits or with any poison whatever, except for medicinal, mechanical, chemical, and scientific purposes, and for use in the arts, anywhere within the United States and the Territories thereof, shall cease; and the importation of such liquors from foreign States and countries to the United States and Territories, and the exportation of such liquors from and the transportation thereof within and through any part of this country, except for the use and purposes aforesaid, shall be, and hereby is, forever thereafter prohibited.

SEC. 2. Nothing in this article shall be construed to waive or abridge any existing power of Congress, nor the right, which is hereby recognized, of the people of any State or Territory to enact laws to prevent the increase and for the suppression or regulation of the manufacture, sale, and use of liquors, and the ingredients thereof, any part of which is alcoholic, intoxicating, or poisonous, within its own limits, and for the exclusion of such liquors and ingredients therefrom at any time, as well before as after the close of the year of our Lord 1900; but until then, and until ten years after the ratification hereof, as provided in the next section, no State or Territory shall interfere with the transportation of said liquors or ingredients, in packages safely secured, over the usual lines of traffic to other States and Territories wherein the manufacture, sale, and use thereof for other purposes and use than those excepted in the first section, shall be lawful: *Provided*, That the true destination of such packages be plainly marked thereon.

SEC. 3. Should this article not be ratified by three-fourths of the States on or before the last day of December, 1890, then the first section hereof shall take effect and be in force at the expiration of ten years from such ratification; and the assent of any State to this article shall not be rescinded nor reversed.

SEC. 4. Congress shall enforce this article by all needful legislation.

This resolution he supported in a speech of great length and undisputed power. He sets forth in exhaustive detail the nature of alcohol, and its evil effects upon the health and morals of the people of the United States. He shows the great drain upon the nation's resources by the waste of raw material and of labor used in the manufacture of that which tends to destroy the wealth-producing power of the citizen, and the burden of taxation borne by the honest, industrious classes, because of the pauperism, insanity, and crime caused by the use of this poison. He sets forth the fundamental principles of the American governmental system which justify the people in making legislative interference, and thus averting the terrible disaster which ever attends the traffic in these beverages.

The careful reader will notice that Senator Blair's amendment excepts beer and wine from the operation of the constitutional prohibition exercised over against distilled liquors, but increases the people's power in the States to prohibit importation and interstate commerce in these so-called lighter drinks.

This amendment has since been offered in the United States Senate by Mr. Blair, now an honored member of that honorable body.

Senator Plumb, of Kansas, at the request of the National Temperance Society, introduced an amendment making no such distinction between the distilled, brewed, and fermented liquors. Congressman White, of Kentucky, has also offered an amendment of similar purpose.

That the Federal Constitution may be amended requires a two-thirds vote of both Houses of Congress, and a three-quarters vote of the Legislatures of all the States.

Every State gained for State constitutional prohibition, or largely under prohibition by local enactments, is thus prepared to aid in establishing the system for all the States.

The progressive force of truth, the aggressive nature of true reform, and the certainty in a popular form of government, that moral reform and political truth shall crystallize into law, all support the zeal of the statesman, the hope of the philanthropist, and the faith of the Christian, that constitutional prohibition, State and national, shall yet prevail in every spot the flag floats over.

A CENTURY OF CHURCH WORK.

THE PRESBYTERIAN CHURCH.

BY WILLIAM Y. BROWN, D.D.

To write a complete history of the temperance work in the Presbyterian Church, one would need to know what has been done for the cause by all her ministers and members, as well as by all the church judicatories,—the Sessions, Presbyteries, Synods, and the General Assembly. To obtain this information would require time and research quite beyond my command, and the facts themselves would fill a volume of no mean proportions. In the brief time allotted to this paper, I can attempt little more than a *brief synopsis* of what has been done by the General Assembly, leaving out of view, mostly, if not entirely, what has been accomplished by the subordinate courts and agencies of the Church, and the individual efforts of an illustrious line of distinguished ministers and laymen* whose labors in this cause have been conspicuous in different parts of the country. Constituted, however, as it is, of commissioners chosen by the Presbyteries as their representatives, the Assembly *is* the Presbyterian Church in the Unity of Action: and, within the just limitation of the Constitution, what the Assembly decrees, the Church does. It shall be my principal aim to weave a connected and condensed narrative of what the Church has said and done; and, as far as practicable, in the very words of the Assembly.

From the earliest pulsations of her ecclesiastical life, the Presbyterian Church in the United States of America has noted the sin of intemperance in the land, and has put forth endeavors to mitigate the evil. The Rev. Francis Makemie, the first Presbyterian minister to proclaim the Word of God in America, and whose ministry began in this country, probably about the year of our Lord 1683, spoke of the evil as early as 1704 or '5, and thought that if people would congregate more in towns, it would be helpful to the cause of sobriety. To use his own language, "The giving away of liquor maketh drunkards, and if there were ordinaries [inns],—liquor could only be obtained by purchase—if there were towns, there would be stocks, and sots would be placed in them."† Viewed in the light of subsequent events, it is clear that his proposed remedy would have greatly aggravated the dis-

* As a separate paper in the series is devoted to distinguished pioneers in the work, many names that would otherwise have been mentioned in this paper, are omitted.

† "Annals American Pulpit," Vol. III., p. 2.

ease. Nevertheless the incident shows that the Father of American Presbyterianism recognized the existence of the evil and proposed to mitigate it.

It would not be difficult to give many interesting sporadic efforts of eminent Presbyterian ministers and laymen, to promote the temperance cause from Makemie's time onward. But this paper contemplates only a synoptical history of the cause in the Church during the past century.

MODERN TEMPERANCE REFORM INAUGURATED BY A PRESBYTERIAN.

The Presbyterian Church enters into these "Centennial Services" *con amore*. This Temperance Centennial dates from the publication of the celebrated essay, by Dr. Benjamin Rush, on "The Effects of Ardent Spirits upon the Human Body and Mind." And who was Dr. Benjamin Rush? He was a noble and gifted son of the Presbyterian Church. His ancestors, who for four generations had occupied the hereditary farm in Pennsylvania, were chiefly Quakers and Baptists,* but his mother "was a very kind and pious Presbyterian,"† his enemies themselves being the judge. She was the sister of another equally earnest and active Presbyterian woman, the wife of the Rev. Samuel Finley, D.D., at the time pastor of the Presbyterian Church at Nottingham, Md., and the noted principal of the academy there. He afterwards became President of Princeton College.‡

Dr. Rush, therefore, was born in the Presbyterian Church. His father, called by his neighbors "honest John Rush," died when Benjamin was in the sixth year of his age, so that nearly his entire training was left to the guidance of his mother—"the best of mothers"§—as he himself calls her—and who was accustomed to the good old ways of family instruction and the catechism, so prominent a feature of the family religion in Presbyterian households at that period, and which, happily, has not wholly disappeared from Presbyterian homes of the present time. In the ninth year of his age his mother placed Benjamin Rush in the family of her brother-in-law, Rev. Samuel Finley, where he remained about four years, and was prepared for Princeton College, from which institution he was graduated in 1760. He seems to have imbibed fully the spiritual instruction of his mother, uncle, and aunt, for "his piety began early, and there is every reason to believe it was deep and habitual." ‖ "He seldom passed a Sunday without going to church. If he could not reach his own, he went to another which was most convenient to his drives through the city."¶ He was a thorough Calvinist in his belief. In the study of the Scriptures "he found both free-agency and predestination taught therein, and he personally believed them both."**

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* Letter of Dr. Rush to John Adams, ex-President U. S. Watson's "Annals of Philadelphia."

† "Rush-Light," p. 7.

‡ Dr. Samuel D. Gross, "Biography of Dr. Rush," in "Lives of Eminent American Physicians and Surgeons."

§ The inscription which Dr. Rush placed upon her tomb.

‖ "Eminent Amer. Physicians," by S. D. Gross, p. 47. ¶ *Ibid.* p. 48.

** *Ibid.* p. 49.

In 1776 Dr. Rush was married to Miss Julia Stockton, daughter of Hon. Richard Stockton, of Princeton, N. J. Mr. Stockton was a member of the First Presbyterian Church of Princeton.* The daughter was probably a member of the same church at the time of her marriage; if not, she became a member of the Presbyterian Church in Philadelphia, with which she worshipped to the day of his death,† which occurred April 19, 1813.

For the purposes of this paper it is not necessary to trace the personal history of this illustrious man further. But while endeavoring to sketch the history of the temperance work in the Presbyterian Church, it seemed to be eminently proper to call attention to the Presbyterian birth, education, and faith of this distinguished son of the Church, who gave such a lasting impetus to the temperance cause a hundred years ago as to summon this vast audience together from all parts of our common country to this city that he loved so well, to do homage to his memory, and to catch new inspirations, and form new determinations to complete the superstructure of which he laid the foundation.‡

The Constitution of the Presbyterian Church was adopted May 28, 1788, and at the first meeting of the Assembly proper—namely, in May, 1789—she expressed her determination to contribute her part to render men SOBER, honest, and industrious citizens, and obedient subjects of a lawful Government.§

Nine years later, in view of the awful prevalence of "*Intemperance*,"

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* Hageman's "History of Princeton," Vol. I., p. 85.

† Dr. Gross, p. 48.

‡ Perhaps it ought to be stated that, in 1787, Dr. Rush *gave up his pew* in the Second Presbyterian Church, of which he was a member, in Philadelphia. He gave up his pew for two reasons—the one was "the difference of our *political* sentiments," and the other was because the Presbytery of Philadelphia retained in good standing one of its prominent ministers whom he (Dr. Rush) deemed worthy of censure. But Dr. Rush did not change his doctrinal belief, but lived and died a sound Calvinist, and in cordial sympathy with the doctrine and polity of the Presbyterian Church.

On April 13, 1813*—only *six days* before his death—Dr. Benjamin Rush wrote to Rev. Dr. Samuel Miller, complimenting him on his biography of the Rev. Dr. Rodgers, of New York. The letter opened with the expression: "I have more than *read*, I have devoured your account of the life of our excellent friend, Dr. Rodgers. . . . . Mrs. Rush has been equally delighted with myself with your history of her much-loved friend. . . . . *I was particularly pleased* with your having given so correct a view of the *Apostolic age of the Presbyterian Church in America*. The names of Tennent, Dickenson, Burr, the Blairs, Finlay, Smith, Roan, Wilson, and Allison have been translated by your pen from their long repose in their graves to the skies, where they form a splendid constellation which I hope will never cease to command the admiration and affection of their descendants in the same church. I was *pleased still further* in observing you ascribe their pre-eminence in scriptural knowledge and *scriptural preaching* to their familiarity with the writings of *Baxter*, *Charnock*, *Howe*, and other illustrious divines and saints who adorned the 17th century. *They formed the Apostolic age of the Christian Church in Great Britain*. I wish you had mentioned the names of Waddle, Kirkpatrick, Hunt, Caldwell, and Strain among Dr. Finley's pupils in West Nottingham. They were excellent and useful ministers of the Gospel."

§ Address to President Washington—Minutes, p. 12.

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* Manuscript Letters, Vol. 39, p. 102, Philadelphia Library (Ridgway Branch).

lewdness, and every species of debauchery and other forms of evil, she appointed the last Thursday of August as a day of humiliation, fasting, and prayer.*

This Assembly also approved the principle of LAW AND ORDER LEAGUES, or Societies to Aid the Civil Authority in Suppressing of Vice and Immorality, and recommended co-operation with the same.†

THE FIRST GRAND ECCLESIASTICAL MOVEMENT AGAINST THE SIN OF INTEMPERANCE.

The year of our Lord 1811 will ever be prominent in the history of the Temperance Reform, not only in the Presbyterian Church, but by her throughout the United States and the world. After repeated attempts (and apparently as many failures) to gain the ear of his church on this subject, Doctor Benjamin Rush, in 1811, by his earnest appeal, and the donation of 1,000 copies of his admirable tract on the "Effects of Ardent Spirits on the Human Body and Mind," succeeded in gaining the attention of the Assembly; and the action on the subject then taken by the church makes an epoch in the Temperance Reformation. The tracts were distributed among the members, and by them they were widely scattered among the churches in all parts of the country. The Assembly sent down to the churches a note of confession and warning, confessing with shame the prevalence of the sin of drunkenness even among some of the members of the household of faith, who were debasing themselves, by the gratification of their appetites, to a level with the beasts that perish.‡ A committee was also appointed, consisting of Rev. Drs. Miller, Milledoller, Romeyn, and Rev. Messrs. James Richards, McNeice, Ezra Stiles Ely, Gardiner Spring, Jr., Dr. John R. B. Rogers, Colonel Henry Rutgers, and Davie Bethune, "To devise measures which, when sanctioned by the General Assembly, may have an influence in preventing some of the numerous and threatening mischiefs which are experienced throughout our country by the excessive and intemperate use of spirituous liquors; and that this committee be authorized to correspond and act in concert with any persons who may be appointed or associated for a similar purpose, and report to the next Assembly." §

This action, like a tree planted by the river of waters, has borne abundant fruit all these years. Although it seems to have contemplated at the time, only mitigating the evils of *excessive* and *intemperate* use of ardent spirits, yet it was a grand movement in the right direction, and it gained strength by its own momentum. "The result of this action," says a distinguished living writer,‖ "can be traced through certain and definite links to the present time. There now exists in the State of Massachusetts an incorporated temperance society, which, it will be seen, as we progress,

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* Pastoral Letter to the Churches—Minutes, p. 153.

† Minutes, p. 157, in Answer to a Letter from such a Society then in existence in Philadelphia.

‡ Minutes, p. 485.

§ Minutes, p. 474.

‖ Rev. Dr. Daniel Dorchester, "Liquor Problem in All Ages," p. 189.

was organized as one of the direct and immediate results of this movement in the leading religious body in the land, namely, the Massachusetts Society for the Suppression of Intemperance."

Some other churches had given distinct testimony against the sin of intemperance before this action of the Presbyterian Church, but this seems to have been the first strictly ecclesiastical movement against the evil, to assume national importance, and to penetrate the whole country. The Committee of Correspondence with the Congregational Churches of New England, carried this action with them, and brought it before the various associations which they visited during the summer and autumn, namely: the General Association of Connecticut, the General Association of Massachusetts, which at that time included the Province of Maine, the General Association of New Hampshire, and the General Association of Vermont, in every one of which the association responded by the appointment of a Committee of Correspondence with the Assembly's Committee. It is historically certain, therefore, that within six months, the influence of this action of the Presbyterian Church on Temperance had swept nearly the whole of New England, and had planted germs of growth whose maturest fruit is now being garnered in Maine and Vermont. Intensified, doubtless, by the distribution of Doctor Rush's tract among the churches, it also swept through the Middle States, and the then South and West as well. The Synods of New York, Philadelphia, and New Jersey, at their meetings in October, deplored the great evil of intemperance, and warned their people against it. In the Presbytery of Long Island, the Rev. Nathaniel Scudder Prime, D.D., whose duty it was to preach the opening sermon of the Presbytery, was moved to preach on the text, "Who hath woe," etc. It was a stirring discourse, and was requested by the Presbytery for publication. It so moved the hearts of the brethren that they passed a resolution recommending the members of the church "Not to treat each other, as a part of hospitality in friendly visits"; and they resolved further—that in future "no ardent spirits *nor wine* shall constitute any part of our entertainments at any of our public meetings."*

THE SHADOW OF WOMAN'S WORK IN TEMPERANCE.

Speaking of woman's work in the cause of benevolence this Assembly cordially encouraged it, and among other things said: "Hard indeed must that heart be which can resist the example, or the solicitations of a mother, a wife, a sister, or a friend, when that example and solicitation are for the public good."† These words were uttered, it is true, with immediate reference to woman's assistance in the Tract and Bible and Missionary Societies; yet they are general in their scope with reference to benevolent work; and they do so accurately describe the "example and the solicitation" for the "public good" of the "mothers" and the "wives" and the "sisters" of the Woman's Christian Temperance Unions of the present day, or perhaps the systematic work of Temperance in the Presbyterian Church, yet to

* Narrative, Minutes, p. 483.

† "The Liquor Problem in All Ages," p. 190.

be organized by the earnest and devoted women who have given to Missions such a grand impetus by their zealous and self-denying labors, as to be seemingly a prophecy of their coming; the dimly defined shadow of coming events half a century before their part is played in the drama of human affairs.

It may be said without any disparagement to others, that by this deliverance of 1811, and by the subsequent activity of the Committee of Correspondence and of the members of the lower judicatories, the *Presbyterian Church became the acknowledged leader of God's hosts in the Temperance Reform in this country—a position which she has nobly and honorably maintained for nearly three-quarters of a century.*

The Committee on Temperance appointed by the Assembly of 1811, reported, as in duty bound, to the Assembly of 1812. As might be expected from a committee composed of such distinguished men, they brought in a very able and comprehensive report, and which, after careful consideration, was adopted by the Assembly. It deserves to be written in letters of gold and framed in apples of silver.

TOTAL ABSTINENCE FORESHADOWED.

Whilst recommending to all the ministers in the Presbyterian Church to deliver public discourses as often as circumstances may render it expedient, on the "*Sin* and *Mischiefs* of *Intemperate* Drinking"—this Assembly gives a distinct hint of the higher ground of total abstinence, in principle, without naming it in fact. The ministers are urged "pointedly and solemnly to warn their hearers, and especially the members of the Church, *not only against actual intemperance*, but *against all those habits and indulgences which may have a tendency to produce it.*" And again, by sermons, addresses, and the distribution of tracts to create public opinion, "or a suitable impression *against the use of ardent spirits.*" *

ISOLATING THE CHURCH FROM THE SIN OF INTEMPERANCE.

Moreover, it was at this early date that the Assembly "enjoined," not recommended, but *enjoined* "on all Church Sessions within the bounds of the General Assembly, that they exercise a special vigilance and care over the conduct of all persons in the communion of their respective churches, with regard to this sin, and that they sedulously endeavor, by private warning and remonstrance, and by such public CENSURE as the different cases may require, to *purge the Church of a sin so enormous in its mischiefs*, and so disgraceful to the Christian name."

THE SALOON A PUBLIC NUISANCE.

The recent decision of the Supreme Court in the State of Iowa, declaring the saloon a public nuisance under the statute of the State, was anticipated by the Presbyterian Church nearly three-quarters of a century. It was con-

* Minutes, pp. 8, 9.

tained in this memorable deliverance of 1812. Speaking of "places of vending liquors by small measure," the Assembly says—"in which either by their excessive number, or the improper character of such places, *render them a public nuisance.*"

Although this memorable deliverance contemplated only the use of *distilled* spirits, yet, let it be remembered that the Presbyterian Church took these advanced positions seventy-three years ago, and the position must be contemplated in the light of that age. That same year a sister church—which, however, has grandly asserted herself since—*refused* to commit herself to so moderate a position as the following, namely—"*Resolved*, That no stationed or local preacher shall retail *spirituous* or *malt* liquors without forfeiting his ministerial character among us."* That resolution was voted down. These efforts of the Church to promote the temperance reform were crowned with the happiest results throughout the country. Notwithstanding the demoralization which universally attends war, in 1815, whilst bemoaning the fact that intemperance still disfigured the moral aspects of society, the testimony is very clear that "it seemed on the decline"; certainly it did not "exhibit itself to its former extent of atrocity and shamelessness."†

AGAINST TREATING.

The habit of treating a friend to a social glass has been the bane of society from time immemorial. Against this custom, "except in extraordinary cases," the Church uttered its protest as early as 1818,‡ adopting the principle of Pres. L. I. of 1811. As this was specially recommended to the "Ministers, Elders, and Deacons in the Presbyterian Church," it is apparent that this reprehensible custom was common among the officers of the Church at this period. As for those who indulged in intemperate habits, they were most affectionately warned of the ruin which they were bringing upon themselves and their families; unfitting themselves by the "crime of drunkenness" for the enjoyment of the life that now is, and assuredly provoking the indignation of God through eternal ages in the life that is to come. This Assembly "planted itself squarely on the principle that men ought to abstain from even the common use of ardent spirits."§ And the Assembly most earnestly recommended "all judicatories, ministers, and members of their communion to favor and support all efforts and endeavor to suppress this abominable vice."‖ Attention may be called to this latter expression—"*to suppress this abominable vice.*" This has ever been, as will appear more evident in the progress of this sketch, the dominant thought which has lain very close to the heart of the Presbyterian Church. While she was willing to do all in her power to *mitigate* the evil, if no more could be done, yet her supreme desire has ever been "to *suppress* this

* "Methodism and the Temperance Reformation," 1882, p. 61.

† Minutes, p. 233. ‡ Minutes, p. 23.

§ Schaff-Herzog Encyclopædia—Art. Temperance. Also Minutes of the Assembly, 1813, p. 689.

‖ Minutes, p. 13.

abominable vice"—"the utter extermination of the traffic in intoxicating liquors as a beverage." As to the best means for accomplishing this desirable result, there has always been a diversity of opinion, but substantial agreement as to the real goal to which the Church has confidently looked forward, and for the accomplishment of which she has put forth her best endeavors.

These testimonies, important as they were, and fraught with as much good as they certainly did accomplish, did not wholly suppress the evil even in the bosom of the Church itself. The excessive use of spirituous liquors continued to produce the most deplorable effects, and to threaten still greater.*

Two years later—possibly because the Church was getting clearer light and a more sensitive conscience upon the subject, possibly because the case was really worse—the Assembly felt constrained to sound an earnest note of warning that in many parts of the country "the odious and destructive sin of intemperance" seemed to be increasing to an alarming extent, producing blasting and destruction to individuals, families, and *churches*. Whilst it recorded this fact with shame and sorrow and real alarm, it would not cease to warn its people "till they shall all rouse to duty, self-denial, to watchfulness and prayer, in regard to this dreadful curse."† Nor could it find words to express its abhorrence of the crimes of "Sabbath-breaking, profane swearing, and *intemperance*," when practiced by those *calling themselves Christians*. And with a pathos bordering on despair, it expressed the common judgment that there is perhaps "little hope that is well founded of reforming confirmed habits of intemperance"‡—a conclusion which has been sadly confirmed by the numerous failures in this line of effort.

AN IMPORTANT PERIOD. 1827–1829.

The testimonies of the Church during the period of 1827–1829, inclusive, although extending over three years and embracing three separate Assemblies, are practically a unit in action, on account of the logical sequence or close relation of the one to the other.

CO-OPERATION.

The Assembly of 1827 pledged the Presbyterian Church in the United States to the work of co-operating with the Christian brethren of every denomination, together with every other friend of our country and of humanity, in one great national effort to accomplish a universal change in the habits and customs of our country relative to the intemperate use of intoxicating liquors; and recommended in particular the Presbyteries and congregations under their care to co-operate with the friends of "The American Society for the Promotion of Temperance" in extending its principles throughout the country. This Society had been formed on the

* Minutes, 1822, p. 31.

† Minutes, 1824, p. 225.

‡ Minutes, 1825, p. 282.

13th of February, 1826, on the principle of Total Abstinence—avowing fully and distinctly the doctrine adumbrated by the Presbyterian Church in 1812. But the Society, obviously from a sense of prudence, did not require a *pledge* of total abstinence from its members.

These renewed efforts in the Church and by other friends of the cause made a deep impression throughout the country. In some parts they visibly diminished the evil; in others, more sharply defined the issue; and in others still, were intimately associated with those revivals of religion, which they doubtless aided to produce, and which blessed many parts of the Church, especially in Western New York and in the State of Kentucky.

PRESBYTERIES CALLED TO AN ACCOUNT.

Realizing the good effects of these efforts, the Assembly of 1828 made diligent inquiry of the Commissioners concerning "What Presbyteries have severally *done* since the last Assembly to suppress the vice of intemperance within their bounds." This inquiry is worthy of a passing thought. The Church at that time as well as the present looks to the Presbytery as the Church judicatory which is specially adapted to deal efficiently with this question within its borders, and expects decisive results from its labors. Again, the inquiry pressed had reference to measures to *suppress* the evil of intemperance within their borders.

CONSCIENCE AWAKENING.

Friction produces heat, discussion light. This Assembly seems to have realized, as never before, the exceedingly heinous nature of the sin of intemperance "in the *use* of ardent spirits," as in direct opposition to the moral government of God; its prevalence, infecting some members and *even officers of the Church;* the dreadful miseries it inflicts on society in all its interests—physical, political, moral, and religious. As the Commissioners dwelt upon the subject, they seemed in conscience bound to confess "the great guilt that rests upon the Church in this matter," "especially in having greatly failed as the light of the world and the salt of the earth, by her instruction, her example, her prayers, and her vigorous efforts every way to stay the plague."* Oppressed with this great burden upon their hearts, and realizing their own weakness and inability to cope with this dreadful enemy, they appointed the fourth Thursday of January, 1829, as a day of fasting, humiliation, and prayer, with special reference to this sin. And they solemnly charged the ministers of the whole Presbyterian Church that by prayer and study to have their minds thoroughly impressed with a sense of the greatness of this *sin* as to rouse the people to a vigorous exertion for arresting this hateful abomination. And in the narrative, they "Fervently beseech Almighty God to have mercy upon us as a people, and stay the awful progress of the vice, which, with fearful uniformity, conducts its victims to temporal and eternal destruction."

There is something refreshing and encouraging in the unction and spirit-

* Minutes, p. 244.

uality of this entire deliverance. The discussion of this subject in the pulpit had begun to make marked inroads upon the traffic. Many merchants had given up the sale of ardent spirits in their stores, and "two or three distilleries in one Presbytery had abandoned" the manufacture of ardent spirits "from conscientious motives."*

The fast-day, the fourth Thursday of January, 1829, was generally observed throughout the whole Church, and in many places it was a day of much solemnity and spiritual power.† In some instances *whole congregations* united in forming associations on the principle of *total abstinence.* Extensive revivals of religion immediately followed. In New York City, especially, and in Morristown, N. J. (where the whole town was moved), and in Cincinnati, Ohio, the Holy Spirit wrought with marvellous power.

Indeed the fact may as well be stated here as elsewhere, that throughout the entire *century* there seems to have been an intimate relation between systematic work in the cause of temperance, and powerful revivals of religion in the Church. Whether activity in temperance work prepared the way for the outpouring of the Holy Spirit upon the Church, or whether the special and gracious influences of the Spirit granted in these seasons of revival, turned the attention of believers to this monster evil in their midst, may not be perfectly known. Probably they were mutually helpful to each other, and retroactive. "In some cases," says the Narrative of 1830,‡ "the temperance reformation *has prepared* the way for, and resulted in a gracious work of the Spirit." So, too, the Narrative of 1834 affirms: "A peculiarity worthy of notice with reference to this cause [temperance] is to be found in the fact that in a number of places, the institution of Temperance Societies has been followed with precious, and in many instances extensive, revivals of religion."§ A similar remark might be made concerning the great revival of 1857 and '8.

The Church this year planted itself *squarely* (as it had done *impliedly* seventeen years before) on the solid basis of *Total Abstinence* from the use of all ardent spirits as a beverage. It added to its *testimony* the weight of its own example. "As friends of the cause of Temperance," the deliverance goes on to say, "this Assembly rejoices to lend the force of their example to that cause as an ecclesiastical body by an *entire abstinence themselves* from the use of ardent spirits." It is not to be understood by this, that the practice of total abstinence by the officers and individual members was made a term of communion. The Presbyterian Church has ever sacredly guarded and respected the rights of private judgment—and the question of expediency in regard to this matter is relegated to the individual conscience, guided by the Spirit and Word of God for ultimate decision. Whilst fully recognizing this principle, the Assembly has not hesitated to declare its own judgment in favor of total abstinence and entire isolation from the traffic.

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* This reference is supposed to be to Morristown, N. J., where Rev. Albert Barnes had preached twelve sermons on the subject, which produced a powerful impression at the time.

† Minutes, p. 415. ‡ P. 38. § P. 43.

THE TRAFFIC MORALLY WRONG.

In answer to a communication from the London Missionary Society, and from the British and Foreign Temperance Society, presented to the Assembly of 1834 by Rev. Dr. Justin Edwards, Corresponding Secretary of the American Temperance Society, in regard to sending liquors to the South Sea Islands, the Assembly says: "The traffic in ardent spirits, to be used as a drink by any people, is, in our judgment, morally wrong, and ought to be viewed as such by the churches of Jesus Christ universally." *

In the Narrative the cause of temperance is commended to the prayers and efforts of the churches, and the hope is expressed that the light shall so shine upon the subject that "No Christian will be able in *good conscience to make, vend, or use ardent spirits as a drink*, and when no person will apply for admission to the communion of the Church who has not himself become an example of total abstinence which we urge and commend." †

Still stronger is the language of the Narrative a year later. "Public sentiment seems to be settling down into one almost unanimous position, namely, that the use of ardent spirits as a drink, and the traffic in it, are immoralities not to be countenanced by the Church of Christ. Here let us take our stand, and by divine assistance endeavor as speedily as possible to purge the Church from this deadly infection. Let the broad banner of *total abstinence from inebriating drinks* be one under which the followers of Jesus shall, by their own personal example at least, be found to rally."

NONE BUT DRUGGISTS OUGHT TO BE ALLOWED TO SELL LIQUOR.

It is worthy of remark that as early as 1830 the Presbyterian Church saw clearly enough that the traffic in liquors as a beverage must be entirely abolished, before there could be any complete triumph of the cause of temperance. The means of accomplishing this desirable result, however, do not seem to have been clearly discerned by the Church; but its necessity was felt. "Until intoxicating liquors are entirely banished from the groceries and inns where they ought not to be, and be confined, as they ought to be, to the druggist-shop, the work never can be accomplished." ‡

In fact, during the whole decade from 1827 to 1837, notwithstanding the Presbyterian Church was greatly agitated by internal strifes and divisions, yet there was great activity in the temperance work in almost every part of the Church. Ministers preached upon it frequently, and with great directness, unction, and power. The consciences of the people were enlightened and quickened. Vast multitudes (not all, not all even of the *officers* of the Church), yet vast multitudes of the members of the Church took the most advanced positions all along the line, and proudly kept the "old blue banner" of the Church in the forefront of the hottest part of the battle.

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* Minutes, p. 43. † *Ibid.* ‡ Minutes, 1830, p. 36, Narrative.

THE PRESBYTERIAN CHURCH AND THE WASHINGTONIANS.

The year 1840, as is known to all, was made memorable in the annals of the Temperance Reformation by the organization of the Washingtonian Society.*

This movement swept the country like wildfire, and did much good. Many of its best fruits still remain. Unfortunately, however, its originators had no proper appreciation of the most essential elements of all true moral reforms, the *spiritual*. They not only ignored the Church as a reformatory society, but often denounced her and her ministry, even in pulpits that had been kindly given them to advance the temperance cause. Reformed and half-reformed men, only a day out of the slums, were set up as the authoritative teachers of the multitudes. Infidels and scoffers took advantage of this phase of the subject to vent their spleen against the Church and her noble and self-denying ministry. The gulf between the Society and the Church gradually widened. Nevertheless many prominent Presbyterian ministers and laymen entered heartily into the movement, and endeavored to guide it into more spiritual channels, and to prevent some of the wild extravagances which threatened from the first to cripple its usefulness and permanency as a reform measure. The Presbyterian Church, as such, *cautiously* commended the movement at first, acknowledging that there were differences of opinion as to the best methods of promoting the end at which all friends of the cause aimed, yet insisting that it was the duty of the Church to apply to the correction of the evils, the truth that God has given for the salvation of men ;† emphasizing, however, as the "True principle of Temperance" in its outward expression, "total abstinence from everything that will intoxicate."‡

It may be safely said that the Washingtonian movement, so far as it impinged upon the Presbyterian Church at least, had reached its best estate

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* This Society originated in Baltimore, Md. "On Friday evening, April 3, 1840, six topers were seated, as usual, in Chase's Tavern, on Liberty Street, Baltimore, when the conversation turned to the subject of temperance, and the remark was made that a clergyman was to speak on Temperance that night. Four of their number were dispatched to hear him, which they did; and after the lecture, the six men met again in the tavern to hear the report. Their names were, Wm. K. Mitchell, a tailor by trade; John F. Hoss, a carpenter; David Anderson, a blacksmith; George Steers, blacksmith; James McCurley, a coach-maker; and Archibald Campbell, a silversmith. After talking over the lecture, it was proposed to start a Temperance Society, and make 'Bill Mitchell' President, but nothing definite was done that night. They met again at Chase's Tavern on Sabbath, when after treating all round, it was agreed to start the Society. Mitchell was to draw up the pledge, and all agreed to sign it next morning. This was done; the pledge was as follows: 'We whose names are annexed, desirous of forming a Society for our mutual benefit, and to guard against a practice, a pernicious practice which is injurious to our health, standing, and families, do pledge ourselves as gentlemen, that we will not drink any spirituous or malt liquors, wine or cider.' All signed it on Monday morning, and they named the Society the Washingtonians."

† Minutes, 1841 (O. S.), p. 453.

‡ Minutes, 1840 (N. S.), p. 15.

by the winter of 1842–3. The Church had labored earnestly for the success of the cause, and to infuse into the Washingtonian Societies the leaven of the Gospel of Christ, and was rewarded this winter by witnessing the reformation (temporarily at least) of thousands of inebriates, many of whom were led into the House of the Lord, brought under the influence of the Gospel of Christ, and hopefully converted. Extensive revivals of religion occurred in many parts of the Church, and it was generally believed that "they were greatly promoted by the success and triumphs of the cause of Temperance." *

Two years later the cause was not so hopeful in the Church. In some parts, it is true, the work went grandly on; but in others it was at a standstill, and retrograding in some. Many of the Presbyteries assigned as the reason of this retrograde movement—"The false ground assumed, and the denunciatory language employed by some temperance lecturers." † Many of these self-appointed reformers, having little or no acquaintance with the Church, and forgetting their fellow-drunkards from whom they had recently parted, set themselves to work "to stir up the churches" to their duty in the premises. Whereas it was not true at *that* time, nor has it ever been the fact at *any* time, that the *world* has led the Church in the temperance reformation. Christianity is the only reformatory principle in modern society; and whatever *is*, or has been of permanent value in the temperance reformation has been rooted in the Gospel of Jesus Christ, and has had its best defenders and its noblest exemplars among the ministers and members of the various Christian denominations. The Presbyterian Church was a quarter of a century in advance of the Washingtonians in the matter of total abstinence. By their own confession their Society was inspired by listening to a temperance lecture by a Christian minister.

Amidst these false accusations against the Church, and untenable positions assumed by some of the reformed men, the Presbyterian General Assembly in 1848, in answer to an overture, felt itself called upon clearly to define the distinction between the Church and temperance and other secular societies for moral ends.

The Church of Jesus Christ is a spiritual body. Its ends are holiness and life. It works for the salvation of the soul by faith in the Redeemer, and not by simple morality, which may be secured, to some extent, at least, without faith in Christ, or in the transforming power of the Holy Ghost. The authoritative injunctions of Christ are the laws of the Church, not the covenants, however benevolent in their origin and aim, which men have instituted of their own will; and the ground of obligation which the Church, as such, inculcates, is the authority of God speaking in His Word, and not the pledge of honor which creates, measures, and defines the peculiar duties of all voluntary associations. Still in the exercise of their Christian liberty, and motives of philanthropy from love to God, Christian people may choose to adopt this mode of attempting to achieve the good at which all moral societies profess to aim. Connection with such associations is a matter of Christian liberty, and not of ecclesiastical authority.

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* Minutes, 1843 (O. S.), p. 206, (N. S.), p. 30. † Minutes, 1845 (O. S.), p. 41.

In conformity to these statements, the General Assembly cordially approved of abstinence from intoxicating drinks as a matter of Christian expediency, according to the words of the Apostle in Romans xiv. 21, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak"; and expressed its affectionate interest in the cause of temperance.*

MANUFACTURERS AND VENDERS OF INTOXICATING LIQUORS EXCLUDED FROM MEMBERSHIP IN THE PRESBYTERIAN CHURCH.

In 1842, by overture, the question was propounded to the General Assembly (O. S.), "Whether the manufacturer, vender, or retailer of intoxicating drinks should be continued in full communion?" Answer: "That whilst the Assembly rejoice in the success of the temperance reformation, and will use all lawful means to promote it, they can not sanction the adoption of *any new term of communion*." † Certainly not. The memorialists do not seem to have wanted or expected the establishment of any "new term of communion"—but, an interpretation of the "old term." Nevertheless, the real matter in issue, that is to say, whether under the present state of affairs the vending of intoxicating liquors to be used as a beverage was an "offence," recognized as such by the Word of God and the Constitution of the Presbyterian Church, remained open for discussion. The deliverance of the Assembly did not distinctly answer that question. The subject was again before the next Assembly. It came before the body in a different form, but it was substantially the same matter. The question had been raised in the Synod of Pittsburgh: "Should a retailer of intoxicating drinks, knowing that they are used for the common purpose of beverage, be continued in the full privileges of the Church, and certified in good standing?" This question was referred to a committee, who subsequently reported a carefully prepared paper which was adopted by the Synod. The position taken in this action was substantially as follows: that no man was to be excluded from the Church except for an "offence." In the Book of Discipline an "offence" is defined to be "anything in the principles or practice of a church-member which is contrary to the Word of God, or which if it be not in its own nature sinful, may tempt others to sin, or mar their spiritual edification."

The practice of retailing liquor need not be pronounced *in its own nature* sinful, but it certainly tempts others to sin, and therefore *is* an "offence" within the meaning of the book. In proof that the practice in question does destroy the credibility of a Christian profession, the Minute goes on to say: "That the man who at the present time is ignorant of the effects of the practice referred to, in tempting others to sin, and marring their spiritual edification, must be criminally regardless of what is going on around him. And he who, knowing this, perseveres in the practice, evinces

* Minutes, 1848 (O. S.), pp. 58, 59.

† Minutes, 1842 (O. S.), p. 16.

a state of heart directly the reverse of that which is produced by the grace of God that bringeth salvation."

An exception to this Minute of the Synod of Pittsburgh was taken by the Assembly. After an exciting debate the Assembly approved the Minutes of Synod—"*Except*—so far as *they seem* to establish a *general rule* in regard to the use and sale of ardent spirits as a beverage, which *use and sale are generally to be decidedly disapproved;* but *each case* must be decided in view of all the attending circumstances that go to modify and give character to the same." This left with the lower courts the duty and responsibility of determining in each case what circumstances should "modify" and what "give character" to the "offence." This seemed to be in harmony with the general practice of the Church in dealing with offences of all kinds. Yet the question was of such a grave character, and withal so vital to the best interests of the Church in many localities, that there seems to have been a strong desire to have a more specific and unequivocal declaration of the position of the Church on the subject. Hence the question was brought forward again in the Assembly (O. S.) of 1865. This body, therefore, reviewed the whole question from the beginning; and after an able and thorough discussion of all phases of the issue, adopted, as its deliverance, an elaborate and comprehensive paper presented by Rev. Dr. David Elliott, Prof. in the Western Theological Seminary.*

This deliverance sets out with the declaration that to render her influence effective, the Church "*must purge herself from all participation in the sin by removing from her pale all who are engaged in the manufacture and sale of intoxicating drinks for use as a common beverage.*" After a careful inquiry as to what is an Offence, the Assembly declared in substance that the manufacture and sale of intoxicating drinks as a beverage is an offence in the sense of the Book of Discipline, inasmuch as it comes under the definition of an offence, Chap. I., Sec. 3: "Anything in the principles or practice of a church-member which is contrary to the Word of God, or which, if it be not in its own nature sinful, may tempt others to sin, or mar their spiritual edification." To persevere in such manufacture and sale, especially retail sale, is so palpable a violation of the law of Christian charity to the weak, that it is a sufficient ground of refusal and exclusion against those already in the Communion of the Church.

This, the deliverance proceeds to say (Digest, p. 489), is not establishing a new term of communion not before known in the Church. If the practice of the Church has been to any extent favorable to the admission or continuance of such persons in her communion, it only proves that the Church in these cases has overlooked or neglected to enforce the true principles of her Standards. *We conclude, therefore, that it is not adopting a new term of communion to exclude persons from sealing ordinances, on the ground of their manufacturing and vending intoxicating drinks as a beverage. On the contrary, it is only falling back upon the teachings of the Bible and the Constitution of the Church, which require visible Christianity in a credible form of those who would partake of the ordinances,*

* Minutes, 1865 (O. S.), pp. 570, 571.

and refuse such privilege to those who, by overt acts of offence, fail to present such evidence. This deliverance, with others, has been reaffirmed by the Reunited Church in 1871, 1880, etc., and may be accepted, therefore, as the settled judgment of the Church on the subject.

PRESBYTERIANS MUST NOT RENT PROPERTY TO LIQUOR-DEALERS OR SIGN LICENSES FOR THEM.

Very closely related to the question of the manufacture and sale of intoxicating drinks is the matter of renting property to be used for this purpose. On this question the Assembly of 1871 gave a clear and distinct utterance, affirming "their conviction of the reprehensible complicity in the guilt of the aforesaid traffic [manufacture and sale of intoxicating liquors as a beverage] of those who knowingly *rent their premises for such purposes, or endorse licenses that legalize it.*" *

PROHIBITION. 1845–1855.

The Presbyterian Church was abreast the wave of prohibitory legislation which swept the country in the decade from 1845 to 1855. It cordially commended this system of legislation to the support of all its ministers and churches, and expressed the hope that the time was not far distant "when such a law should be universally *adopted and enforced.*" † This was in 1854. In the following year the Assembly gave devout thanks to Almighty God for the unparalleled success of the temperance cause as evinced by the action of the Legislatures of thirteen States and two Territories, in passing laws *prohibiting entirely* the traffic in all intoxicating beverages. "The experience of two hundred years proves that this evil can never be removed or effectively resisted while the traffic in intoxicating liquors is continued, it being necessary, if we would stop the effect, to remove the cause." ‡ Whilst the Presbyterian Church has always sacredly guarded and respected the rights of private judgment and individual conscience, this Assembly took the ground squarely that "Laws prohibiting the sale of intoxicating drinks can interfere with the rights of no man; because no man has a right of any name or nature inconsistent with the public good, or at war with the welfare of the community; it being a well-known, universally acknowledged maxim of law 'that no man has a right to use his own to the injury of his neighbor.'"

The Old School branch of the Church was more reserved in her deliverances on the subject, yet she distinctly avowed her sympathy with this new method of dealing with the liquor problem. In 1853 the Assembly says that it is well known that the friends of the cause are moving in several of the States most vigorously "to bring about a system of legislation on the subject, that, if sustained by public sentiment, will most effectually check the evils resulting from the manufacture and traffic in intoxicating liquors." §

* Minutes, 1871, p. 590.
† Minutes, 1854 (N. S.), pp. 503, 518.
‡ Minutes, 1855 (N. S.), pp. 30, 31.
§ Minutes, 1853 (O. S.), p. 601.

And the members and officers of the Church are earnestly counselled to co-operate with all prudent measures to advance the cause so benevolent in itself and fraught with the most precious interests of society.

Again, two years later, the Assembly gratefully notices the fact that "In States where laws have been passed to regulate or *suppress* the traffic in intoxicating drinks, its [the temperance] cause is onward through the agency of these enactments." *

And the year following, the declaration is made that "The Presbyterian Church still maintains her position as its [temperance] loyal and efficient friend. It is generally assuming a *new* and, we *hope*, a more efficient form, the civil aspects of the subject claiming the attention of legislative bodies, and its moral and religious bearing the attention of the Church." † Now it is well known that this "new system" of legislation was the prohibitory laws which became so famous during the decade to which reference is now had.

Doubtless, a majority of other Christian churches maintained substantially the same attitude toward *the prohibitory legislation* of the decade. The fact, therefore, that all this advanced legislation (with the exception of the States of Maine and Vermont) was set aside by the courts under one pretence or another, or was repealed outright by subsequent legislatures, and the people submitted to it, clearly enough proves that general public opinion or the sentiment of the *world* was far behind the general sentiment of the Church of Christ on the question of prohibition as an efficient means of dealing with the liquor problem. The same is true to this day. The Church is *leading* public opinion, and the world is slowly coming up to the advanced position of the Christian Church. It is not to be understood that all the members and officers of the Presbyterian Church favored this system of legislation at the time, but that this was simply the dominant sentiment in the Church.

This occurred thirty years ago, and it may be truthfully affirmed as a historical fact that the Presbyterian Church has never retracted that position, or yielded her vantage ground to the enemy. She believes in the perseverance of the saints, and in holding the fort which she has once captured. And whilst it must be said that there are still differences of opinion in the Church as to the best means of dealing with the liquor problem—differences of opinion, too, in regard to this very question of prohibition—yet it can be safely affirmed that the Presbyterian Church is still abreast of the most advanced sentiment in the country on this subject. Where is the doctrine that stands in advance of the ringing words of the Assembly of 1883, known as Dr. Herrick Johnson's Amendment, and which was adopted unanimously by the body, namely—"In view of the evils wrought by this scourge of our race, this Assembly would hail with acclamations of joy and thanksgiving the *utter extermination of the traffic* in intoxicating liquors as a beverage, by the power of Christian conscience, public opinion, and the strong arm of the civil law!" This resolution was purposely framed

* Minutes, 1855 (O. S.), p. 306.

† Minutes, 1856 (O. S.), pp. 542, 543.

to embrace every possible means of dealing with the liquor problem, whether by moral suasion, the spiritual agencies of the Church, or civil power, both statutory and constitutional. It sweeps the whole field by language as comprehensive as it is terse and incisive.

On precisely the same advanced line of battle is the deliverance of the last General Assembly. "The *entire extinction of the manufacture and sale of intoxicating liquors as a beverage is the goal to which* the Assembly looks forward, and for the accomplishment of which it expects the earnest, united, determined, and persistent labors of all its ministers and people in connection with the religious and sober citizens of our common country." The Assembly desired to give the most comprehensible deliverance possible. It endorsed prohibition by tendering "to the Synods of Kansas and Iowa, and the Christian people in general in those States, its hearty sympathy in their heroic and successful endeavors to suppress the 'saloon' within their borders." The deliverance both of 1883, '4, and '5 did in fact, and were intended to include, every possible, effective means of dealing with the liquor problem—moral, spiritual, and legal—so that by the combined power of the whole, inebriety and the traffic in intoxicating drinks should be utterly exterminated.

The Presbyterian Church is not, and never has been, committed to any *one* line of policy as containing the *only* means to be used in dealing with the evil. The task which she has proposed to herself is, by the power of Gospel instruction and the spiritual agencies of her polity, to isolate her own people absolutely from all contact with intoxicating drinks of every kind and sort. *Total abstinence for Christ's sake,* at the behest of the individual conscience enlightened by the Word of God;—and to do her part as a member of civil society, to create public opinion and quicken the conscience of the whole people to such enlightenment as will inevitably lead to the enactment and enforcement of such laws as will isolate the State from all complicity in the sin of intemperance throughout the whole country; and with such constitutional guarantees as shall place the subject beyond the reach of bribery and corruption, whether in the judiciary or the legislature. Nevertheless, as a Church, the weapons of her warfare are not carnal, but spiritual. It is by the power of the Gospel of Christ taught in the pulpit, the Sabbath-school, and around the family altar; and the effectual working of the Holy Spirit in the hearts of her own people, and by similar spiritual instruction by other Christian denominations, that the broad and deep moral and spiritual foundation is to be laid for the "strong arm of the civil law" to sweep the dreadful curse from the whole country—both in the State and national aspects of the case.

PROHIBITION IN THE TERRITORIES.

The matter of prohibiting by Federal law the manufacture and sale of intoxicating drinks in the Territories of the United States, has had the earnest support of the Presbyterian Church. The Assembly of 1873 cordially endorsed this method of dealing with the subject in the Territories,

and expressed the earnest hope to see some such law should pass at the earliest period.* But it remained for two of her sons, one a minister and the other a layman, to put this principle into practical operation on a grand scale. This was done by the passage of the Alaska Bill, which became a law in May, 1884. Section 14 of said Act provides that "the importation, manufacture, and sale of intoxicating liquors in said district, except for medicinal, mechanical, and scientific purposes, IS HEREBY PROHIBITED, under the penalties which are provided in Section nineteen hundred and fifty-five of the Revised Statutes for the wrongful importation of distilled spirits; and the President of the United States shall make such regulations as are necessary to carry out the provisions of this Section." That bill was framed by a Presbyterian minister, and who personally looked after its favorable consideration in the appropriate committees of both Houses of Congress; and the member of the House of Representatives who most carefully superintended its passage through the House, was and is a distinguished layman in the Presbyterian Church. That law places nearly *one-sixth* of the area of the United States of America under *prohibition* by Federal law! And it is the belief of those best acquainted with the facts in the case, that this provision in the bill owes its existence to the earnest and persevering efforts of these two worthy sons of the Church.

THE PERMANENT COMMITTEE ON TEMPERANCE.

In 1880 a Committee of Nine was appointed to consider the question of appointing a Permanent Committee on Temperance, and to report the next year. This committee consisted of Rev. John W. Mears, D.D.; Rev. Nelson Millard, D.D.; Rev. Samuel M. Campbell, D.D.; Rev. David Torry, D.D.; Rev. Horace Eaton, D.D. *Elders*, John C. Gallup, A. J. Abbot, George C. Hand, and Stephen C. Hoyt. This committee made an able report on the subject to the Assembly of 1881, setting forth the subject of Temperance as holding the foremost place in matters of moral reform, exceeding in importance any question outside of the strict limits of practical theology. The past deliverances of the Church give ground for expecting advanced action, "and especially some step which will make the Temperance Reform a part of the organic life and work of the Church through its supreme representative body." The Church would thus constitute a society for the prevention of the evils of intemperance, just as it constitutes a society for the education of young men for the ministry, as well as for spreading the Gospel through the world. Other evangelical churches would probably organize in a similar manner. "They would therefore recommend that this Assembly appoint a Permanent Committee on Temperance, which shall consist of fifteen members, eight ministers and seven laymen, a majority of whom shall reside in and near [†] ; who shall hold their first meeting in that city on the second Tuesday of June next; and then and there divide by lot into three separate sections of five each, to hold office for one,

* Minutes, p. 500.

† Blank filled by inserting New York City.

two, and three years; their successors to be appointed each year for a term of three years by the General Assembly; and said committee to adopt their own by-laws, subject to the approval of the Assembly. The duty of this committee shall be to seek to quicken and to unite our Synods and churches in suitable measures for promoting the Temperance Reform; to mature and report action on the subject to the General Assembly; to gather and report such statistics as may be of value and interest to the Church; to call attention to the deliverances of the Assembly on Temperance; and recommend to the Board of Publication the issue of suitable works on the subject; to codify the previous acts of the Assembly on Temperance for publication by the Board; and to initiate measures for promoting similar action by other branches of the Evangelical Church."

After a full and able discussion of the whole subject the report was adopted, and the Assembly appointed the following persons to constitute the Permanent Committee on Temperance, namely: *ministers*, Henry M. Booth, William Y. Brown, Theodore L. Cuyler, J. Clement French, John Hall, Francis H. Marling, John W. Mears, Jeremiah Petrie; *elders*, Walter Carter, William N. Crane, William E. Dodge, Edward P. Durant, Samuel Field, David M. Stiger, Wm. W. Wickes.

Ecclesiastically considered, this is the most advanced action taken by any church in America. It recognizes the obligation of the Church to supervise and direct the Temperance Reform within her borders as really and truly as Home or Foreign Missions, or any other department of Christian work. It singles out this sin of intemperance because of its exceptional relation to the social usages of society, its entrenchment within the State and National legislation of the country, its known power of begetting many of the worst evils and crimes that curse humanity, and leading its victims, with dreadful uniformity, to poverty, wretchedness, and woe in this life, and to the blackness of darkness and despair in the world to come.

But it is not intended to supersede the Gospel of Christ, either in the reformation or salvation of men, any more than the Board of Foreign Missions is intended to supersede the preaching of the Word in the evangelization of the world. On the contrary, it is intended to stimulate endeavors to bring the Gospel of Christ, and the whole spiritual power of Divine truth, to bear upon this evil through the admirable machinery of the Presbyterian polity, in order to entirely isolate the Church from the evil. And further, to leaven the whole country, as far as possible, with the true spirit of reform contained in the Word of God, which must inevitably, when properly understood by the mass of American citizens, utterly exterminate the traffic in intoxicating drinks throughout the land.

The Permanent Committee has moved along that line, from the beginning, laboring, in the first instance, to bring the work into every part of the ecclesiastical organism. Eight Synods and sixteen Presbyteries, the first year, responded to its solicitations by appointing Standing or Permanent Committees to supervise the work within their bounds. The second year, a few more Synods and Presbyteries did the same. The third year, fifteen Synods and forty-four Presbyteries responded; and a single Presbyterial Institute or Convention was held.

The fourth (last) year every Synod in the Church (not counting the Foreign) reported a Committee to supervise the work within its bounds, and all but two adopted elaborate deliverances upon the subject. One hundred and fifty-five Presbyteries, all in the Church (not counting the Foreign), except twenty-six, have reported the appointment of Standing Committees on Temperance, and most, if not all, have brought the details of the work before their respective Presbyteries, and a score or more of Presbyterial Institutes have been held under their direction. The General Assembly has recommended all the Church Judicatories (and this includes the Church Sessions) to appoint Committees to supervise the work within their bounds; and it is estimated that about five per cent. of Sessions have done so. This last phase of the work is just beginning.

Thus, it will be seen that the Presbyterian Church is being as thoroughly organized for carrying forward the cause of Temperance as far as any other department of benevolent work.

TEMPERANCE IN THE SABBATH-SCHOOL.

Into the details of the work this paper can not enter beyond a brief reference to one or two particulars. In general, it may be said to be very largely educational.

One of the first concerns of the Church is for her own children. There are 779,080 persons connected with the Sabbath-schools in the Presbyterian Church, of whom 695,334 are scholars.* The Temperance work is being carefully organized in these various ways. The last General Assembly urged Church Sessions "to give special supervision to this important department of benevolent work in the Church and the Sabbath-school." In some instances the whole school becomes a Temperance Society for the time-being, that is, for the day or part of the day, and Temperance instruction is given. In other instances, portions of the school are organized as Bands of Hope, Youth's Temperance Societies, White Ribbon Army Bands, etc., all having, however, the one grand aim and object before them, to train the scholars into habits of total abstinence, based upon an intelligent idea of the testimony and precepts of the Word of God on the subject.

SCIENTIFIC TEMPERANCE INSTRUCTION.

The Presbyterian Church has cordially co-operated with all the friends of this cause in endeavors to secure the engrafting of this system of scientific temperance instruction into the Public School system of every State in the Union; and the Assembly has directed its Permanent Committee to prosecute this work till it shall be completed and every State shall have adopted it.

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* Report of Rev. Jas. A. Worden, D.D. Minutes, 1885, p. 793.

So hath this noble Church wrought in the past century in this great cause, and I have the utmost confidence that she will be true to her past history to the end. And when the saloon everywhere shall be declared to be legally, as it is in fact, a *nuisance* not to be tolerated in any community; when from Maine to California, and from the Gulf of Mexico to the great lakes, there shall be "a school-house upon every hill-top, and no saloon in the valley"; when the liquor-traffic in intoxicating drinks shall be outlawed in every State in the Union, and in the laws and Constitution of the Federal Government, as it doubtless will be in the near future; when the good angel of Victory shall appear, bringing the crown for the most valiant soldier—methinks I hear the unanimous voice, ringing out from all divisions of the one great army, "Let the crown be placed upon the old blue banner of the Presbyterian Church, the standard that has always been in the forefront of the hottest part of the battle, for she is worthy to receive it."

METHODIST EPISCOPAL CHURCH AND TEMPERANCE.

BY J. M. BUCKLEY, D.D.

IN treating the relation of Methodism to the temperance question, a volume, rather than a brief essay, is indicated. Indeed a volume has been produced upon that subject which might easily and without repetition have been made twice as large as it is. Yet the author, the Rev. Henry Wheeler, has used his materials with discrimination, and produced a history which, with one or two exceptions, is reliable. I have authenticated most of his quotations, and have been saved considerable work in the preparation of this paper by the use made of them.

I.—THE INITIAL IMPULSE.

The initial impulse on the subject of temperance was derived by the Methodists from their founder, John Wesley, who, in the recently published "Footprints of Temperance Pioneers," published by the National Temperance Society, is placed twelfth. In the order of time he should have been placed first. For in 1760 he wrote on the sin of distilling and selling spirituous liquors:

> But neither may we gain by hurting our neighbor in *body*. Therefore we may not sell anything which tends to impair health. Such as, eminently, all that liquid fire, commonly called drams, or spirituous liquors. It is true these may have a place in medicine; they may be of use in some bodily disorders, although there would rarely be occasion for them were it not for the unskillfulness of the practitioner. Therefore, such as prepare and sell them only for this end, may keep their conscience clear. But who are they? Who prepare them only for this end? Do you know ten such distillers in England? Then excuse these. But all who sell them in the common way to any who will buy are *poisoners in general. They murder his Majesty's subjects by wholesale*, neither does their eye pity nor spare. They drive them to hell like sheep; and what is their gain? Is it not the blood of these men! Who, then, would envy their large estates and sumptuous palaces? A curse is in the midst of them—*the curse of God cleaves to the stones, the timber, the furniture of them!* The curse of God is in their gardens, their walks, their groves—a fire that burns to the nethermost hell! *Blood, blood is there; the foundation, the floor, the walls, the roof are stained with blood!* And canst thou hope, O thou man of blood! though thou art "clothed in scarlet and fine linen, and farest sumptuously every day"—canst thou hope to deliver down thy *fields of blood* to the third generation? Not so, for there is a God in heaven; therefore thy name shall soon be rooted out. Like as those whom thou hast destroyed body and soul, thy memorial shall perish with thee.

In 1789 he introduced as a question to his preachers, "Do you choose and use water for your common drink, and only take wine medicinally or sacramentally?" Again, he states the doctrine of total abstinence on the ground of Christian expediency, as follows:

You see the wine when it sparkles in the cup, and are going to drink it. I tell you there is poison in it! and therefore beg you to throw it away. You answer, The wine is harmless in itself. I reply, Perhaps it is so; but still, if it be mixed with what is not harmless, no one in his senses, if he knows it—at least unless he could separate the good from the evil—will once think of drinking it. If you add, It is not poison to me, though it may be to others, then I say, Throw it away, for thy brother's sake, lest thou embolden him to drink also. Why should thy strength occasion thy weak brother to perish for whom Christ died? Now let any judge which is the uncharitable person—he who pleads against the wine for the sake of his brother, or he who pleads against the life of his brother for the sake of the wine.

On the first day of May, 1743, the general rules of the United Societies of Methodists were formulated by John and Charles Wesley. These declare that all the members of the societies "are expected to evidence their desire of salvation, first, by doing no harm; by avoiding evil of every kind, especially that which is most generally practiced, such as . . . . drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity."

Mr. Wesley discussed the subject also from the point of view of political economy:

Why is food so dear? To come to particulars, why does bread-corn bear so high a price? To set aside partial causes, which, indeed, all put together, are little more than a fly upon the chariot-wheel—the grand cause is because such immense quantities of corn are continually consumed by distilling. . . . . How can the price of wheat and barley be reduced? By prohibiting forever, by making a full end of that bane of health, that destroyer of strength, of life, and of virtue, distilling.

Here the doctrine of prohibition by legal enactment was announced in 1773. Mr. Wesley further says (see his Works, Vol. 6, p. 576):

It is amazing that the preparing or selling this poison should be permitted (I will not say in any Christian country, but) in any civilized State. O, it brings in a considerable sum of money to the Government. True; but is it wise to barter men's lives for money? Surely that gold is bought too dear, if it is the price of blood. Does not the strength of every country consist in the number of its inhabitants? If so, the lessening their number is a loss which no money can compensate. So that it is inexcusable ill-husbandry to give the lives of useful men for any sum of money whatever.

And this was the initial impulse of Methodism upon the temperance question—burning words against distilling and selling liquor, an eloquent plea for legal prohibition, a stern and uncompromising rule against drunkenness, or buying or selling spirituous liquors, or drinking them except in cases of extreme necessity.

II.—THE SOLID BASIS OF AMERICAN METHODISM.

Methodism arose in the United States, according to those who date from Philip Embury and Barbara Heck, in 1766; while those who date

from Robert Strawbridge, try to fix the beginning of Methodism a year or two earlier. Methodism was governed by the English discipline, with such modifications as were adopted by the American Conferences. The first change that took place was in the interest of greater stringency. In 1789 Mr. Wesley's rule was changed by striking out, "unless in cases of extreme necessity." The original rule did not prohibit distilling, though, of course, the distiller was forbidden by the rule to sell.

In 1780 the following resolution was passed by the Conference, under the presidency of Francis Asbury: "*Question:* Do we disapprove the practice of distilling grain into liquors? Shall we disown our friends who will not renounce the practice? *Answer:* Yes." During the Revolutionary War great backsliding occurred, discipline was relaxed, and some members of the society distilled, sold, and drank liquors.

In 1783 the question was introduced into the minutes: "Should our friends be permitted to make spirituous liquors, and sell and drink them in drams? *Answer:* By no means. We think it wrong in its nature and consequences, and desire all our preachers to teach the people, by precept and example, to put away this evil." When the Methodist Episcopal Church was organized in 1784, the following rule for preachers was introduced: "May our ministers or travelling preachers drink spirituous liquors? *Answer:* By no means, unless it be medicinally." It is proper to say, however, that this question and answer were expunged in 1786, probably because they were considered a reflection upon the preachers, as the general rule prohibited the drinking of spirituous liquors to the entire Church. In 1788 Dr. Benjamin Rush appeared before the Conference and made a powerful speech on the subject of temperance. The reception as well as the influence of his address show the strong sympathy of the body with its fundamental principles. Dr. Rush himself, in his famous Essay, bears testimony to the general attitude of the Methodists, when he says:

> To aid the operation of these laws, would it not be extremely useful for the rulers of the different denominations of Christian Churches to unite and render the sale and consumption of ardent spirits a subject of ecclesiastical jurisdiction? The Methodists and Society of Friends have for some time past viewed them as contraband articles to the pure laws of the Gospel, and have borne many public and private testimonies against making them the objects of commerce. Their success in this benevolent enterprise affords ample encouragement for all other religious bodies to follow their example.

If there had been any other religious society of which the same could be said, Dr. Rush would have had knowledge of it, and would certainly have strengthened the passage as well as given honor to whom honor was due by mentioning its name.

Let it then be remembered forever, that American Methodism began as a total abstinence society of the strictest sort, forbidding the manufacture, the sale, or the use of spirituous liquors, except in cases of extreme necessity. Whoever violated that rule was subject to discipline, and branded as inconsistent by the general rules which were read in his hearing on all important occasions.

III.—A PARTIAL DECLINE.

It is a melancholy fact that Christianity itself underwent a rapid and most pernicious decline immediately after the close of the Apostolic age. Indeed, the careful student of the New Testament who reads, as every philosophical inquirer must, between the lines, can discover the germs of that decline even before the sacred canon was closed. Human nature appears to be capable of adopting the highest ideal, and of entering upon conformity thereto with genuine devotion; but the force of the original impulse is generally insufficient, after the lapse of a few years, to hold all the founders, or most of their successors, true to the primitive standards. Hence the early Christians were but types of what has occurred in every sphere of religious action during the entire Christian era. What vast changes have taken place in the Puritans, the Friends, the Scotch Presbyterians, and other sects, which in the beginning would have died joyfully at the stake in defence of principles or practices now greatly relaxed, in some cases totally ignored, and in others reversed. Methodism has not escaped. Whether it has been more or less true to its fundamental principles, early customs, and characteristic spirit than others, is a question which, fortunately, we are not called upon to discuss. For *such*, comparing ourselves with others, is not wise. But on the subject now in hand, truth requires the acknowledgment that there was a partial decline. This shows itself by the action of the Conferences in 1790, which was, as Mr. Wheeler suggests in the work already quoted, a reaction from the modification in 1789, which had struck out the qualifying phrase, "unless in cases of extreme necessity." In 1790 the rule was made to read, "drunkenness or drinking spirituous liquors unless in cases of necessity." "*Extreme*" appears to have been left out, and also "buying and selling." To exhibit the change in the spirit from the original rule, I will state that the General Conference in 1796 added the following to the Discipline:

> *Question:* What directions shall be given concerning the sale and use of spirituous liquors? *Answer:* If any member of our society retail or give spirituous liquors, and anything disorderly be transacted under his roof on this account, the preacher who has oversight of the circuit shall proceed against him, as in the case of other immoralities, and the person accused shall be cleared, censured, suspended, or excluded, according to his conduct, as on other charges of immorality.

This would seem to imply that an ordinary retailer of spirituous liquors about whose establishment there was no scandal, and an ordinary user of them, stopping short of drunkenness, would not be disturbed in his relations to the Church. In 1808 arrangements were made for the formation of a delegated General Conference, which, under those provisions, assembled in 1812. From that time until the present the records of the transactions of this representative body have been constantly improving in extent and accuracy. By this time many of the members of the Church were habitual users of intoxicating liquors; some were distillers, and the difference between the Methodists and other denominations on

this subject was less obvious than it had been. The Society of Friends alone appears to have fully maintained its testimony and kept its hands clean from the iniquitous traffic, though in some instances even its members were connected, if not with the business of distilling, with that of wholesaling, and, in very rare instances, of retailing, not as a beverage, but as an article of commerce, spirituous liquors. In 1812 the following resolution was introduced into the General Conference by the Rev. James Axley:

Resolved, That no stationed or local preacher shall retail spirituous or malt liquors, without forfeiting his ministerial character among us.

The mere introduction of a resolution of this kind is indubitable proof that members of both classes were engaged in this business. Of course the number of stationed ministers must have been very small, and probably they were in the ruder parts of the West and Southwest. This motion was first laid on the table, then called up and laid on the table; again called up and laid on the table, and for the fourth time brought up and laid upon the table; and on the fifth occasion it was defeated. And yet the General Conference seemed ashamed of its action, and addressed the Church upon the general subject. The chief historian of the Methodist Episcopal Church, Dr. Abel Stevens, quotes the address in his fourth volume:

It is with regret that we have seen the use of ardent spirits, dram-drinking, etc., so common among the Methodists. We have endeavored to suppress the practice by our example, but it is necessary that we add precept to example. And we really think it not consistent with the character of a Christian to be immersed in the practice of distilling or retailing an article so destructive to the morals of society; and we do most earnestly recommend the Annual Conferences and our people to join with us in making a firm and constant stand against the evil which has ruined thousands both in time and in eternity.

Considering the fact that this was in the year 1812, if it had not been for the initial impulse and solid basis of American Methodism, this would appear to be most pungent and decided testimony. And if Methodism had never before made an utterance upon the subject, this utterance would be emblazoned to-day upon our denominational banner as a proof that we were among the first to denounce a traffic so destructive. Nevertheless, an analysis of the passage shows weakness. Note the phrase, "We really think it not consistent with the character of a Christian to be immersed in the practice of distilling or retailing"; seeming to imply that the protest was not against the incidental sale of these things, but being totally given up to it.

It must not be inferred, however, that the practice of drinking was at any time general among the ministers, or the more devout members of the church.

In 1816 the Rev. James Axley was again a member of the General Conference. As he was a most uncompromising opponent of the manufacture, sale, and use of both spirituous and malt liquors, restless, energetic, and unyielding, the fact that he was again elected to the General

Conference, is a proof of the strength of the sentiment in his favor. As soon as he had an opportunity, he moved that "no preacher shall distill or retail spirituous liquors without forfeiting his license." A motion was made to amend his resolution thus: "That every prudent means be used by our annual Conferences to discourage the distilling and retailing of spirituous liquors among our people, and especially among our preachers." The amendment was withdrawn, and Axley's resolution was passed. In 1820 an attempt was made to strike out the rule so far as it related to local preachers, but it did not succeed. A motion, however, that no member in our Church shall distill spirituous liquors without forfeiting his standing, was indefinitely postponed.

Methodism then had, plainly, greatly declined in its stringency between 1789 and 1812. The practice of drinking was no longer infrequent, though not by any means universal, among its members. Some of its ministers participated; many of its members and local preachers, and some of its stationed preachers dealt in ardent spirits. We agree with Mr. Wheeler in the view that the Conference reached its lowest point in 1812.

IV.—THE RETURN.

The beginning of the return to the original integrity of the denomination may be dated at 1816, when James Axley's resolution was passed. Yet, owing to the diversion of the attention of the denomination to the revolutionary movements which resulted in large secessions upon ecclesiastical grounds, discipline was greatly relaxed, and in 1824 nothing whatever was said upon the subject. The *Society for the Reformation of Morals*, having specially in view the suppression of intemperance, had been formed on the 19th of May, 1813. From that time forward, the causes and the effects of intemperance were generally discussed, and possible remedies considered. And all the way along from this period, interest increased in the subject. About wine and malt liquors very little was said in the beginning. Lyman Beecher observes:

> We did not then say a word about wine; because we thought it was best in this sudden onset to take that which was most prevalent and deadly, and that it was as much as would be safe to take hold of one such dragon by the horns, without tackling another. But in ourselves we resolved to inhibit wine, and in our families we generally did.

The Massachusetts Society adopted its Constitution Feb. 4, 1813. Their 2d Article declared the object of the Society to be "to discountenance and suppress the too free use of ardent spirits." Similar societies were formed in Maine and other New England States. It was not until 1825 that Lyman Beecher preached his celebrated six sermons on intemperance.

February 13, 1826, the American Society for the Promotion of Temperance was established. They were all total abstainers and advocated total abstinence; but they did not attempt to pledge the people. From this time forward, in different parts of the United States, and especially in New England, the cause rapidly progressed. About 1826 Wilbur

Fisk, one of the most distinguished, highly educated, and eloquent of our ministers, began to make public his deep interest in the cause of temperance. He appeared as one of the most important members of the General Conference of 1828, and presented the following resolutions, which were adopted:

WHEREAS, The rules and examples of the Wesleyan Methodists, from the founding of their existence as a people, both in Europe and America, were calculated to suppress intemperance and to discountenance the needless use of ardent spirits; and

WHEREAS, The public mind in our country, for a few years past, has been remarkably awakened to a sense of the importance of this subject; therefore

Resolved, first, That we rejoice in all the laudable and proper efforts now making to promote this religious object, so important to the interests both of the Church and nation.

Resolved, second, That all our preachers and people be expected, and they are hereby expected, to adhere to their first principles, as contained in their excellent rules on this subject and as practiced by our fathers, and to do all they prudently can, both by precept and example, to suppress intemperance throughout the land.

Resolved, third, That to bring about the reformation desired on this subject, it is important that we neither drink ourselves (except medicinally) nor give it to visitors or workmen.

There was, however, very much discussion in the Church afterwards, and Dr. Fisk was antagonized by Dr. Nathan Bangs, at that time editor of the *Christian Advocate*. Dr. Bangs, in his history, afterwards published, explains his action on the following grounds: First, that he was not aware that our original rules had been so softened down as to become practically a dead letter, and that many of our members were in the daily habit of using intoxicating liquors, so that when the charge was made that the Methodists needed reformation upon this subject, he strenuously objected, and opposed co-operation with the American Temperance Society, on the ground that many of their measures were inexpedient. Second, he denies that the *Christian Advocate and Journal*, when under his control, opposed the principles or practice of temperance. He says it did oppose some measures of the American Temperance Society, and advised our friends not to contribute their money to raise a permanent fund. He then admits that he was in error in supposing that the strict principles of temperance were generally exemplified by all the members of our Church.

The temperance cause, however, continued to prevail. The Methodist preachers of the country, with here and there an exception, were thoroughly in sympathy with it, and in 1830 the New York Conference, generally a conservative body, and to which Dr. Bangs himself belonged, passed the following resolution:

Resolved, That we will use our best endeavors to carry into effect our rules upon the subject of ardent spirits, and also to form within our respective circuits and stations voluntary associations upon the principle of total abstinence from ardent spirits, except as prescribed by a physician, embracing all that may choose to unite in them, both among our members and others.

In 1832 a committee on temperance was appointed by the General Conference. In 1836 many petitions were presented to the General Conference in favor of reinstating Mr. Wesley's rule on spirituous liquors. It had been submitted according to the Discipline to the several annual Conferences, and they had voted upon it. Changes can be made in the general rules of the Methodist Episcopal Church only by a vote of three-fourths of the ministers meeting in the annual Conferences, and two-thirds of the General Conference. In this case 1,774 of the ministers voted in favor of reinstating the original rule, and only 306 against it. The committee to whom the matter was referred, who *were opposed to the restoration of the rule*, reported, "that the true grammatical construction of the language of the Discipline implies that there must be three-fourths of the members of every annual Conference in favor of the contemplated measure in order that it may lawfully be carried into effect." The report, however, was not adopted. The rule would have been adopted, as on the vote seventy-six voted in the affirmative and thirty-eight in the negative, making two-thirds if the presiding Bishop had not decided that two-thirds of the elected members were necessary to carry the measure. Between 1840 and 1844 the proposition was submitted again, and it lacked only sixteen votes of three-fourths of all that voted upon it, but this was sufficient to defeat it.

In 1844 the Church divided. In 1848 the Methodist Episcopal Church reinstated the rule as it stood in 1743. There it stands, probably never again to be tampered with—"drunkenness, buying, or selling spirituous liquors, or drinking them, unless in cases of extreme necessity"; 2,011 ministers voted for this, and only 21 against it.

It is gratifying to know that the Methodist Episcopal Church South, in its first General Conference, held in Petersburg, Virginia, May, 1846, passed a report endorsing the general temperance reformation, and summoning the members of its communion to reascend the high ground originally occupied by its members. The report closes as follows:

> From the high ground so early and long maintained by the Methodist Episcopal Church in her disciplinary provisions against drunkenness and the needless use of ardent spirits, it is doubtless expected by the lovers of pure morality that she continue to evince by every possible method, and especially in the expressions of her supreme councils, a decided and irreconcilable opposition to intemperance, and that such unequivocal avowals be constantly sustained in the teaching of her ministry, and in the uncompromising administration of her discipline; therefore,
>
> *Resolved*, That we recommend all the members of our Church to unite their efforts in promoting the great temperance reformation now in successful operation.

In order to ascertain the exact spirit of the Methodist Episcopal Church South upon the subject, the Rev. Henry Wheeler wrote to the Rev. Dr. J. B. McFerrin, who was a member of the General Conference of the Methodist Episcopal Church in 1836, 1840, and 1844, and of every Southern General Conference since, and received from him the following statement:

We have made no changes in our General Rules, but it is so interpreted as to make men liable for intemperance and liquor-dealing. Many of the annual Conferences have passed strong resolutions, and the general sentiment of our people is against the great evil of intemperance, in all its branches, and in favor of prohibition.

V.—THE RECENT HISTORY.

The first General Conference of the Methodist Episcopal Church, after its division in 1844, adopted a report declaring that—

Within the last twenty years the doctrines of the temperance reformation have been disseminated throughout the civilized world; and in many countries they have exerted a most powerful and salutary influence over all classes of the people. . . . . We proclaim with peculiar satisfaction that we now have Mr. Wesley's rule on spirituous liquors restored to our general rules.

This was done by a vote of 2,011 to 21 in the annual Conferences. This overwhelming majority may be considered as full proof that the making, vending, and using intoxicating liquors as a beverage, are judged to be un-Christian practices by American Methodists, and such as should not be tolerated in the Church of God.

The General Conference of 1852 passed a very important report, a part of which, the second resolution, is as follows:

That we rejoice greatly in the recent manifestations of public sentiment on this subject, and especially that God has put it in the hearts of civil rulers to interpose the authority of the State for the protection of society against what we hold to be an enormous social wrong, the manufacture and sale of intoxicating drinks.

In 1860 the General Conference protested by resolutions against the renting of buildings for the sale of intoxicating drinks, and the practice of selling grain where it is known to be used for the manufacture of such liquors. Also it urged upon our ministers and members to co-operate in all proper efforts for securing in the several States in which they reside, laws which shall effectually prohibit the traffic in intoxicating drinks.

The General Conference of 1868 passed a very elaborate report reaffirming all the principles presented in former reports, and declaring that all classes of beverages known to the trade as intoxicating, including ale, lager-beer, cider, wines, and strong drinks, are intended to be included under the term spirituous liquors, and should be so considered by the members and ministers of our Church. It also recommended the appointment of a preacher, when in the judgment of the annual Conference it may be deemed best, who shall devote himself exclusively to this reform.

The General Conference of 1872 proceeded still further, affirming the absolute need of total legal prohibition, and pledging the members of the Conference to use their utmost endeavors to promote so wise a dispensation, commending the enactment of laws making the liquor-sellers responsible for damages to the families of drunkards, and solemnly warning the members of the Church against giving any countenance

to the liquor-traffic by renting property for the sale of liquor, by signing petitions for license, voting to grant license, etc. This Conference also recommended the use of unfermented wine at the sacrament of the Lord's Supper.

The General Conference of 1876 adopted a vigorous report upon the subject, and that of 1880 introduced a chapter into the Discipline upon it, and made it the duty of preachers and presiding elders to see that unfermented wine is used at the sacrament whenever practicable, continue to protest against the liquor-traffic and to urge efforts to secure its prohibition.

The report adopted by the General Conference of 1884 was presented under considerable excitement; the previous question was called for, and the report was adopted without any opportunity for debate. Whereupon Dr. J. B. Graw, the well-known advocate of total abstinence and prohibition, protested against the adopting so important a paper without the opportunity of debate. The effect of this action lessened the weight of the deliverance of the body upon this subject. Whatever debate, however, might have been had, the action would have reaffirmed both total abstinence and the necessity and duty of prohibition in the strongest terms.

The rules of the Methodist Episcopal Church at this time, as found in the book of Discipline for 1884, are as follows:

First, the general rule prohibits drunkenness, buying or selling spirituous liquors, or drinking them, unless in cases of extreme necessity. *Second*, buying, selling, or using intoxicating liquors as a beverage, signing petitions in favor of granting license for the sale of intoxicating liquors, becoming bondsmen for persons engaged in such traffic, renting property as a place in or on which to manufacture or sell intoxicating liquors, are described as imprudent or un-Christian conduct, to be dealt with as follows: First, that private reproof be given by a preacher or leader, and if there be an acknowledgment of the fault and proper humiliation, the person may be borne with; on a second offence the preacher or leader may take one or two discreet members of the Church; on a third offence let him be brought to trial, and if found guilty, and there be no sign of real humiliation, he shall be expelled. There is also a chapter called A Declaration of Principles.

The history of the Christian Church, however, shows that rules may be very stringent, and the practice very lax. It is therefore proper and even necessary for a full presentation of this subject, to say that the ministry and active membership of the Methodist Episcopal Church are almost to a man zealous advocates of total abstinence. Among the ministers it would be difficult to find one who is known to use even malt liquors as a beverage. Among the people the general practice is that of total abstinence. Probably there is no body of men and women of any considerable size in the world who purchase and use so small an amount of intoxicating liquors as a beverage as the Methodist Episcopal Church, while the number of societies employing fermented wine at

the holy communion is diminishing with each succeeding year. Also, the great majority of its ministers and members are vigorous advocates of legal prohibition. Differing as they do, and as they have a right to do, upon the most efficient modes of securing it, they still regard it as the great end to the accomplishment of which Christians should direct their efforts.

As it has been the habit of Methodists from the beginning to debate moral and religious questions in their Conferences, and to embody their sentiments in resolutions or in changes of the Discipline, I have gone over the field of legislative action and of public expression upon this question.

I will conclude the paper by the general statement that the testimony of Methodism, from its origin till this day, has been against the use of intoxicating liquor, and with the exception of the period characterized as that of "partial decline," its practice has been in harmony with its principles, and it stands to-day in the United States, as an aggressive force second to none in the efforts to overthrow a system, with its dependent usages, which promotes every moral and social evil, and produces many misfortunes, vices, and crimes, which, without it, would have no existence.

THE BAPTIST CHURCH.

BY REV. O. P. GIFFORD.

THE Baptist denomination is an archipelago. Each local church lifts itself independent of every other church. The churches are grouped into Associations and Conventions for mutual help and watchcare, but within these lines independency is guarded as the apple of the eye. The denomination stands for State rights as opposed to centralization in church life, hence we rely upon individual action, local church work, and resolutions passed in Associations and Conventions, and the meetings of the National Societies.

INDIVIDUALS.

Among the prominent names, we cite: Pres. Wayland, of Brown University; Hon. Geo. N. Briggs, Dr. Wm. R. Williams, Heman Lincoln, Esq.; Drs. Nathaniel Colver, Baron Stow, S. R. Mason, Henry C. Fish, John Dowling; Revs. Jonathan Going, M. J. Rhees; and Jacob Knapp and Jabez Swann, the revivalists. In the South, Governor Wilson Lumpkin, of Ga.; his brother, Judge J. H. Lumpkin, of the Supreme Court, Ga.; Dr. W. T. Brantley, and his son of the same name; Rev. Abner W. Clofton, of Va. (he took strong grounds for total abstinence in the Convention of 1836, also wrote the Pledge for Hon. T. F. Marshall, of Ky.)

Gov. Briggs was President of the Congressional Temperance Society, and also for years of the American Temperance Union; Dr. Wm. R. Williams was on the Executive Committee of the latter; Heman Lincoln was on the Executive Committee of the American Temperance Society, formed at Boston in 1826.

Elder Elnathan Sweet, of Cheshire, Mass., in 1819 sat at the table of Deacon Mason, and being offered rum, refused for two reasons: (1). He considered the example very bad; (2). If he took it every time it was offered he would be drunk every night. Pres. Wayland, Nov. 11, 1833, wrote to Dr. Justin Edwards: "I think the prohibition of the traffic in ardent spirits a fit subject for legislative enactment, and I believe the most happy results would flow from such prohibition." Fifty years have verified the truth of this statement.

The celebrated Washingtonian movement originated in Baltimore, 1839, under the preaching of Elder Knapp.

The *National Philanthropist*, the first temperance paper, was first issued

March 4, 1826, then April 8th, May 20th, and then weekly. It had four pages, large quarto. The editor and proprietor, Rev. William Collier, was born in Scituate, October 11, 1771; graduated from Brown University 1797; was ordained in Boston, July 11, 1799; served as pastor in Newport, R. I., New York City, and Charlestown, Mass. He died March 19, 1843.

January, 1829, Wm. Lloyd Garrison, then editor, said: "Prior to that period (1826), intemperance was seldom a theme for the essayist; the newspapers scarcely acknowledged its existence except occasionally in connection with some catastrophe or crime, and it did not occur to any one that a paper devoted mainly to its suppression might be made a direct and successful engine in the great work of reform. When this paper was first proposed, it met with a repulsion which would have utterly discouraged a less zealous and persevering man than our predecessor. The moralist looked on doubtfully; the whole community esteemed the enterprise desperate. By extraordinary efforts, and under appalling disadvantages, the first Number was given to the public, and since that time it has gradually expanded in size and increased in circulation, till doubt and prejudice and ridicule have been swept away."

He also organized the American Temperance Depository, located at 11 Merchants' Hall, over the Post-office.

CHURCH EFFORT.

In 1823 Dr. Justin Edwards reported the First and Second Baptist churches of Boston "as having in them no member engaged in this traffic."

Many churches throughout the country,—as Clarendon Street and Warren Avenue, Boston; Greenwood, Brooklyn,—have temperance organizations, holding meetings at stated intervals, sustaining the interest. The Boston Baptist Bethel presents the most remarkable work in this line. It has sustained a Monday evening temperance meeting every week for forty years, and has a pledge containing over 20,000 names.

ASSOCIATIONS AND CONVENTIONS.

The local churches in a city or country district are organized into Associations for mutual watchcare and helpfulness. The local churches of each State are organized into Conventions for the purpose of caring for feeble churches and mission churches within the State. These bodies hold annual meetings; the sentiments and convictions of the churches thus gathered find expression in resolutions.

An association of churches meeting in New Jersey, in 1835, leaves this record:

> From the light which God has in His providence recently thrown upon the subject of intemperance in the use of intoxicating or alcoholic liquors, and from the general spirit of the Bible against the indulgence of irregular propensities, we have become fully convinced that it is *morally wrong in all, but especially in a professor of religion, to manufacture, vend, or use such liquors as a common article of luxury or living*, since such practice would be a manifest violation of the spirit of the Bible.
>
> Wherefore, *Resolved*, We recommend to all the churches in the Association to resolve

themselves into *temperance societies* upon the principle of *entire abstinence from the use of all intoxicating liquors*, except in cases of sudden illness brethren may judge them necessary. And we further recommend *most affectionately* and *earnestly* that they adopt without delay the most *active and vigorous measures to reclaim any among them who manufacture, vend, or use intoxicating liquors as a common article of luxury or living*, and if any should prove incorrigible, then in that case to *separate such from their communion, and not suffer sin to rest on any brother.*

In 1832 several churches of this Association held total abstinence as a condition of communion.

The New Jersey State Convention was organized in 1830, and in 1832 it was

Resolved, That temperance societies are regarded with deep interest as deserving the entire confidence and cordial support of all our churches and the community at large.

In the Secretary's report in 1833, a number of the missionaries speak of success in the Temperance Reform, and total abstinence is mentioned as a test of membership in mission churches.

In 1884 the Minnesota State Convention

Resolved, That we rejoice in the steady progress of the Temperance Reform, and desire to place ourselves on record as a denomination in favor of State constitutional prohibition of the liquor-traffic.

And in 1885:

Resolved, That the progress of our Christian civilization, and the genius and discipline of Baptist churches, are tending in the direction of the overthrow of the saloon system and the utter extermination of the traffic in intoxicating liquors; and that we approve the employment of all legitimate means and instrumentalities for the accomplishment of that object.

Resolved, That we heartily endorse the movement for quarterly temperance lessons in the Sunday-schools, its efforts to introduce the use of the pure juice of the grape for sacramental purposes, and the setting apart of a day of prayer in the week of prayer to the temperance cause.

1884. Illinois Convention:

Resolved, That since the liquor-traffic, destroying alike our churches, our schools, and our homes, is always and everywhere the enemy of God and man, we, as Christians, should lay the axe at the root of this evil tree, seeking to educate our people in the principles and practice of total abstinence and prohibition; that we welcome the Woman's Christian Temperance Union in their work of prayer, persuasion, and personal effort, and that we most earnestly recommend all our pastors to encourage church temperance work.

1883. Michigan Convention:

Resolved, (in answer to a memorial from certain citizens and friends at Ann Arbor, in the interest of Temperance Reform), It is hoped that the position of the Convention with respect to the prohibition of the liquor-traffic is sufficiently well known to assure all friends of the modern temperance movement of the co-operation of its members with them, now, in the future, and all the time, in behalf of the same.

1885. Connecticut Convention:

Resolved, That we deem any system that secures to the liquor-traffic the sanction or protection of law both un-Christian and unpatriotic.

1884. Vermont Convention:

Resolved, That the present attitude of the temperance cause demands the formation of temperance societies in connection with our Sunday-schools, to include the names of both teachers and scholars, from the oldest to the youngest.

1884. Mississippi Convention:

Resolved, That we raise our uncompromising protest against the use, manufacture, or sale of intoxicating liquors as a beverage; against the renting of property for the manufacture or sale of intoxicating liquors, the selling of the fruits and cereals to be manufactured into this beverage, the signing of whiskey petitions, or going on the bonds of liquor-sellers, and against giving countenance in any way to the iniquitous traffic or use.

Resolved, That the cause of Christ is greatly injured by churches retaining in their fellowship whiskey-sellers, whiskey-drinkers, visitors of saloons, and signers of petitions to sell whiskey, and those who persist in lending their influence to Satan in these ways should be brought under church discipline.

Resolved, That we will use our influence to secure an enforcement of the existing statutes in regard to the traffic in intoxicating beverages, and that we will endeavor to bring about prohibition as soon as practicable. That we believe—

First, that the most effectual legal remedy for the manifold evils of intemperance is constitutional prohibition;

Second, the licensed liquor-traffic to be the enemy of the church, a disgrace to civilization and humanity;

Third, we believe it to be our duty to support for office such candidates as are in favor of temperance reform, other things being equal.

Resolved, That we rejoice at the progress of legal prohibition in our State and throughout the United States.

Dakota, Iowa, Kansas, Maine, Nebraska, Rhode Island, and Tennessee follow in strong resolutions denouncing the use of, and traffic in, intoxicating liquors. In some of these States, and in many of the Associations, there are Standing Committees on Temperance. On the same level with the Foreign and Home Mission and Education Committees, they form an integral part in the permanent work of the body. Through their agency meetings are held, literature distributed, petitions prepared, and the associated churches are helped into unity of effort. Were other Convention records at hand, we doubt not the same or similar resolutions would be found.

"For the thoughts of men are widened
With the process of the suns."

In summing up we have the honor

(1). Of establishing the first temperance newspaper, and leading the way to the founding of the Temperance Publication House.

(2). Of one of the first utterances for Prohibition.

(3). Of originating the Washingtonian movement.

(4). Of the oldest continuous temperance service.

(5). Of standing squarely as a denomination for total abstinence for the individual, and prohibition for the State.

THE REFORMED DUTCH CHURCH IN AMERICA.

BY C. L. WELLS, D.D.

THERE are two methods of determining the *status* of any religious body in regard to a given reform.

First. The utterances of its ecclesiastical judicatures upon the subject.

Secondly. By estimating, from such knowledge as we may possess, the spirit of its ministry and membership, together with the activity displayed in making efficient and real such declarations as may have been put forth.

I propose to use each of these in answering the question: What is the status of the Reformed Dutch Church in America in regard to the Temperance Reform?

The utterances of its ecclesiastical judicatures upon the subject.

FORM OF GOVERNMENT.

Let it be premised that "The form of government of the Reformed Dutch Church is pure, unadulterated Presbyterian." Its judicatories are:

1. The Consistory or Session, composed of the Elders and Deacons of the individual Church, chosen according to its Constitution by the membership of the Church, of which the pastor is *ex officio* President; which body is the trustees of all church property—controlling and directing alike the secular and spiritual affairs of the congregation.

2. The Classis or Presbytery, made up of a group of churches, of which body every minister within the assigned bounds is a member, together with an Elder delegated by each consistory to represent them in the Classes.

3. A Synod, called the Particular Synod, made up of delegates from the Classes, grouped together by territorial limits.

4. The General Synod or Assembly, composed of delegates from the various Classes, nominated by them and confirmed by the Particular Synod to which any given Classis may belong. This body is the governing power in the Church, the Court of final resort, and charged with the duty of legislating for the denomination. It is thus truly representative—close to the people. We may presume that its acts and utterances will embody their spirit and its conclusion be expressive of their will. In fact, I am firmly persuaded that no Church comes nearer in its government to the very heart of the people.

It is needful that I emphasize these distinctive features of the Reformed Dutch Church, in order to rightly estimate the force of the various ecclesiastical utterances that I am about to cite.

Permit me, however, to premise yet further:

The Reformed Dutch Church was planted in this new world from Holland. The Church of the Netherlands was established on Manhattan Island as early as 1623. It was the old world brought to the new. The Dutch came hither, not to escape persecution, for there was no persecution in *Holland*, but the largest liberty and respect for the rights of the individual. We have never persecuted anybody to this day, not Quakers, or Baptists, as our Puritan friends found it their duty to do, nor yet even "total abstinence cranks." But the Dutch brought with them, and long retained—perhaps, measurably, their descendants do yet—the modes of life and thought and the social customs of the Fatherland. It must be admitted that *fanaticism* on the temperance question is a sin not to be laid to their charge. Enough, and perhaps too much has been said about this early history. (But when a Yankee Dutchman starts on that tack he sails right on, wind or no wind. He finds a way, as you see, to make his own wind.)

I pass now to a detailed consideration of the attitude of the Reformed Dutch Church in regard to the use of intoxicating drink. I shall ask you to go back into the past; not a century only, but two hundred and sixty years, which will do for a starting-point. We will find that our societies are but babies in the cradle, compared with this venerable Church, in our opposition to the *evils* of strong drink.

1. In the Constitution of Dort, dating 1619, the sin of excessive drinking is denounced, and habitual drunkenness condemned as a transgression, demanding the infliction of the severest penalty known to "ecclesiastical government."

In the earliest liturgies, dating back three centuries, among those forbidden to approach the table of Holy Communion are those who use intoxicating drink to excess. Drunkards are specially mentioned and warned.

The records of Classes and Synods show that from the earliest times this discipline was enforced with a strictness which puts to shame the half-way work done by many modern churches of far greater pretensions.

In these early times, when the use and the abuse of intoxicants was well-nigh universal, the attitude of this Church was decided in opposition.

Leaving the distant past, I come to later years.

In 1812 the Classis of Paramus overtured the General Synod "upon the subject of Innkeepers and Licenses." They wanted a petition sent to the Legislatures of the States of New York and New Jersey, praying for an amendment to the laws in order that landlords who allowed "frolicking" and excessive drinking might be punished. Human nature, "political" nature, being the same then as now, this movement was not successful. They were told "that laws prohibiting disorderly houses and prevailing vices were already on the statute books, and all that was needed was to enforce these laws." So seventy-five years ago the same old tune was piped to which we are invited to dance now. The Devil has not much originality.

In 1827 the following action was taken by the General Synod (see page 72 of Minutes of that year). I quote in full. Under the head of "Prevailing Sins," this action was taken:

WHEREAS, The vice of intemperance is one of the most dangerous and destroying evils of our country, and calls for the deliberations of the wise, and the determined activity of all the friends of man; and

WHEREAS, It is desirable that this Synod shall solemnly consider this subject, and obtain such light on the best measures to correct this evil as may be accessible; and

WHEREAS, The Agent of the American Society for the Promotion of Temperance is present and has expressed a desire to exhibit these views to the Synod; therefore

Resolved, That the Synod hear Rev. Mr. Hewitt, Agent of the American Temperance Society, on the subject of his agency.

Rev. Mr. Hewitt addressed the Synod and laid before it "A copy of proceedings at the organization of the Society, its Constitution, and the Address of its Executive Committee," when it was

Resolved, That the communications received on the subject of Intemperance be referred to a Special Committee.

The Committee was constituted, consisting of the leading men of the Church. Their report was adopted as follows:

Resolved, That this Synod has heard with deep interest and painful solicitude the address of the Rev. Mr. Hewitt on the *causes*, the *consequences*, and the *remedy* of intemperance; that it cordially approves the object of the Society of which he is the agent; and that it be hereby affectionately recommended to the ministers, consistories, and congregations under its care to promote the cause of temperance both by precept and by example; and as one means of furthering this most benevolent object, to discourage the *indiscriminate* use of ardent spirits in family and in social circles.

For that day this was a decided utterance and strong language. But see the advance made in a single year, without any Committee. In June, 1828, action far in advance of any previous utterance was taken, and as decided on the side of total abstinence as words could make it. The following resolutions were adopted unanimously:

Resolved, 1. That the principle adopted by many individuals and societies in different parts of the country for the suppression of intemperance, viz.: *total abstinence* from the use of ardent spirits, excepting only its use as a medicine, meets with the decided approbation of this Synod.

2. That it is therefore earnestly recommended to the members of our churches that they entirely refrain from the use of ardent spirits, except as above mentioned.

3. That it be requested of all our ministers and churches to inculcate the said principle, not only by example, but by precept, and especially among the rising generation, and to diffuse such information as may be deemed best calculated to effect the object.

4. That it be recommended to our churches, ministers, and individual Christians to promote the cause of temperance by the formation of societies, or by such other measures as may be thought best adapted to the end.

5. That, as without God we can do nothing, the prayers of all Christians be requested for His blessing upon the means used, and for the putting forth of His power for the suppression of intemperance.

In addition, it was recommended that in unison with the action of the General Assembly of the Presbyterian Church,

That all our churches unite in the observance of the fourth Thursday in January, 1829, as a day of fasting, humiliation, and prayer, in reference to the sin of intemperance, and that the ministers be *enjoined* that the exercises on that day be especially directed to impress upon the minds of their congregations the evils of *intemperance* and the necessity of reform.

This action, so outspoken and ultra on the side of "*total abstinence*" at this early day, deserves emphasis. No ecclesiastical utterances of our time are more decided. Here is the whole germ of the "Temperance Reform." Yes, and the blossom and the fruit. We can not go very far beyond that.

Again, in 1830, minutes of that year, page 261, the Synod recommends "Temperance Societies on the principle of *total abstinence*, to be formed in all our congregations."

I quote but once more from these earlier records. In 1831 in the report of the Committee on the State of Religion, that is, the Synodical report on the state of the churches, there is a declaration of principle which is worthy of mention, *cheering* those who labor in this cause *to-day*. The report says:

In reference to the cause of Temperance, we feel as if we could not speak in terms too decided nor with a zeal that is too great. It is a cause which God has prospered, which He has very prominently held up to the view of the philanthropist and the Christian, and upon which He seems to have set the broad seal of His co-operating and approving Providence. We rejoice to hear that so much has been done to give direction and energy to public feeling in this cause throughout our country, and throughout the Church which *we* represent. Like Him who came to prepare the way of the Lord, temperance efforts and the establishment of temperance associations have come ladened in themselves with a thousand joys—have ushered in revivals of religion, and in many, very many instances have proved the harbingers of a thousand blessings, which have gladdened the city of God; which have soothed the pains and dried the tears of a thousand sorrows; and which shall fill heaven itself with songs of everlasting gratitude and praise.

In 1833–34–35 and 1838, the same principles are reiterated. In 1838 temperance documents were distributed through the Synod. From 1840 down to the present day, in almost every Synod action is taken—there is no *uncertain* sound. In this year (1840), a circular from the New York State Temperance Society requesting Synod to take such action as in their judgment would best promote the cause was received, which was referred to the Committee on the State of Religion. The circular declared: "In our sanctuaries we rest under God our best hopes for the triumphs of temperance." The minute adopted by Synod declares, "We respond to the sentiment—the pulpit is consecrated to the best interests of man, and we hope that the ministers of our Church will not cease to add their efforts to those of the wise and good of our Country in driving from it one of the most successful and destroying vices that ever afflicted our world."

We commend this action as a model of ecclesiastical deliverance on the subject. It is Scriptural and sound common sense. Within the last twenty-five years the cause has made steady progress.

In 1860 ministers and consistories are urged—"each in his own sphere and with such ability as all may be able to exert—to bring the power of the Gospel to bear against this giant evil of intemperance, and with an

earnestness proportionate to its magnitude, and the tenacious hold it has upon the community."

In 1862, the following was adopted in regard to the cause of temperance in the Sunday-schools of the Church:

The utmost prominence that *can be given* to the subject of temperance in our Sabbath-schools *ought* to be given, for the obvious reason of the great advantage of early impressions, rightly made to the formation of correct principles for the conduct of life.

The "National Temperance Society and Publication House" was organized in 1865. The first General Synod thereafter, June, 1866, endorsed its work in the following strong terms:

Resolved, That this Synod, in consideration of the fearful and increasing prevalence of intemperance throughout our land and the world, recognizes with joy the organization and successful operation of the National Temperance Society and Publication House; that we recommend it to the sympathy and support of our churches and individual members; and, further, that we call attention to the utterances of this body in the past upon this subject, and warmly urge upon our ministers, elders, and members generally, their hearty co-operation in this needful and noble reform.

In 1868, the General Synod was requested to send delegates to the National Temperance Society at Cleveland, Ohio. It refused to do this, and as we think, on true grounds, but passed the following resolution:

2. *Resolved*, That this action may not be construed into either an expressed or implied want of sympathy on the part of the Reformed Church, with the efforts of Christian men to suppress the evils of Intemperance in all parts of the land. The Synod would call the attention of the Church at large to the oft-repeated deliverances of the General Synod upon the sin of Intemperance, and the duty of the Church to employ every Scriptural instrumentality to promote the cause of Temperance.

In 1870, we find a clear declaration as to total abstinence:

The insidious growth of social and occasional drinking, calls for a reiterated recommendation by the Church of the principle of *total abstinence* as alone consistent with the prayer, "Lead us not into temptation," and with the apostle's maxim, "It is good neither to eat flesh nor to drink wine, nor anything whereby thy brother stumbleth, or is offended, or is made weak." We submit the following resolution:

"*Resolved*, That we urge upon our ministers, both by precept and example, to inculcate habits of abstinence from intoxicating beverages, and to deal faithfully with the consciences of those who are engaged in the liquor-traffic."

At nearly every General Synod these same principles are reiterated.

In 1875, "Christian ministers and individual Christians are recommended to form total abstinence societies, and employ all instrumentalities possible for the suppression of intemperance."

In 1877, a Special Committee was appointed to prepare resolutions on the subject of temperance—whose report was adopted without a dissenting voice.

It is as follows (minutes of 1877, pages 734 and 735):

The Special Committee appointed to prepare a minute expressing the sense of this Synod regarding "the revival of the Temperance cause," report the following resolutions:

1. *Resolved*, That this Synod heartily approve the great movements now in progress

in various sections of our country, that have for their object the advancement of the Temperance cause.

2. That while we desire to place no restraint upon Christian liberty, or impose an unscriptural burden on the conscience of any one, we do most affectionately urge upon professing Christians in the present aspect of the Temperance question, to seriously consider the obligation of total abstinence from all intoxicants, so that the full weight of their influence may be upon the side of purity, good order, and Christian morals.

3. That we urge upon our churches and consistories constant faithfulness, in the exercise of Christian discipline against offenders in the Church, who not only in the excesses of drunkenness, but by the manufacture and sale of intoxicating drinks, and also in the renting of property for the purposes of this nefarious traffic, dishonor Christ.

4. That we bid a hearty God-speed to the efforts now in progress in the cities of New York and Brooklyn, and Philadelphia, for the "suppression of tippling-houses," and to "secure the enforcement of our present laws regulating the liquor-traffic."

5. That the clerks of the several Classes of our Church be directed to call the attention of the ministers and consistories of their respective Classes to these resolutions, and to urge them to bring them to the notice of the members of their churches, and to secure as generally as possible compliance with their recommendations.

Again in 1881, previous declarations were reaffirmed, and these utterances declared to be the settled conviction, and to embody the policy of the "Reformed Dutch Church" in regard to this great reform.

The last action of the General Synod was taken at the session held in June last (1885), at Syracuse; when the following resolutions were adopted without a dissenting voice:

1. *Resolved*, That in the judgment of this Synod it is the duty of all who love our Lord and Saviour Jesus Christ, and their fellow-men, to use every endeavor to resist the progress of intemperance, to prevent men from being ensnared by this dreadful evil, and to deliver those who are under its power.

2. *Resolved*, That we deem it utterly inconsistent with the character and profession of the members of the Church of Christ to encourage the traffic in intoxicating liquors by renting for the purpose of such traffic any property which they own or which is under their control; by signing the applications of those who apply for licenses to sell intoxicating liquor; by becoming sureties for those who make application for such licenses, or in any other manner whatsoever.

Surely, enough has been said to show that from the very first this ancient Church has been decided in her utterances regarding the evils of intemperance. The most exacting ought to be satisfied. As far back in the past as 1828 ecclesiastical authority interpreted true Christian temperance to be "*total abstinence*," and insisted that the needs of men and the state of society required the followers of Christ to be "total abstainers."

So much for the first method by which we determine the status of the Reformed Dutch Church in regard to the Temperance Reform—"The Utterances of Ecclesiastical Judicatures upon the subject." It is evident, from the Constitution of our Government, that in these is reflected the sentiment of our people. In very few words we may apply the second method.

By estimating from such knowledge as we may possess, the spirit of its ministry and membership, together with the activity displayed in making efficient and real such declarations thus put forth, I claim that this Church,

in its ministry and membership, presents as fair a record for purity, Christly living, and devotion to the welfare of humanity, as any Church in this broad land. In all these centuries of her history, no cause that has sought to lift men up has failed to receive her hearty sympathy, earnest effort, and the contribution of her money. Her ministry have been found at the front of real service—not always with so much of noise as some others, but with as ready hands and warm hearts.

"By their fruits ye shall know them." To this test we gladly appeal and point to the people of our churches as the evidence that the sentiments expressed have been embodied in action.

Wherever a Reformed Dutch Church is established, there you find earnest advocates of "law and order," of sound reform, of temperance, and determined opposition to the traffic in intoxicating drink. We claim to stand among the leaders in this enterprise. Such is the attitude of our Church toward this work.

To every true worker in this field from the Reformed Dutch Church comes a God-speed. We are ready to strike hands with all who love their fellow-men. We believe that in the glorious Gospel of the Son of God resides the one power that is to regenerate society; that the Church bought with His own blood is the grand instrumentality for the uplifting of man; her mission, under her divine Head, "to overthrow the works of the devil." The enemy we fight under various forms of sin is the evil heart of man—the depravity of our fallen nature. Nothing can touch the source of the evil save the grace of God, the omnipotence of divine help. We welcome all legitimate means as help; but our final reliance is upon the Gospel of the grace of God, proclaimed in the ears of all men everywhere. We believe that this world is to be redeemed from sin. The fountain opened by divine love hath power to cleanse. "How beautiful upon the mountains are the feet of Him that bringeth good tidings of good, that publisheth salvation; that saith unto Zion, 'Thy God reigneth.'"

A divine voice comes down the centuries; to that we hearken. "The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the Lord that He may be glorified."

FLATBUSH L. I., *September* 19, 1885.

THE CUMBERLAND PRESBYTERIAN CHURCH.

BY REV. J. REED MORRIS.

THE conception of a national "judgment bar," before which to call ostensibly Christian societies to an account as to their attitude toward the cause of Temperance, can not but prove prophetic of a more active array of organized efforts against the empire of darkness. The Church is the centre of that moral and spiritual power that has sought expression in the various temperance orders which have sprung up within the past century.

The fact of acknowledged denominational distinctiveness is presumptive proof of engagement in moral reforms.

Activity, however, is the most efficient proof of faith. A floating straw may indicate the direction in which the stream flows, yet is of little account in determining either the depth or force of the on-flowing current.

Standing before this centenary bar of American Temperance Reform, only such organizations as have proved themselves can hope to receive the "well done" from an intelligent public.

As a chosen representative of the Cumberland Presbyterian Church, it becomes my duty to stand up and "give an account" of this denomination.

It is a fact worthy of mention that this member of the great Presbyterian family had its birth in the period of American history, famous, not only for marked spiritual awakening, but for special activity in the work of temperance.

Less than two years after the formation of the first Temperance Society in the world, which organization was effected "on the 30th day of April, 1808, in the town of Moreau, Saratoga County, N. Y.," this Christian denomination entered upon its mission for God and sin-cursed humanity. The tidal wave of "the revival of 1800," that swept with mighty power over large portions of this continent, bore upon its crested waters the little bark that was destined to be known, not only as a revival, but a Temperance Church.

It is evident, therefore, that this paper must be confined to the facts of just three-quarters of a century's work instead of that of a century. Considering the rising tide of temperance sentiment, which was already asserting its power within a large circle of American society, and under the influence of which came into existence this division of the army of the Lord of

Hosts, it would be fair to expect of such a body reformatory principles of an advanced order. Whether or not the historic character of this Church disappoints in such an expectation, the sequel will show.

This judgment day demands facts, in the light of which approval or condemnation must be received.

What were the deliverances upon the subject of Temperance by the local branches of this Church in its more youthful days, the writer has failed to ascertain. Judging, however, from the first general utterances to which access has been had, it may be safely affirmed that no uncertain sound was given from the beginning.

At the meeting of the General Synod at Franklin, Tenn., on October 21, 1828, one year before the formation of a General Assembly, the following action was taken upon the subject under consideration:

WHEREAS, This Synod, seeing and lamenting the great evils which attend the intemperate use of ardent spirits throughout our country generally, and seeing with pleasure the active exertions which are now made by other good people, and by Temperance Societies throughout the United States, and wishing to contribute the influence of our beloved Church in forwarding so good a work; therefore

Resolved, That the preachers belonging to this Church, both ordained and licensed, and also the lay members of our Church, be recommended to discountenance the use of ardent spirits in their several congregations, settlements, and families, and wherever their influence may extend.

During the sitting of the fifth General Assembly at Nashville, Tenn., in May, 1833, the following was passed:

Resolved, That the 4th day of July next be set apart as a day of thanksgiving and prayer, and that all our preachers be recommended to make that a day of special effort to promote the cause of Temperance.

Such utterances, coming down to this generation from an ecclesiastical body of the first half of this nineteenth century, will serve as a key-note to the general sentiment relative to so important a matter.

Contrasted with other denominations whose history in temperance reform runs through the changes of one hundred years, any lack of *marked* advancement in the purer sentiments of this Church, touching the evils of alcoholic drinks, must be recognized as apparent rather than real, when we consider the front position taken upon this question at the beginning. This is named, not to the disparagement of others, but out of justice to this Church.

That the tendency has been forward and not backward, notwithstanding any seeming slowness in progress, may be seen from official action, as set forth in the deliverances of the Church courts of more recent date. At the meeting of the General Assembly at Lebanon, Tenn., in May, 1878, the following was adopted:

We believe the manufacture, sale, and use of intoxicating liquors as a beverage, to be the giant evil of the age—the curse of curses.

The entire tendency of this traffic is to debauch and impoverish the country morally, socially, intellectually, and financially; that it is the cause of nearly nine-tenths of all

the crime, pauperism, and misery that curse our country. The spiritual dearth that pervades the Church is in a great measure traceable to the whiskey-traffic.

Indeed, the record of the whiskey-traffic is a record of crime. It is the more sad, when we remember that these agents of death and moral desolation are established and carried on under the authority of the commonwealth; are clothed with legal sanction, and fostered by the State.

In view of the enormity of the evils of this traffic—

Resolved, 1. That we do most heartily endorse and approve every laudable effort that is being made for its suppression, and recommend that all our ministers and members co-operate with every movement that may work for the accomplishment of this glorious end.

2. That we recognize the right of the State to make and enforce laws to regulate, modify, restrict, or abolish the whiskey-traffic.

3. That it is the mind of this General Assembly that no man can claim license to deal in intoxicating liquors as a beverage, as a matter of right, and that no State can grant such license as a matter of moral right.

The next General Assembly declared:

We believe that we should persist in giving line upon line, and press the battle to the gate; and as the Church is the light of the world and the ordained agency by which this terrible foe, and all others, are to be overthrown; therefore,

Resolved, 1. That it is the sense of this Assembly, that the traffic in alcoholic liquors as a beverage should be regarded by all civilized people as an illegitimate and criminal business, against which we utter our most solemn and emphatic protest.

2. That church-members who will not be persuaded to give up all connection with the traffic and use of alcohol as a beverage, and absent themselves, as far as possible, from the places where this deadly foe is kept, should be regarded as guilty of un-Christian conduct, and liable to the censure of the Church.

The Assembly of 1881 ordered, "That our people be advised to favor the passage of prohibitory laws, and that they vote for men who will both make and execute such laws."

During its sitting in the year 1883, the General Assembly declared:

That we pledge ourselves to use our influence in our respective States to create a public sentiment which shall demand a strong prohibitory law against the manufacture, sale, and use of intoxicating liquors, except for mechanical and medicinal purposes. And we further recommend that this General Assembly urge all its membership to act consistent with their professions, at the ballot-box as well as elsewhere.

In addition to this the same Assembly recommended, "That we encourage, in all reasonable ways, our churches to use non-alcoholic wines in the observance of the Lord's Supper."

In connection with these utterances by the supreme court of the Church, it will be found that all the lower judicatories have repeatedly voiced one church-wide sentiment, in favor of such personal practices, and such constitutional enactments by the civil authorities, as will speedily and permanently fortify the individual against the power of the drink-temptation, and forever remove the physically, mentally, and morally blighting traffic from our civil domain.

In proof of such ground as the writer has hereby taken, let it suffice to transfer to this paper the decision of the Pennsylvania Synod at its meeting in Masontown, Pa., September 5, 1885. The Committee, whose report was unanimously adopted, said:

We assume that there is no question as to the duty of temperance in the sense of the temperate use of all things lawful and good in themselves, and total abstinence from all things hurtful to mind or body. We therefore regard a deliverance at this time as designed to set forth correct views, and to define the line of Christian duty and activity in the present attitude of the great Temperance movement, and especially as that movement looks to the suppression of the liquor-traffic.

The recommendations in the report are as follows:

1. The Bible being the divinely appointed code of morals for the individual, society, and the nation; and the Church being the divinely appointed agency for giving this code of morals to the world, it is legitimate for the pulpit, for the religious press, and the ecclesiastical court to condemn and seek to remove great moral evils, notwithstanding those evils may be sanctioned by civil constitutions and political parties.

2. It is the duty of Christian men to use their influence as citizens to elevate the civil power to the high function to which it is divinely ordained, and to rescue it from the perversion and prostitution through which ambitious and wicked men too often make it the instrument for the accomplishment of selfish schemes and the perpetuation of great moral evils.

3. Especially is it the duty of Christians to use the ballot, the source of all law and government in this nation, for the establishment of right morals, the removal of great evils, and the conservation of our wise and beneficent government, these objects being paramount to all claims of political parties that may seek the emoluments of office by the control of the government.

Parties are transient; truth and righteousness are eternal. Parties become selfish, corrupt, and the advocates of great moral evils.

The Church is the pillar and ground of the truth, and must be free to defend the truth, combat error, and promote great moral reforms for the welfare of society and the beneficent ends of civil government.

4. That the traffic in liquor as a beverage is essentially an evil, being wrong in principle and most direful in its fruits, both in the moral and material welfare of society; wasting health and life, destroying the homes of the land, corrupting legislation, and threatening the life of the Government.

5. That all schemes of licensing the liquor-traffic are wrong in principle and inefficient as restrictive or reformatory measures, while a revenue derived from such licenses makes the Government at once the patron of the traffic, a partner in its gains and responsible for all the evils it entails. . . . .

7. That the provision made by our Commonwealth for Temperance instruction in the schools is benign in spirit and a temperance measure that promises great good.

8. That we should regard the foregoing and other methods of temperance work as but means to the end at which the special and wonderful movement of the day aims, and that is so devoutly to be prayed for, *The National Abolition of the Drink-Traffic*. . . . . This is the transcendent issue of the hour. . . . .

To attempt an exhaustive recital of the continued deliverances of the several lower, as well as those of the higher courts, would be beyond the limits of this brief digest, and prove a needless repetition of judicative utterances, which determine the stand-point from which the Church, through its judicatures, views the subject of Temperance.

Furthermore, as might be naturally expected, the *Pulpit* of the Cumberland Presbyterian Church has not been silent upon this most vital question. In fact, radicalism, in its denunciatory bearing against the evils of intemperance, has been a marked characteristic of the Church's ministry. Universally has it been asked, "Who hath woe? who hath sorrow? who hath con-

tentions? who hath babbling? who hath wounds without cause? who hath redness of eyes?" From hundreds of pulpits has sounded out the answer, "They that tarry long at the wine; they that go to seek mixed wine."

The attitude of the pulpit has ever been, that "wine is a mocker, strong drink is raging; and whosoever is deceived thereby is not wise"; and, that "drunkards shall not inherit the kingdom of God," for "they are out of the way through strong drink."

In consideration of the well-established fact that drunkenness is a God-denounced sin in the individual, and that the traffic in alcoholic beverages is a crime-producing business under the protection of the civil government, the pulpit has not refused to heed the Divine Commander's orders, "Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression."

With increasing vehemence, as the years of this century have rolled by, the pulpit has been heard crying, "Woe unto them that rise up early in the morning, that they may follow strong drink! . . . . Woe unto them that are mighty to drink wine! . . . . Woe to him that buildeth a town with blood, and stablisheth a city by iniquity."

The Press, too, of the Church has been a potent reformatory agency in the temperance cause. In all of the periodicals of the denomination has been very distinctly heard the on-rushing and rising tide of temperance sentiment. These champions of truth have defiantly faced the enemy.

It is, also, a matter of history, that in State and more local Temperance Conventions, both the ministry and the laity of the Church have ever played a prominent part.

It is worthy of record, too, that the Church has not failed to recognize, to some good extent, the vital importance of making instruction on the subject of Temperance a prominent feature in Sabbath-school work.

Bands of Hope have been formed in different parts of the Church, with a special view to raising up a generation which shall be "rooted and grounded" in the fundamental principles, and follow unwaveringly in the practices of temperance.

While it is to be deplored that so little prominence has been given to this phase of temperance reform, yet enough has been done to establish the fact that the Church has accepted, and promises to practically adhere to, the theory, that it is more logical and vastly wiser to labor to form right character than to attempt to reform moral wrecks. "For as the man is, so is his strength."

When reduced to formulated statements, the *status* of the Church relative to the subject under consideration may be seen in the following:

1. The manufacture, sale, and use of all alcoholic drinks, as beverages, are in violation of the principles and teachings of God's Word.

2. "Moderate drinking" is without Bible warrant, either in precept or personal practice, and contrary to all physiological and moral principles, which would insure safety to the individual from the direful effects of intemperance. Hence,

3. Total abstinence is the only safe rule for the individual.

4. Licensing the liquor-traffic is wrong, and not only serves to strengthen and perpetuate the crime-producing business, a business of all others the most fruitful of evil, but also constitutes the license-giving power a partner in the deathful results of the traffic.

5. "Moral suasion" by the home, the school, and the Church, and prohibition by the State of the manufacture and sale of all alcoholic liquors as a beverage, are the true methods of dealing with this monstrous evil.

In closing this brief and imperfect paper, be it observed that ecclesiastical orthodoxy, in this age of the world, is measured largely by a church's attitude toward the liquor-traffic.

Whether or not the Cumberland Presbyterian Church holds sufficiently orthodox views upon this question, let its records show.

If, as has been hereinbefore maintained, this Church stands in the front rank of the great battle-line of the Lord's host, arrayed in fierce conflict against the monster foe, Intemperance, there is no ground for vainglory.

The watchword of the day is—"*Go forward.*" Therefore, the imperative demand upon all who are committed to this transcendent issue of these "last times," is, to gird on the armor anew for a yet mightier onset against a common foe to both civil and religious interests.

WEST FINLEY, Pa., *Sept.* 18, 1885.

THE LUTHERAN CHURCH.

BY JOEL SWARTZ, D.D.

THE Lutheran Church has not failed to make for itself, at least in some of its branches and in some localities, an honorable record on the subject of Temperance. While the Reformation of the 16th century had its root in the restoration of the pure doctrines of the Gospel, its aim was no less practical than doctrinal. From this root it was sought to grow the gracious fuits of the spirit, among which is temperance. The Augsburg Confession is notable not only for its clear and forcible statement of doctrine, but for this also, that it enjoins "good works" as the proper and legitimate fruits and evidences of faith. It has twenty-one articles devoted to a declaration of Christian doctrine; it has seven devoted to a "Correction of Abuses." And whilst the Temperance Reformation, as a definite and distinct movement, does not go back so far as the period of the Lutheran Reformation (for we are now only celebrating its first centennial), yet there were germs of this recent development in the application of evangelical principles found in the earliest writers of the Lutheran Church. Luther himself, though often claimed by the modern German beer-drinker as a sort of Saint Gambrinus, patron of beer-drinkers, and railed at by others as a "guzzler of beer," yet there are not wanting in his writings the strongest exhortations to sobriety and characteristic denunciations of what he vigorously calls the "Sauf Teufel" of the German people. He was himself of the strictest temperance and most abstemious habits, and by no means an example of modern beer-drinking. It is not claimed that he was a total abstainer in the modern sense. By no means. After the manner of the day he drank the common, accepted beverages of the people without any knowledge of or scruple as to their injurious or immoral tendencies. His beer-mug, carefully cherished and exhibited, as we are told it is, by his beer-loving countrymen, among the precious relics of the Reformer, has no pleasant suggestiveness to his present total abstinence admirers, and yet he suffers not in comparison with his more ascetic and severe Genevan colaborer in the great Reformation. Of Calvin, Dr. Schaff relates that "the Council of Geneva gave him a house with a garden to

live in, and for a salary 500 florins, twelve measures of wheat, and *two tubs of wine*." It would be as unfair to the cause of total abstinence to-day, as unjust to the memory of Calvin to make his tubs a plea for wine-bibbing, as to make a similar use of Luther's beer-mug for beer-guzzling. The truth is, the example of neither in this respect may be fairly employed either as a stigma of reproach of the honored memories of the men, or as a model of imitation for us of to-day. The world has made some progress, and in no small degree, by their labors, since their day.

It is greatly to be regretted that the Church bearing the name of Luther has not since made as rapid and consistent progress in the cause of temperance as might be expected and properly required of her in view of the principles she professes and the radical changes effected by the life and example of her great German leader. The truth is, the German people are both a conservative and convivial people. They are averse to great and sudden changes. They move slowly, but when they take an advanced position, it is with an intention to hold it. They are hard to convert, but they are for that reason all the more worth converting. Their conviviality is often marked by great excesses indeed, but also by a feature of domesticity which is both characteristic and a lever for their redemption. The German does not, as a rule, prefer solitary drinking. His beer tastes never so good and is never so exhilarating as when shared by "frau und kinder." At once cheered and restrained by the presence of his family, he drinks his beer, but abhors the idea that he could disgrace himself before his loved ones by beastly excess. When he seeks the public house and drinks to "excess," it is only a proof of the seductive mastery which the drink habit gets over his instinctive love of family and the enjoyment of home.

These facts may serve to account for the acknowledged and lamentable prevalence of the drink habit among the Germans, and the painful slowness with which they have espoused the great Temperance Reform. It also explains the resolute firmness with which the Reform has been maintained in so far as it has found a place in the convictions and habits of the people.

The churches of Luther's faith and name are coming to the position of the Temperance Reformers; they will yet place their broad feet upon its platform, and when they do, they will stay. If, therefore, the Lutheran Church can not show as rapid and general advancement along the lines of temperance progress during the last centennium as some of her sister churches, it ought to be remembered whence she started, how she is accustomed to run, and how she takes time to plant her feet when she stops. We are not able to quote voluminous testimonies, extending very far back, from her public and formal deliverances, but we venture to say that none of any church are more emphatic and aggressive than those which are found on the minutes of some of her general bodies and of her synodical constituents. We can not, perhaps, better serve this occasion or more justly represent the American Lutheran Church

than by permitting her now briefly to speak for herself in the language of some of her solemn and formal deliverances. Of these only a few need or can be introduced into a paper so limited. These must be accepted as mere straws, showing the direction of the current of public sentiment in the Church. Passing by the utterances of the pulpit and the declarations of individual authors, which are not wanting in emphatic testimony against the evils of inebriety and pleas for temperance, we confine this paper to the public and official deliverances of synodical assemblies. We find no formal and general action further back than that given by the General Synod in the year 1848, when occurs the following:

The committee to whom was referred the documents from the New York City Temperance Society beg leave to report that after an examination of the principles and plans of said society as set forth in the 'Addresses,' they are prepared to concur in the conviction expressed by that association, that Christianity is the only basis for substantial and enduring reform on the subject of Temperance, and that the ultimate success of the Temperance Reformation depends upon its being conducted upon the principles adopted by said organization. With this conviction, the appeal, which is made to this body for its concurrence, on this Christian plan of operation, is deserving of our cordial sympathy and most active co-operation. The committee would offer the following resolutions:

1. That we heartily approve of the "New York City Temperance Society, organized on Christian principles," and believe it the only system of operation that will be ultimately successful and triumphant.

2. That we commend this society to the attention of the synods in connection with this body, and to our churches generally, and urge them to prosecute this great and philanthropic enterprise upon the Christian principles adopted by this society.

3. That the Secretary transmit to the society the above report and resolutions, with the assurance of our entire sympathy and co-operation.

This carefully guarded but hearty endorsement of the "principles and plans" of the society illustrates at once the cautious conservatism of the Synod and its earnest devotion to the cause. The well-known extravagances of the Washingtonian movement about this time made many distrust the truth of its principles and the wisdom of its methods, and hence the reason for the explicit and guarded terms in the Synod's approval and concurrence.

Renewing and varying the form of its testimony according to the needs and exigencies of the times, the same body declares, in 1866, its views and feelings as follows:

WHEREAS, Intemperance is a great evil, seriously retarding the progress of the kingdom of Christ, and bringing incalculable evils on society; and

WHEREAS, Every Christian must rejoice at the success of any proper efforts for its removal; therefore,

Resolved, That this General Synod views with great pleasure the success attending the recent earnest and well-directed efforts put forth by the friends of Temperance for the removal of Intemperance, and is glad to find our ministers and people co-operating with others in extending Temperance throughout the land.

In the year 1868 the General Synod committed itself clearly and boldly against the *licensed* traffic in intoxicants for drinking purposes. Among other things it declares:

Resolved, That this Synod feels called upon to bear its decided testimony against the license which many of our legislative bodies seem disposed to give to the sale of liquor on the Sabbath, etc.

In 1871 the same body said:

Resolved, That we are more than ever thoroughly convinced of the necessity of thoroughly educating the public mind upon the elementary truths of Temperance by making free and proper use of the platform, the press, and the pulpit. . . . . At the same time we are fully satisfied that judicious legislation is indispensable to complete success, and that we hold ourselves in readiness . . . . to co-operate with the friends of the cause in securing and enforcing such laws as will effectually suppress the evils of Intemperance among us.

That these were not mere idle resolutions, passed and forgotten, but declarations of profound convictions, followed up by earnest practice, is witnessed to by the following, taken from a report on the state of religion in the Church at that time:

Temperance resolutions and reports of temperance work appear in the minutes of almost all the Synods. These have the right ring about them and show that our ministers and churches are not slow to attempt the overthrow of the dragon of Intemperance and the restraint . . . . of this blighting curse of the land.

Still intent and earnest in the great battle against Intemperance, and becoming more radical and aggressive with every succeeding biennial convention, the General Synod in 1879 gives utterance to the following, which clearly defines its position in regard to the legal prohibition of the traffic:

Moral suasion has the right and place to exert its influence to enlighten the conscience and control the will, so also political action to elect just legislators and enact right laws; and prohibition to close up houses which retail the beverage. . . . . The use of alcohol as a beverage is the enemy of religion, of good morals, of the best interests of our race, therefore it should be banished into exile from our social circles.

Quotations to the same effect, only growing, if possible, more radical and pronounced with every succeeding convention, might be given. But we prefer to conclude this testimony by quoting from the deliverances of one of its most influential and aggressive Synods, the Synod of West Pennsylvania. It reached, after much discussion, with almost entire unanimity, the following very advanced position in its convention at Carlisle in 1883:

WHEREAS, This Synod has, from time to time, borne emphatic and ample testimony against the great evil and vice of drunkenness, taking a front rank with the most advanced advocates of a thorough scriptural temperance reform; and

WHEREAS, We believe that governments are ordained of God, for the restraint and punishment of evil-doers, and for the praise and protection of them that do well; and

WHEREAS, Whilst we believe that the great temperance reform, like all other moral reforms, can be effected only by the prevalence and power of the Gospel, as liberating us, on the one hand, from the slavery of vice and crime, and on the other establishing us in the liberty wherewith the Son of God and His truth make men free, yet that the power of the State may be righteously and properly invoked to restrain, even to the extent, if possible, of wholly prohibiting the traffic in ardent spirits for drinking purposes; therefore

Resolved, 1st. That as Christian citizens of a free State, we are opposed to the licensed traffic in strong drinks, and on the contrary, believe that the time is at hand when we should no longer, by voice or vote, be willing to uphold or tolerate the legalized rum-traffic, but seek by all legitimate means in our power to put down this great crime against God and humanity; and that we rejoice in the rapid and wide-spread temperance sentiment now culminating in earnest and combined efforts to prohibit, by statutory enactment and constitutional amendment, this cruel barter and sale in the blood and souls of men; and

Resolved, 2d. That we will continue to protest, to preach, and to pray against the rum-traffic, and under every favorable opportunity, *we will vote as we pray*.

Resolved, 3d. That we regard with favor the growing sentiment which prefers the use of unintoxicating wine at the table of the Lord, the pure unadulterated "fruit of the vine," to, especially, the vile and fraudulent adulterations of the ordinary so-called wine of commerce, and even to the undiluted and pure but strong wines of domestic production, thus removing the last and slightest cause of stumbling and offence from those who may scruple to take the cup that intoxicates even in the Holy Supper, and from others who may be endangered, even while receiving "the cup of blessing," by the revival of that furious, insatiable, and almost uncontrollable passion for drink of which some who come to the Lord's table complain, and which, despite their vows, and tears, and prayers, may hurry them from the very altar of communion to the drunkard's saloon and the drunkard's shame.

Resolved, 4th. That we regard any voluntary connection with or abetment of the liquor-traffic, such as selling alcoholic liquors for drinking purposes, the renting of buildings for the purpose of carrying on the traffic, the signing of applications for licenses, as sufficient ground for church discipline; and we declare that none who thus abet and promote this ruinous traffic are worthy of good standing in our churches.

Resolved, 5th. That all our ministers be urged, as heretofore, to continue to preach at least once a year to their congregations on the subject of Temperance.

I have thus far confined my view to the General Synod, including the last-named district Synod, because this general body is the oldest, most American, generally representative, and progressive of all the Lutheran bodies in this country. It can not, however, be claimed, it must be confessed with sorrow, that any other one of the Lutheran bodies have taken such pronounced and advanced positions. Being rather European than American in their views and practices, they have accordingly sympathized less with recent aggressive temperance movements, as these are sought to be promoted in this country, than their more thoroughly Anglicized and catholic-minded brethren of the General Synod. There is, however, a European element of the Lutheran Church recently come among us who are found in most active sympathy with the most advanced temperance workers. They are the Scandinavians of the West and Northwest. The Swedes and Norwegians, who make such a large and important element in our new States and Territories, may, as is well known, be safely counted upon in every forward movement against the liquor monopoly.

Upon the whole, therefore, the Lutheran churches of this country have made an honorable record for themselves in the battle against Rum and in favor of reform during the closing centennium, while the more thoroughly Americanized and progressive portions are not behind the foremost in outspoken denunciation of the whole liquor business

and in efforts to remove the traffic in alcoholic beverages of every kind and whatever form from the face of the whole country.

Recognizing the fact that the Lutheran Church in this country is largely recruited by emigration from the Old World, and that this foreign element brings with it un-American prejudices and customs, especially in regard to total abstinence principles and practice, it is not strange that Lutherans have been beset with peculiar difficulties and hindrances in achieving a fair standing and making a good record with other less embarrassed workers in the great Temperance Reform. On this very account, however, all the more needful is the co-operation of the Lutheran bodies with the hosts of temperance workers in other churches. The Lutherans have a grand mission, and they are nobly and hopefully arising to meet their peculiar responsibilities. Let them have at once the sympathies and prayers of all temperance reformers.

THE SOCIETY OF FRIENDS.

BY WILLIAM EDGERTON.

THE religious Society of Friends (often called Quakers) originated in England about A.D. 1660. Its first members were mainly gathered out of existing Protestant denominations, though it afterward became a mighty evangelizing agency. Its organization was in the nature of a protest against the formality and spiritual lethargy of the times. Spurgeon says of that age: "The very men who had vindicated the spirituality of Christ's religion were about to fall into formalism." While Geo. Fox and his coadjutors held the fundamental doctrines professed by Protestant bodies, and yet dissented from some of their minor tenets, their controversy was chiefly with the inconsistent lives of professors.

They were eminently practical, and stoutly maintained that not only salvation in heaven, but holy, sanctified lives were the legitimate result of faith in Christ. Their faith was early illustrated by a bold testimony against all war, and tested by persecution, and they soon faithfully denounced the slave-trade and slavery.

Consistently with such a record we should expect them to occupy the place of pioneers in the crusade against intemperance. To show their former position, progress, and present attitude on this subject is the object of this paper.

The Society consists of several co-ordinate bodies called "Yearly Meetings," because of their assembling annually for the transaction of church business, and these are composed of subordinate meetings held quarterly, monthly, etc. The Yearly Meeting is the law-maker and court of final appeal.

Legally, the Yearly Meetings are independent, and yet by a system of epistolary correspondence unity is preserved, or if broken, the breach becomes apparent.

The membership became sadly divided on theological questions about 1820 to 1825, which culminated in a formal separation about 1828. One branch, on account of Elias Hicks being a leading advocate of their peculiar views, is commonly known as Hicksites (without necessary disparagement), and the other as being more nearly in agreement with

other denominations, is commonly called Orthodox, and for distinction I shall use these terms.

NEW ENGLAND YEARLY MEETING.

This, the oldest of American Yearly Meetings, in its Book of Discipline, in use in 1784, bore this clear testimony:

> The excessive use of spirituous liquors of all kinds having for a long time been seen by our Society to be a practice tending to lead from calmness and innocency to the many evils of intemperance, and a concern having arose for the spread of this testimony that others may be encouraged to restrain its use within the limits of truth, we recommend all Friends to carefully look at the *motives* of being concerned therewith; not only using but distilling, importing, trading in, or handing out to others.
>
> We entreat, therefore, those who have begun well and made advances in the way toward their own peace that as soon as may be they forbear said practices.

Ten years before, there is one case recorded of disownment for drunkenness. Three years after Dr. Rush's famous essay, in the Minutes of the Yearly Meeting we find this: "It appearing that divers of our members do not yet forbear importing, trading in, and handing out distilled liquors, it is recommended that committees be appointed, and all such as continue in either of said practices or distilling, be dealt with, and if unreclaimed, that they be testified against." This was reiterated in 1809.

This standard was doubtless maintained all the intervening years, but evidences are not at hand.

In 1874 a special committee was appointed to "put forth earnest efforts to suppress the wicked traffic in intoxicating liquors," and $300 was appropriated for their use.

In 1875 they say: "We believe that total abstinence from intoxicating drinks and tobacco is essential for the promotion of both moral and religious improvement." Membership reported clear of the use of intoxicating drinks.

In 1876 its temperance committee was instrumental in procuring the holding of a conference of ministers on this subject in Boston, attended by 400 or more ministers, and admitted to have been very influential for good. The temperance committee is continued, and has been busy in Bible and secular schools with literature, pledges, etc., and holding public meetings advocating constitutional prohibition, scientific temperance instruction in public schools, etc. Prizes for the best essays were offered the pupils in Providence Boarding-School, amounting to $25.00.

In 1885 the temperance committee reporting, says: "We think every man should vote as he prays, and every woman (until she is granted the same right) should bring her influence to bear upon this vital question." Its Discipline now makes all complicity with the liquor business a disownable offence, and recommends all "members to abstain from the use of tobacco, opium, and other narcotic substances."

PHILADELPHIA YEARLY MEETING.

To show a glimpse of the existing sentiment at the opening of the century now closed, I will quote briefly from "A Retrospect of Early Quakerism," by the venerable Dr. Michener.

From 1743 to 1755 the temperance query was, "Do Friends keep clear of excess in drinking drams or other strong drink?" Then it was modified to read, "Are Friends careful to avoid the excessive use of spirituous liquous?" etc., and again before 1785 it was changed to read, "Are Friends careful to *discourage* the unnecessary *distillation* or use of spirituous liquors?"

In 1788 the temperance committee of the Yearly Meeting reported "An increasing concern for the advancement of our testimony against the practice of trading in and making use of an article which is attended with obvious pernicious effects on the morals and health of the people in general," and a "renewed exercise for the preservation of our members from the temptation of partaking in the gain of unrighteousness." They recommended the appointment of committees to treat with those engaged in importation, distillation, or retailing liquors in any quantity, and also that the Yearly Meeting advise those who use it in a medicinal way to be careful to keep within the bounds of true moderation.

In 1794 a similar committee reported as their united judgment that such as continue to import, distill, or retail liquors, or sell or grind grain for distillation should not be employed in any service in the Church, nor their contributions received, and that those who distil spirits *out of grain* should be dealt with as other offenders, and if not reclaimed, then disowned.

In 1806 the query was, "Are Friends careful to discourage the unnecessary distillation or use of spirituous liquors?"

In 1839, "Are Friends clear of the distillation or sale of spirituous liquors? and are they careful to discourage the use thereof as a drink?"

The *standard* of the Society seems not to have changed materially for many years; but in 1841 official reports showed a sad decline in practice; a number engaged in distilling; persuasion again resorted to; Friends urged to abstain from renting property or furnishing material for the business.

In 1848 the Yearly Meeting, to "exalt the standard," urged abstinence from *all* intoxicating drinks. In 1850 it acknowledged the standard not faithfully maintained.

In 1857 women Friends were advised to exclude liquor from the social circle. In 1867 the use of tobacco was condemned as creating a thirst for other stimulants.

In 1873 the query was made to read: "Are Friends clear of the manufacture and sale of *all* intoxicating beverages? and is due caution observed in the use of them a medicine?" At the same time a memorial to the Constitutional Convent on of Pennsylvania characterized "the

sale and use of intoxicants as the most fruitful known source of crime and wretchedness."

In 1879 the answer for the entire Yearly Meeting was: "Friends are clear of the manufacture and sale of intoxicating beverages with one exception."

In 1881 a special temperance committee was appointed with a view of work outside, and in 1883 it reported quite an amount of literature distributed, eighty-two conferences held, etc.

PHILADELPHIA YEARLY MEETING (ORTHODOX).

The "Advices" of 1834 say, "If any should distil, trade in, or sell spirituous liquors except for medicinal or chemical purposes, monthly meetings should treat with them as other offenders, and if they will not desist, should testify against them."

Ministers and others may have protested verbally and faithfully against fermented drinks, but not till 1880 was the query expanded to include *all* intoxicants. That year but forty members had used spirituous liquors as a beverage, but in 1885, when wine, cider, etc., were included, 211 were not clear.

This year the Yearly Meeting sent its protest to the Pennsylvania Legislature against a proposed law to deprive judges of power to revoke saloon licenses of such as violated the law, and another against removing restraints on the traffic in Fairmount Park.

NEW YORK YEARLY MEETING.

In 1758, and subsequently, the query on this subject read, "Are Friends clear from frequenting taverns or drinking to excess?" The first full answer found is this, in 1763, "We are mostly clear from unnecessary frequenting taverns or drinking to excess there or elsewhere." Thus much as prelude.

In our initial year (1785) the Yearly Meeting was brought into "a close exercise" on this subject, and concerned Friends were urged to be exemplary in this respect, and all members were advised against "being concerned in importing, or distilling, or selling *spirituous* liquors," and to "not encourage others in a traffic so pernicious to our fellow-men."

In 1788 it is said, "It is contrary to the advice and judgment of this meeting that any of our members should continue to traffic therein."

In 1789 the Yearly Meeting recommended the appointment of committees to assist overseers in laboring with such as continue in the traffic.

In 1792 reports showed "all members clear of the traffic except four, and one of these under dealings for other misconduct."

Monthly meetings were counselled to deal tenderly with those still in the business, but "if not brought to such a sense of their misconduct as to refrain from that traffic, to disown them."

Since the Division, in 1828, the Orthodox body has not lowered this

standard, whether it has been lived up to or not; and the query of the other now is, "Do Friends avoid the use of *all* intoxicating beverages?" And its latest "General Advices" say, "All are most ardently desired to abstain from partaking of any intoxicating liquors and stimulating or narcotic preparations, and to avoid the use of tobacco in any form whatever."

BALTIMORE YEARLY MEETING (ORTHODOX).

Of the action or attitude of this body I have no account earlier than 1821. The article on Moderation and Temperance in its Discipline, adopted that year, contains this passage: "We affectionately beseech our members to abstain from all appearance of evil in relation thereto; and particularly as respects the unnecessary use of intoxicating liquors of every description." And again: "Monthly meetings are directed to labor in the spirit of love to convince those of our members of the impropriety of their conduct who may be engaged in importing, distilling, vending of, or trading in, distilled spirituous liquors as an article of drink, or who use it as a common drink themselves, or hand it out for that purpose to others." And if such can not be persuaded to desist, but continue in either of these practices, meetings were left at liberty to disown them.

These rules continue in force to the present, and disownments have occurred thereunder. Every two or three years inquiries are directed to be made of each member whether he or she uses intoxicating liquor of any kind. This of course keeps the importance of the subject before all, and the danger of using it in any way. Very few members use it at all, and none have dealt in it for thirty years past. Lately this has been added: "Friends are also advised to abstain from the use of tobacco."

BALTIMORE YEARLY MEETING (HICKSITE).

Their Discipline is very slightly different. Instead of "the unnecessary use," they advise against "the use of intoxicating liquors of every description as a drink," and specify, "permitting property owned or controlled by them to be used for any of the above-named purposes," as conduct to be avoided. On Tobacco, it says, "Friends are earnestly advised to abstain from and to discourage the cultivation and sale of tobacco as well as the pernicious habit of using it."

OHIO YEARLY MEETING (ESTABLISHED 1813).

It was "set up" by Baltimore Yearly Meeting, and for a few years used its Discipline. In it Friends are advised against the "unnecessary use of intoxicating liquors of every description, and to dissuade all our members against either the importation, distillation, or vending of them or giving countenance thereto."

In its own framed Discipline, published 1819, occurs this testimony:

"A baneful excess in drinking spirituous liquors is prevalent amongst many of the inhabitants of the land. How evident are the corrupting, debasing, and ruinous effects consequent upon the importation, distillation, and retailing of them, whereby intemperance is greatly aided and encouraged."

The conclusion is reached, that all "who use ardent spirits as an article of drink," or grind or sell grain for distillation, or "in anywise aid the commerce of that article," should be labored with, and "if it prove ineffectual, monthly meetings may proceed to disown them."

A Discipline, published 1842 (Hicksite), is not materially changed on this matter. The one issued in 1878 contains, in addition, the following: "The importance of abstaining from the use, cultivation of, and traffic in tobacco is felt to be a subject demanding the serious attention of Friends, since we believe the use of it to be baneful in its direct effects, and also a strong adjunct to those tendencies leading to the use of alcoholic intoxicants." In 1884 the "answer" on Temperance shows "no violation" in any subordinate meetings, and that Friends "are careful to guard their youth against the use of tobacco."

In 1885 the Yearly Meeting (Orthodox), without expressed dissent, adopted a Report of its Temperance Committee, closing with this paragraph: "We favor personal total abstinence from intoxicants, and the enactment and enforcement of statutory laws abolishing the traffic, and we are convinced that such enactment and enforcement will be effected only by a party that shall openly avow Prohibition as a fundamental principle."

INDIANA YEARLY MEETING (ORTHODOX).

Being set off from Ohio in 1821, adopted its Discipline, which required monthly meetings to deal with all members who shall use, buy, or sell spirituous liquors, or in any way aid in the commerce of that article, or sell grain or other produce for distillation, and if such labor fails to reclaim such, warrants disownment. The query relative thereto was, "Are Friends clear of importing, vending, distilling, or the unnecessary use of all intoxicating liquors?" For many years the summary of the answers was, "Clear, except a few cases of the unnecessary use." On this subject there was no change until 1878, when it was slightly modified thus: "As wine, cider, and all other fermented liquors possess intoxicating qualities, their use has more or less tendency to the same evils as the stronger liquors. Friends should therefore avoid and discourage their use, manufacture, or sale."

Friends were advised "to be careful in their use for medicinal purposes, lest the appetite grow upon them, or if *not*, their example should lead to the ruin of others; also to abstain from the cultivation, sale, or use of tobacco." Monthly meetings are cautioned against acknowledging as ministers hereafter, any in the habitual use of it.

In 1871 the Yearly Meeting, "believing we have a duty to perform

toward the public and the community in which we are placed," appointed a standing committee (which is still retained) "to inaugurate measures for the creation of a public sentiment in favor of temperance." In 1872 the Yearly Meeting petitioned the Indiana Legislature "to enact such laws as will entirely prohibit the manufacture and sale of intoxicating liquors to be used as a beverage in the State."

In 1874 the subject of the use of tobacco was brought before the Meeting, and this minute adopted: "The Meeting unites in again calling attention to this evil habit, with earnest desires that . . . . all our members may abandon its use, looking unto the Lord for ability to overcome the temptation. Our committees on Temperance are directed to report annually the number of our members who make use of tobacco, with the approximate amount expended, the number who raise it, and the number who sell it."

In 1875 the Yearly Meeting endorsed as "satisfactory" the labors of the Temperance Committee when its Report was read, which said: "We avow our object to be complete legal suppression of the traffic in alcoholic beverages, and we hope Friends everywhere will esteem their franchise a sacred trust to be conscientiously used in furtherance of this beneficent reform."

A minute of 1882 says: "The meeting desires to express its hearty approval of the constitutional amendment prohibiting the manufacture and sale of all intoxicants."

WESTERN INDIANA (ORTHODOX).

This Yearly Meeting petitioned the Legislatures of Indiana and Illinois, where its members reside, in 1858, "to pass such a law as will be most efficient in suppressing the traffic in intoxicating liquors as a beverage. In 1863 the "minute of Advice" has this: "The subject of the habitual use of opiates was cause of concern; and Friends were advised to use every suitable opportunity to discourage the culture, manufacture, sale, and use of tobacco by our members." In 1866 it asked an amendment to the existing law, such that public drunkenness be made a finable offence, and a retailer's license forfeited upon a violation of the law. In 1872 it asked those bodies "to enact a law forbidding, under appropriate penalties, such sale and use" (of intoxicating beverages), or if that was deemed impracticable. then for a local option law requiring the applicant for license to secure to his petition a majority of the legal voters of the town, etc. In 1878 it asked for a constitutional amendment forbidding the Legislature to license the sale of liquor.

Its query on the subject is, "Are Friends clear of importing, vending, distilling, and the unnecessary use of all intoxicating liquors?" It was always answered, "clear, except a few cases of the unnecessary use." Since 1879 this query has been omitted. Since 1872 there has been a standing committee on temperance. In 1883 is this testimony: "As a Yearly Meeting we would again record our unfaltering devotion to the

cause of temperance and pledge our hearty co-operation in the great work, and we declare our settled purpose to pray, labor, and vote for prohibition."

"The Yearly Meeting has for several years past issued advice against the use or sale of tobacco in any form. It is the judgment of this meeting that if any of our members, occupying the position of minister, elder, or overseer, shall persist in disregarding such advice, their positions in any of these places should be cancelled."—(*Minute on Tobacco*, 1883.)

GENESEE YEARLY MEETING.

In its revised Discipline, 1885, the query on Temperance reads: "Are Friends clear of the use of all intoxicating drinks as a beverage? Are they thoughtful to extend a proper influence toward total abstinence in their neighborhoods, and to give due help and encouragement to the intemperate for their reformation?"

Among the general advices in the Discipline, that concerning liquor reads: "It is affectionately desired that none in membership with us contribute to the spreading of this great evil by the use of such drinks as a beverage or being concerned in the importation, distillation, manufacture, or sale of spirituous or malt liquors, by renting property for any of these purposes."

A special temperance committee was appointed in 1883 and reported in 1885, considerable work done, some literature distributed, twenty-six public meetings held and full of interest, and a deeper interest awakened in some who had become lukewarm on the subject.

IOWA YEARLY MEETING.

The query is: "Do Friends maintain a full and faithful testimony against the use, manufacture, or traffic in intoxicating liquors?" and further: "How many of your members are in the habitual use of tobacco, and how many are engaged in the production, manufacture, or sale thereof?"

Among its Advices is the following: "The use of tobacco being repulsive to good taste, and injurious to health, requiring a needless and (in the aggregate) enormous waste of money, we earnestly exhort all our members who indulge in the practice to take up the cross, and discontinue and discourage a habit so disgusting and so fraught with evil. No person who uses or sells tobacco should be recorded a minister or appointed an elder or overseer."

The Yearly Meeting has a standing committee on Temperance, and one evening of Yearly Meeting week is devoted to a conference on this subject. In 1884 that committee reported "holding public meetings, distributing literature, and working for the nomination and election of members of the Legislature favorable to a prohibitory law."

KANSAS YEARLY MEETING. (ESTABLISHED 1872.

At its first meeting a committee was appointed for this special subject, and one is still at work, aided by committees in the subordinate meetings, who promote the instruction of children, distribute literature, and hold public meetings.

In 1879 a large committee was appointed to co-operate with the State Association in efforts to secure the passage of the prohibitory amendment to the Constitution. In 1880 the committee reported, their chairman had devoted her entire time to the work; 130,000 pages of literature had been distributed, and over 400 public meetings held. In 1881 a message was sent to the Governor by authority of the Yearly Meeting to assure him of the support of Friends in his efforts to enforce the prohibitory law, and finally in 1884 memorialized the Legislature in favor of the compulsory temperance education bill.

ILLINOIS YEARLY MEETING (HICKSITE).

Its query relating to temperance is: "Are our members clear of importing, distilling, vending, or using intoxicating liquors as a beverage? and do they avoid renting property or selling grain for such purposes? Are they thoughtful in extending a proper temperance influence through their neighborhoods, and to give due help and encouragement to the intemperate for their reformation?" and "Are Friends careful to discourage the use of tobacco, especially with the young as being both useless and injurious?"

The answers to these queries indicate that the membership is clear of censure so far as liquor is concerned. Its general advice to members is, "To avoid extravagance in supplying their tables, and to avoid the use of wines, brandies, or other injurious stimulants in the preparation of food"; also "to observe caution in the use of liquors and opium for medicinal purposes, and to avoid contracting the injurious habit of using tobacco."

It has a standing committee on temperance interests, which has been and is actively at work.

THE UNITED BRETHREN IN CHRIST.

BY REV. E. S. LORENZ.

THE vital idea of the Church of the United Brethren in Christ is evangelistic. It grew out of the reactionary protest against the formalism of the eighteenth century and emphasized the necessity of a definite religious experience as opposed to empty sacramentalism. But associated with the vital idea, and to some extent limiting its operation, was the idea of moral reform in individual life by the authority of the Church. The Mennonites and other German Baptists who participated in the formation of the denomination engrafted this idea so thoroughly that it sometimes eclipsed the vital evangelistic principle and converted the Church into a moral reform association. It lay in the very character of the denomination, therefore, that its sentiments on questions of moral reform should take the form of rules regulating the conduct of its members.

The evangelistic movement among the Germans of Pennsylvania, Maryland, and Virginia had gone on under Otterbein's direction over forty years before the formal organization of a denomination seemed necessary. For a number of years after the formal organization, which occurred in 1800, no printed or even written discipline existed. But the unwritten laws against all forms of worldliness, idle talk, theatre-going, dancing, games of chance, immoderate drinking, slave-holding, and like evils, were strong and rigidly enforced. Total abstinence from even distilled liquors was not required, nor were the manufacture and sale of ardent spirits considered inconsistent with the profoundest piety. The organization of the denomination in 1800 took place in a dwelling situated over the store-room of a distillery owned by the Christian layman whose hospitality the members of that Conference were enjoying. Yet the worldly and sensual aspects of the evil were denounced without stint from the pulpit and in private, as we may learn from a letter written in 1807 by Otterbein to a former parishioner who had become a confirmed drunkard. As Otterbein was the acknowledged leader and founder of the infant denomination, his words assuredly reflect the prevailing sentiment. That the habitual moderate use of ardent spirits was deemed a vice by all is indicated by the following sentence in the letter: "Some of your friends had a suspicion of your drinking while you were yet in Baltimore." After urging the ruin he was bringing upon himself, and the disgrace he was heaping

upon his family and upon the Church and cause of Christ, he continues. "You must either decide to go to hell, or give up drinking. There is no other way, and this you know and believe. . . . . But you must give up strong drink. You must give it up entirely." This idea of total abstinence was applied, however, only to the drunkard's case, for there is evidence that Otterbein did not refuse an occasional glass of wine offered by a hospitable parishioner.

In 1814, after Otterbein's death, a written discipline was submitted by Christian Newcomer, the successor of Otterbein in the episcopal office, to the Hagerstown Conference, which then included probably three-fourths of the whole denomination, and was adopted by a formal vote. Among the half-dozen rules affecting the entire membership, the following requirement of total abstinence from distilled liquors is striking: "Ein jedes Glied soll sich Starkes enthalten, und es nur zur Noth als Arzenei und Medizin gebrauchen."—"Every member shall abstain from strong drink and use it only when necessity requires it as a medicine." This was total abstinence as it was then understood, the mischievousness of fermented liquors not yet being realized. That among the many vices intemperance only should have been considered shows the importance attached to it by Bishop Newcomer at least. Whether the rule was found too advanced for the temperance sentiment of the Church, or whether, like slavery, theatre-going, and other evils, it was thought wisest to leave the question of temperance to the domain of unwritten law, no data remain to determine, but it does not reappear in the discipline adopted by the General Conference of 1815, the first in the history of the denomination. The second General Conference in 1817 took no action upon the subject. But sentiment was rising in the Church, not only against the inordinate use, but also the manufacture and sale of distilled liquor, and in 1821 the third General Conference passed the following resolution:

> *Resolved*, That neither preachers nor lay members shall be allowed to carry on a distillery, ... and that it shall be the duty of the preachers to labor against the evils of intemperance.

This was not published in the printed minutes, being intended to prepare the way for definite legislation at the next General Conference. It is noteworthy that this General Conference of 1821 passed a definite rule forbidding slave-holding.

There were, however, too many of both clergy and laity financially interested in the manufacture of liquor that the reform projected in the foregoing resolution should make rapid progress. The Church was rural in its constituency, and many portions of it far from the markets. Hence the still furnished a convenient method of condensing their crops of grain into a portable and profitable form. Moreover, the time of the two succeeding General Conferences and the thoughts of the Church were taken up in considering the development of the very rudimentary plan of church government. The opposition of the Church to secret societies, definitely formulated before the murder of Morgan and

the consequent anti-Masonic excitement, was deepened by that event and monopolized to some extent its moral energies. Owing to these and other influences, the resolution of 1821 slept on the records, and found no development for twelve years.

The sixth General Conference, held in 1833, adopted a rule making it an offence punishable with expulsion for an exhorter, preacher, or elder to manufacture or sell ardent spirits. That a year of grace was allowed offending parties to close out their business without financial loss proves that some of the clerical members of the denomination were so engaged. The seventh General Conference, held in 1837, added to this rule a circular advising all members, lay as well as clerical, to abandon the business, even if they should thereby suffer loss, in view of the terrible responsibility for evil resting upon those engaged in the traffic. In 1841 this advice became mandatory and the rule was extended to the laity. In 1848 the use as well as the manufacture and sale of intoxicating liquors was forbidden to all members, and the Church returned to the total abstinence position occupied by the Hagerstown Conference forty-four years before. This position has been maintained until the present. In uniting with this Church and accepting its rules, a person practically takes a pledge of total abstinence. From time to time the law has been strengthened by forbidding members to rent or lease property for the manufacture or sale of liquor, to sign petitions for license, or to enter as bondsmen for persons engaged in the traffic. Further certainly the rule can not go.

While on other questions of moral reform there has been no little dissension, the Church has been practically unanimous on the temperance issue. The action since 1848 has chiefly consisted in the reassertion in more or less stronger terms of the sentiment embodied in that law. The sympathy of the Church with every form of temperance effort has been limited only by its aversion for secret societies. Every movement and society which has not presented this obnoxious feature has received its sympathy and co-operation. The Woman's Crusade, the Woman's Christian Temperance Union, the Red and the Blue Ribbon movements, the White Ribbon army, have all found aid and comfort among United Brethren. But not only has the Church co-operated in all forms of instruction and moral suasion, but it has followed fast after the advance guard in the legal developments of the question. It has stood firm against all forms of license, high or low, open or disguised, as taxation. On the question of prohibition it has been at the very forefront. Annual Conferences in every part of the Church and General Conferences representing the whole Church have again and again unanimously demanded prohibition, National and State, and pledged themselves and the Church to put forth every effort to realize that consummation so greatly to be desired. In 1877 the General Conference used the following language:

> That all laws for the regulation of such a wrong are in violation of the divine law and promoters of evil doing. Not only should our people totally abstain and teach their children and others to do so, but in their capacity as Christian citizens they should vote

for such persons only as are temperate themselves and will agree to use all proper means for the prohibition of this unholy traffic. That we emphatically pronounce against the use of fermented and intoxicating wines for sacramental purposes, and therefore urge our ministers and people to abandon entirely the practice of using the so-called wines ordinarily kept on sale by druggists and others for this purpose.

In 1881 the General Conference, among other things, said: "We will not relax our efforts until constitutional prohibition shall be secured in every State of this great domain." In 1885 the General Conference put the following on record: "Our own Church should reaffirm with emphasis its position upon this question and henceforth strive in every legitimate way to secure constitutional prohibition, both State and National."

In the effort to reach this result by political organization the Church could not join as a body, nor could it give pledges to sustain it. To take such a step were a folly that could only breed mischief. A large portion of its ministry are, however, identified with the Prohibition party, and a large number of the laity sympathize with them to a greater or less extent. While the Church as a whole can by no means be said to occupy partisan grounds on the temperance question, every year adds to the number of United Brethren Prohibitionists. Annual Conferences sometimes with great difficulty refrain from outspoken deliverances in favor of the party, but content themselves with more or less indirect expressions of approval of its aims and methods. A few resolutions will bring out the almost amusing conflict between the desire of Conferences to remain unpartisan and their sympathy with the Prohibition party. In 1884 the Rock River Conference adopted the following resolution: "That we withhold our support from the political issues which are destructive to the interests of temperance and give our influence, vote, and voice to every form of temperance work." In the same year the Southern Illinois Conference passed the following: "That we know of no remedy for this monster evil but total prohibition, and that we believe it is the indispensable duty of all who love the peace and good of society not only to talk prohibition, but with thankful hearts to God hail the opportunity of voting for it at the coming election." Fox River Conference in the same year said: "That we look upon the ballot-box as the place where we can speak so as to be heard and felt, and that it is the duty of all Christian men to vote as well as pray for prohibition." The Western Reserve Conference announces in the same year that "We will withhold our votes from all parties and persons who are identified with the accursed traffic." The frankest expression of that year comes from the Michigan Conference, which says, "That we hail with joy the prohibition movement and the organization of the Prohibition party, and that as ministers of the Gospel of Christ will vote for no man who is not fully committed on the side of prohibition." It should be said, in order that the full meaning of some of these resolutions may appear, that in none of the States in which the above Conferences are situated was there a constitutional amendment pending in 1884. Further resolutions of like

character might be cited, but the foregoing, taken from the records of a single year, will suffice to show the attitude of at least the ministers of the Church.

But whether identified with the political party or not, all United Brethren are prohibitionists and can be depended upon to vote right when constitutional prohibition is offered to the people. One of the pillars of the arch of her religious life being moral reform, the Church has but given expression to her character in championing the cause of temperance so early, so earnestly, and so steadily. Not a century old by half a generation, the Church of the United Brethren in Christ is fully abreast, clergy and laity, with the most advanced results of the closing century of temperance work, and promises to do no mean share of the work which the opening century is pledged to accomplish.

THE "DISCIPLES OF CHRIST."

BY F. M. GREEN.

If the end and the test of good government is the greatest happiness of the greatest number, then it must be owned that no government extant is satisfactorily conducted. For observation shows that, as a rule, political energy is expended on secondary concerns, while mere politicians employ all their dexterity in avoiding action upon the great problems which most deeply involve the destinies of the masses. And there is to-day in the English-speaking countries of the world no such tremendous, far-reaching, vital question as that of drunkenness. In its implications it overshadows all else. It is impossible to examine any subject connected with the progress, the civilization, the physical well-being, the religious condition of the masses without encountering the monstrous evil.

It lies at the centre of all individual, social, and political mischief. To a great degree it neutralizes the best educational agencies. It often silences the voice of religion and baffles penal reform. It obstructs political reform and rears aloft a mass of evil-inspired power which at every salient point threatens social and national advance. All these evils, all this mischief, and more, go on among us daily and hourly. There are none so ignorant and inattentive as not to have personal experience of some of them; some hearth darkened; some family scattered; some living, loving heart broken; some promising career ruined; or some deed of shame done.

No better work can be done for the present generation or for the generations to come, than to put into permanent and practical form the testimony on this question which a hundred years of effort, experience, and observation have brought to light. The object of this paper is to give the status of the religious body known as "Disciples of Christ" on this question.

The "Disciples of Christ" as a distinct religious body in the United States, are not yet three-quarters of a century old. The modern religious movement which they represent did not take shape in an independent church organization before May 4, 1811, when Thomas Campbell and his son Alexander, and twenty-six others united to form what was then called the "First Church of the Christian Association" of Washington County, Pennsylvania. From this small beginning they have increased until the National Census of 1880 reports the number of the "Disciples" in the United States as 4,681 churches, 3,658 teachers, and 567,448 members. The church

polity of the "Disciples" is Congregational, and each congregation is ecclesiastically independent of every other. For this reason it is not an easy matter to get reliable general statistics. But for the purpose of this paper a wide correspondence was had, which, added to his large personal acquaintance with them, enable the author to speak with considerable positiveness concerning the position of the "Disciples" on the question of Temperance and Temperance Reform.

GENERAL.

On the general question the "Disciples" have always been a thoroughly temperance people. Strong advocates as they are of the proposition that "the Gospel is the power of God unto salvation to every one who believes it," they have always insisted that no other temperance methods are equal to the Gospel method, and no other temperance organization equal to the Church itself. With this view they have sought to make disciples everywhere, and have preached with fervor and with power "righteousness and *temperance*."

Until 1849 they had no organization of a general character that could voice by its action a general sentiment. In that year the "American Christian Missionary Society" was organized specially and almost exclusively for missionary work at home and abroad. Though its corporate name has been changed since then to "General Christian Missionary Convention," the organization still exists. The purpose of the Society being stated very specifically in its constitution, its various presidents have rigidly ruled out all questions not considered germane to its specific object, the temperance question among the rest. This was not from any opposition to the consideration of the question of temperance, but for the purpose of keeping the Society clear of all entanglements with any question either immediately or remotely foreign to that for which it was organized. But at a very large convention held in Cincinnati, Ohio, in 1878, at which there were delegates from the States of Ohio, Pennsylvania, New York, Massachusetts, Michigan, Virginia, West Virginia, Kentucky, Indiana, Illinois, Iowa, Minnesota, Missouri, and Colorado, the following preamble and resolution was unanimously adopted by a rising vote:

WHEREAS, Intemperance is the deadly foe to all the true interests of man, both in this world and the world to come; and

WHEREAS, It is one of the greatest hindrances to the accomplishment of our work—the salvation of souls; therefore be it

Resolved, That we hail with joy the growing interest in the country, and especially among our own people, on this subject; and hereby pledge ourselves anew, both as Christians and Christian ministers, to do all in our power, consistent with our circumstances, to banish intemperance from the world.

To the extent covered by the foregoing resolution it may be affirmed without abatement the "Disciples" are unanimous.

STATE.

Besides the "General Christian Missionary Convention," whose work is supported by contributions from all the States, nearly every State has a cor-

responding society for State missionary work. At the annual meetings of these societies the utterances on the temperance question have been numerous and explicit. From among them a few selections are made:

OHIO.

In 1880 the annual convention of the "Ohio Christian Missionary Society," held at Warren, unanimously adopted the following resolution:

In view of the wide-spread and terrible evils growing out of the manufacture, sale, and use of intoxicating drinks, this Society places on record the following resolution as expressive of its sentiment on this question:

Resolved, That we deplore the wide-spread evils of intemperance in our own State as well as in all parts of the land, and heartily sympathize with every honorable effort in the suppression of the iniquitous traffic, and the recovery of the victims of this vice from a fearful bondage. And as Christians we pledge ourselves to wage unceasing warfare against intemperance and all that upholds it; and to use all lawful means for its utter overthrow.

In 1883 the "Ministerial Association of the Disciples of Christ in Eastern Ohio," at its annual meeting in Hiram, adopted the following resolution:

WHEREAS, The cause of temperance is always a subject dear to the heart of Christians; and

WHEREAS, This is a moral rather than a political question; therefore,

Resolved, That we will publicly and privately urge the voters of our several communities in Ohio, to cast their votes in favor of the prohibitory amendment to be submitted at the coming election; and that in doing so we will not advocate the claims of any political organization or of any political candidates now in the field.

At the meeting of the Association when the foregoing resolution was adopted, over fifty ministers, members of the Association, were present. The foregoing resolutions fairly characterize the unmistakable though moderate ground occupied by the "Disciples" and their ministers in Ohio. Individually more extreme views are held by some.

ILLINOIS.

The "Illinois Christian Missionary Convention," at its annual meeting in September, 1884, adopted with strong unanimity the following resolution:

That in view of the magnitude of the liquor-traffic, and the devastation wrought by this monster evil, and of the brave, earnest fight now being made against it, the Illinois Christian Missionary Convention is in hearty sympathy with the prohibition movement of the day; and that we do devoutly and in faith pray the Great God Our Father, the God of Battles, to give victory to the right; and we will prove our faith by our works, and help God to answer our prayers by *voting as we pray*.

It would hardly be true to the facts to say that the entire body of the "Disciples" in Illinois, or even a majority of them, endorse the radical position of the foregoing resolution; but it is the expression of a large and constantly growing number of them; and the Illinois Christian Missionary Convention is, more than any other body within the State, the representative organization of the "Disciples."

WEST VIRGINIA.

In 1883 the "West Virginia Christian Missionary Convention" adopted the following report on Temperance:

WHEREAS, The evils of intemperance growing out of the traffic in intoxicating liquors are great obstacles in the way of the progress of Christianity and the moral development of the State; and

WHEREAS, It is the duty of Christians to labor for such a change in the organic law of the State as will secure the people against the infliction upon them of poverty, disease, immorality, crime, and other evils such as the liquor-traffic always and inevitably produces; and

WHEREAS, The absolute prohibition by law of the liquor-traffic is the only sure and sufficient safeguard against its evils; therefore be it

Resolved, That we demand of the Legislature of West Virginia at its next session, the submission to the people, the question of amending the Constitution of the State so as to forever prohibit the manufacture and sale of alcoholic beverages within the State.

Resolved, That we, as individuals and as a body, will use all the means in our power, by agitation, education, moral suasion, and legal prohibition, to eradicate the manufacture and sale of intoxicating liquors from our State and the Nation.

IOWA.

In 1883 the "Iowa Christian Convention," held in September at Des Moines, expressed a "strong determination to work in the cause of Temperance, both by the use of moral and educational influences, and also by the ballot for the home against the saloon."

MISSOURI.

The "Missouri Christian Convention," at its annual meeting in 1884, at Kansas City, unanimously adopted the following resolution:

That we, as Christian men and women, hail with delight the rapid growth of the Temperance sentiment in our country, and that we will use our influence in all proper and legitimate ways to crush the insolent rum power by prohibiting both the manufacture and sale of intoxicating liquors.

ARKANSAS.

In January, 1884, the "Arkansas Christian Missionary Convention" assembled at Russellville. At that meeting the following resolution was unanimously adopted by a "standing vote" of the Convention:

Resolved, That this body pledge its support to the Temperance cause in this State and elsewhere, and that we look with profound distrust upon any effort to change the present "Three-Mile Law" of our State; and that we further consider the experiment of allowing the women of Arkansas to petition away strong drink, and its consequent train of evils, *a success;* and that we consider any change looking to the diminution or destruction of that right as unwise, unsafe, and destructive of the rapidly-growing sobriety of our State; and that we prayerfully ask the Legislature of Arkansas to weigh the interests of the women of Arkansas, the young men of this State, and the voters who desire a pure moral atmosphere, and a society of sober men, and to perform their legislative duty in this direction fearlessly and honestly, remembering that the moral destiny of this State depends upon their decision.

OTHER STATES.

In Kansas the Disciples are practically unanimous in favor of the ideas concerning temperance and legal prohibition, which prevail generally in the State. This is also true of Iowa, where legal prohibition is the prevailing sentiment of the people. And in every State the "Disciples" have among themselves some of the vanguard of temperance workers.

INDIVIDUAL.

In response to a large number of circular letters calling for specific as well as general information, and addressed to individuals in widely separated parts of the United States, the following answers have been received. These answers indicate individual sentiment, or the sentiment of the locality for which the writer speaks, or both. Without specifying the locality in this connection, the following extracts are made from these various letters:

We are strong on the Temperance question, and in favor of still further reforms in that line. We are almost to a man in favor of prohibition, and write it with a big P.

Just put down every Disciple preacher in Kentucky a solid Prohibitionist. Nor do I know an intelligent member of the church that is not a prohibitionist. Our chief men in the State are our chief workers.

We are strongly in favor of local option.

The prevailing sentiment of the Disciples in this city is against the liquor-traffic. Many are in favor of constitutional prohibition.

The Disciples in Kansas are perfectly united on this question, and they are strong temperance people.

Very few Disciples in this place are prohibitionists, either theoretically or practically.

The prevailing sentiment of the Disciples in this county, in its political aspect, is to use all repressive means which are now constitutional, with the aim of the early adoption of a prohibitory amendment to the State Constitution. Personally, total abstinence is the only consistent and safe ground for a Christian.

Our church here stands for almost anything and everything that is strong on the Temperance question.

The sentiment of the Disciples in this county is in favor of Temperance and Temperance reform, but they differ as to methods of securing ends; but I don't know of any in favor of the political prohibition movement or "Third Party."

The great majority of the *Disciples in Indiana* are thoroughly committed to the Temperance cause. I think it safe to say that no church in our State has taken a more decided stand on this question than the Disciples. A very large proportion of them are Prohibitionists. I do not mean that they are in favor of a separate political party. On the other hand, with few exceptions, they believe that the "Third Party" movement is doing more to prevent the success of the cause of prohibition than any other one thing. Not five (5) per cent. of the Disciples in Indiana would vote a separate prohibition ticket. On the other hand, if the question was submitted at a non-political election, ninety-five (95) per cent. would vote for prohibition. Our churches have, nearly all of them, banished fermented wine from the Lord's Table.

The sentiment of the Disciples in this Congressional district is strongly in favor of prohibition, but they are divided on the question how to secure it.

The Disciples here are nearly all in favor of prohibition, and quite a number vote that ticket.

The prevailing sentiment of the Disciples in this city is in favor of total abstinence and prohibition; total abstinence in respect to use, and prohibition with respect to manufacture and sale.

The Disciples in this county are thoroughly anti-whiskey and beer.

You can put me down as in favor of the absolute prohibition of the liquor business, and also as the implacable and eternal enemy of the "Political Prohibition Party."

The churches of Disciples in Maryland are squarely and positively opposed to the traffic in alcoholic beverages.

In this city the Disciples are not Prohibitionists. Besides this, the temperance people, if there are such, are "dead in the shell."

I am sorry to say that the feeling in this locality on the Temperance question is one of indifference.

The Disciples here are somewhat divided as to the propriety of the political prohibition party, but as to Prohibition I know of no one who opposes it.

The members of this church are generally in favor of the prohibition of the traffic. Some belong to the "Third Party."

The unanimous vote of the two churches where I preach would be for prohibition, but not for "Prohibition Party."

To the foregoing individual statements, which might be multiplied many times, and which come from Illinois, Kentucky, Virginia, Pennsylvania, Ohio, Indiana, Michigan, Maryland, Iowa, Missouri, Georgia, and elsewhere, as the personal knowledge of men of thorough honesty and wide experience, the following is added from Prof. Charles Ford, of Normal, Illinois:

Sir, I am a member of another denomination, but in answer to your circular I will say, that in thirty years' experience I have in Illinois, Indiana, Iowa, Kansas, and Missouri, often had occasion to note the cordial sympathy that the Christian Church (Disciples) has expressed for the Temperance work. As a rigid Prohibitionist, it has welcomed my labors. No other church has excelled, though the Methodist Episcopal perhaps has equalled it in this respect.

PERSONAL.

Without disparagement to any or invidious comparison, the following persons may be named as representing collectively the prevailing sentiments and activities of the Disciples on the distinctive questions of Temperance and Temperance reform, viz.: Rev. John A. Brooks, Missouri; Prof. D. R. Dungan, Iowa; Dr. R. T. Brown, L. L. Carpenter, and Mrs. Gov. Wallace, Indiana; N. S. Haynes and A. N. Gilbert, Illinois; Isaac Errett, Alanson Wilcox, and J. M. Atwater, Ohio; Thomas Munnell, R. B. Neal, and S. W. Crutcher, Kentucky; President W. K. Pendleton, West Virginia; Isaac J. Spencer, Virginia; A. B. Chamberlain and I. A. Thayer, Pennsylvania; B. B. Tyler and Dr. W. A. Belding, New York; J. H. Garrison, Massachusetts; Dr. A. G. Thomas, Georgia; J. H. McCullough, California; and J. S. Havener, South Carolina.

NEWSPAPERS.

The religious journals and newspapers conducted and supported by the Disciples are generally outspoken and strong in their advocacy of Temperance; and they are equally strong in their opposition to the traffic in intoxicating beverages of every sort. The *Christian Standard*, Isaac Errett, editor, which has the largest circulation and influence of any of their papers, takes conservative ground on the question, How to deal with the business, holding that by every righteous method, whether by education, tax on the traffic, local option, or general prohibition, the traffic in intoxicants shall be hindered and finally destroyed. The *Christian Evangelist*, B. W. Johnson, editor, another paper of wide circulation and large influence, is thoroughly committed to the advocacy of constitutional and absolute prohibition of the manufacture, sale, and traffic in intoxicating liquors as a beverage.

These two papers represent ably the position of the Disciples on this question, and with their large circulation their influence is continually increasing.

CONCLUSION.

The *status* of the Disciples on this whole subject may be briefly summarized:

1. They hold generally that the Church of Christ, through its local organizations or congregations, is the best of all agencies by which to teach temperance in all things and bring about a permanent temperance reformation; and they are committed by all their traditions to the use of Gospel methods, so far as they are available and practicable, in bringing about the reign of Temperance principles, the direct suppression of intemperance, and the final extermination of the traffic in intoxicating beverages.

2. While holding thus, they freely join in their local communities with whatever influences and agencies which, as they believe, have a positive tendency in the right direction. And here a variety of opinion is found. Some are in favor of education—the education of the children and people generally at the home and school and church in regard to the evils of intemperance, and the results that are certain to follow a life of temperance and sobriety.

Some are in favor of imposing a tax on the traffic, so that as long as the liquor business is regarded by the law of the land as a legitimate business it shall pay its own expenses. Others are in favor of local option where the people desire it and where the public sentiment is strong enough to enforce it. A very few, perhaps, would favor a "graded license system."

A large number are in favor of prohibition of the most absolute sort, and to gain it are the earnest supporters of a political party specially organized to secure that end; while others, the larger number, probably, are in favor of prohibition, but would seek to gain it through non-partisan efforts and legislation. Few would advocate any of the foregoing methods to the absolute exclusion of the rest. But looking to the ultimate extinction of the liquor-traffic, and forward to the time when temperance and righteousness shall prevail in the land, they act on the business principle of an old apostle who said: "Though I was free from all men, I brought myself under bondage to all, that I might gain the more. And to the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, that I might gain them that are under the law; to them that are without law, as without law, not being without law to God, but under law to Christ, that I might gain them that are without law. To the weak I became weak, that I might gain the weak; I am become all things to all men, that I may, by all means, save some. And I do all things for the gospel's sake, that I may be joint partaker thereof."

KENT, Portage Co., O., *September* 1, 1885.

THE UNIVERSALIST CHURCH.

BY RICHARD EDDY, D.D.

THE earliest deliverances of the American churches on the subject of Temperance were, of necessity, crude, and judged from the present standpoint, had very trifling significance. It is only as we realize what were the social customs and the personal habits of even professed Christian people in regard to the use of intoxicants at the beginning of the present century, that we can ascribe bravery and value to the feeble accents in which the first protests against intemperance were uttered.

The Universalist Church made its first attempt at organizing a General Convention in this city of Philadelphia in 1790. As their Articles of Faith, Plan of Church Government, and Recommendations to the Believers were revised and put into the shape in which they were adopted by Dr. Benjamin Rush, it seems quite strange that no mention should have been made of the subject of Temperance; but such is the fact.

In the year 1800, at a session of the New England Convention, organized in 1793, the first action that is of record was taken. Although scattered believers in Universalism were at that time numerous in New England, the numbers in any particular locality were comparatively few, and even where organizations had been effected, church edifices were rarely found. While private dwellings afforded ample facilities for the ordinary meetings on the Lord's Day, larger accommodations were required for the two days' annual session of the Convention, and it often happened that the halls connected with the taverns of that day were the only available places for such meetings. The public bar was invariably a part of the tavern, and was patronized by all classes in society. Moderate drinking, as it was called, caused no reproach, but downright drunkenness was deemed disgraceful; and it is not unlikely that the latter was sometimes unjustly suspected, if not openly charged. Hence the action of the Convention in 1800 was the passage of the following:

Resolved, That the Council of the Convention do assemble in future at the private house of a brother or sister, as it becometh us to abstain from the appearance of evil.

From the earliest settlement of the towns—originally called parishes—in New England, till about 1820, and in a few instances till some years later, liquors were freely furnished at the Associations, Conventions, Assemblies, or whatever other name was given to the General Meetings of the various Christian denominations; and often the cost of these so-called "Refreshments" exceeded all other expenses of the occasion, as was also the case

at the laying of corner-stones, raising of frames and dedication of church edifices, the ordination, settlement, or dismissal of ministers. As early as 1814, the General Convention of Universalists expressed its disapproval of the custom, and voted a request to societies not to furnish liquor at the subsequent meetings of that body. At the session of 1829, a resolution was introduced "designed to discountenance the improper use of ardent spirits," but "as there was not sufficient time to mature the subject according to its importance," its further consideration was postponed to the next session. In 1835 the following was adopted:

WHEREAS, This Convention views the cause of Temperance as highly deserving the cordial approbation of all philanthropists—as expressed many years since by the General Convention of Universalists—therefore,

Resolved, That this Convention earnestly recommends to the several State Conventions composing this body, and through them to the denomination generally, to continue their laudable exertions for the suppression of intemperance in all its forms.

Since the date of this action, the Convention has often expressed itself on this subject. The Washingtonian movement especially enlisted its sympathies; and as the Temperance Reform has progressed, its utterances in favor of the most advanced thought and action have been frequent and earnest.

State Conventions of Universalists began to be organized before the Total Abstinence phase of the Temperance question was agitated. The first was in New York in 1825. I have not had access to the records, but the first published action of that body was in 1835, when the following resolution was adopted:

That we consider the use of ardent spirits by persons in a state of health to be attended with many great moral and physical evils to all classes of society; and we therefore recommend the discontinuance of a practice so unnecessary and deleterious.

A few years later the Convention unanimously voted that

Universalists ought to redouble their energies toward the eradication of intemperance; that they should carefully set an example of total abstinence from intoxicating drinks; that they should faithfully warn all who habitually use them, especially young men, of the consequences which may reasonably be expected from them; and that they should discourage the undue subjection of mankind to mere animal indulgences.

More recent action has been in the same direction, and favoring the most radical measures for the suppression of intemperance.

The Maine Convention, organized in 1828, took its first action on the evil of intemperance in 1830, by resolving:

That, as members of this Convention, and as members of the community, we will use our best endeavors, by precept and example, to suppress the injurious practice as far as our influence will extend.

In 1834, the following:

We regard the use of ardent spirits as one of the worst plagues of a sinful world; as tending to produce an unnatural appetite; to create disorders and riot; to excite an uncommon strength of passion; and to familiarize the mind to scenes of sensuality and brutal indulgence. The only safe principle, therefore, we think, which can be adopted, is total abstinence.

In 1853 it was unanimously voted,

That it is the judgment of this Convention that the Universalists of Maine should express their earnest and continued thanks to Heaven for the progress which the Temperance Reform thus far has made; that a wise and judicious Temperance law is now on the statute-book of the State; and that our ministers, societies, and churches should continue to give their prayers and their efforts to keep that law secure, and to help on the Temperance cause to its final triumph.

In 1856:

That while this Convention would condemn the introduction of party politics, as such, into the pulpit, it insists that the enormous evils arising from slavery and intemperance are themes legitimately within the domain of the moral and religious teacher.

In 1857:

That as the representatives of the Universalist denomination in Maine, we feel it incumbent on us to enter our solemn protest against the principles of any man, sect, or party whose business or doctrines tend to the perpetuation of dram-drinking or selling in our midst.

In 1866 a resolution was adopted deploring the increase of intemperance during the war, and hailing

with grateful joy the newly-awakened interest in the Temperance Reform which appears in various parts of our State, and we once more renew our declarations of earnest sympathy with the movement, and urge upon our people the need of planting themselves upon the principle of total abstinence from all intoxicating drinks, and to lend their influence in suppressing, both by moral means and the stern arm of the law, the tippling-shops and drinking-saloons of the State.

In 1869 the Convention unanimously reaffirmed its adherence to the principles of total abstinence and prohibition, and pledged its members not to vote, nor encourage others to vote, for those not practically devoted to the cause of prohibition. In fealty to these obligations the Universalists of Maine remain to this day.

The Massachusetts Convention was organized in 1832, and has always been heartily in sympathy with the temperance reform. In 1846 it recommended the organization of the New England Universalist General Reform Association, which was effected in 1847. The name of the venerable Hosea Ballou heads the list of signers of the Constitution, and Mrs. Mary A. Livermore was one of the first Vice-Presidents; Rev. J. G. Adams, Recording Secretary; and Rev. Henry Bacon was the first Corresponding Secretary. He was succeeded in 1851 by Rev. E. G. Brooks. Both were subsequently pastors in Philadelphia, and both closed their mortal careers in this city. In the list of reforms discussed, and it is believed, greatly aided by this organization, Temperance stands at the head, and all the phases of the reform were ably presented in the annual reports of the Corresponding Secretary and the resolutions of the Association.

Meanwhile the Convention was not silent on this important subject, but in 1852 adopted the following:

Resolved, That we rejoice in the passage of the Temperance Law by our late Legislature, and we earnestly hope that it will be sustained, and every violation of it be speedily convicted.

In 1857:

Resolved, That we hail with joy the awakening Temperance sentiment in our State, and earnestly commend the effort not only to sustain our excellent law, but to revive our old methods of Temperance work, and especially to interest the young in its behalf.

In 1858:

Resolved, That we rejoice in the increasing sympathy manifest in behalf of the great Temperance movement, and in the continued helps furnished by many legal decisions, and pledge ourselves renewedly to the warfare against Intemperance by all the weapons that may be commended to our use.

These resolutions indicate the uniform position of the Universalists of Massachusetts on the subject of Temperance.

In Ohio, the Convention in 1834 condemned the use of ardent spirits, and has often since then put itself on record in favor of the most advanced action. Its resolutions, adopted in 1884, show it abreast of the demands of the day:

We regard Intemperance as the greatest evil afflicting the world, and obstructing the progress of the work of the Christian Church. We regard the liquor-traffic as the greatest debaucher of the citizen, and hence the greatest danger to our civil and religious institutions. We urge our people to more earnest effort in the work of pledging the people to totally abstain from the use of all alcoholic beverages. We believe legal prohibition to be the only adequate remedy for this great wrong, and we urge our people to use every honorable means to bring about this result.

The Vermont Convention at its second session in 1834,

Resolved, That this Convention, believing that the cause of Temperance is one of the greatest moment, being intimately connected with our dearest interests, and having long viewed with horror the rapid strides of intemperance, and believing that some measures might be taken to forward the cause of Temperance and suppress Intemperance, we therefore will use all the means the Scriptures dictate in aiding the former and suppressing the latter, and in our several stations in life endeavor, by our influence and untiring exertions, to take such measures as will tend to the advancement of Temperance.

In 1836:

Resolved, That this Convention recommend total abstinence from the use of all intoxicating drinks as a beverage.

In 1853:

Resolved, That we rejoice at the enactment of the Vermont "Maine Law," for in it we see redemption for the inebriate and the salvation of the rising generation, and we pledge ourselves to use our best endeavors to sustain it in public and in private.

In 1857:

Resolved, That we are and ever have been in favor of toleration of individual opinions on all subjects, and also of free discussion of all matters of importance in theology and morals, and yet we disclaim holding it proper to discuss *party politics* in the discharge of our pulpit duties. But we do claim the right of speaking and preaching against all moral evils such as intemperance, slavery, and war, and in favor of temperance, liberty, and peace, as has been the general practice of the Universalist ministry; and we regret the unfounded suspicions and jealousies entertained by some, that preachers are, by so doing, discussing politics in the pulpit.

Later expressions of this Convention show that it leads in creating public sentiment on this vitally important subject.

The Connecticut Convention in 1835 pledged itself "to the use of all *temperate* means to suppress the use of ardent spirits as a beverage." Shortly after, it passed decided resolutions in favor of total abstinence; and from thence to the present time resolutions in favor of the various temperance movements have been voted at many sessions. In recent years these resolutions have been emphatic.

The New Hampshire Convention passed its first resolution strongly condemning the manufacture, sale, and use of alcoholic beverages in 1841, and has frequently reaffirmed this position to the present time.

The Rhode Island Convention, organized in 1838, pledged its members in 1841, to use their exertions, by precept and example, in favor of total abstinence. In 1868 it unanimously passed the following resolutions:

That we emphatically reaffirm the opinion that it is the duty of the professed followers of Christ to do all in their power to stay the tide of Intemperance, opposing thereto the agencies both of religion and law. That while we shall not cease to labor and hope for the reformation of the inebriate, our interest will centre largely in those measures which promise to guard the young against the acquisition of an appetite which, when once acquired, is so difficult to conquer or to restrain; and that we regard with special favor the measures adopted by the Rhode Island State Temperance Union to obtain signatures to the Temperance Pledge in the Sabbath-schools of the State.

In 1870 the following was adopted:

Resolved, That the cause of Temperance should still receive our thoughtful attention and support. However trifled with or neglected by mere politicians, Temperance lies at the very foundation of national prosperity, and can not be slighted without calling down upon a misguided community the judgment of Heaven.

In 1872 the following resolution was unanimously adopted:

That while in our Convention we take counsel first upon the matters which most nearly concern our own denomination, that through this we may the better advance the cause of vital Christianity in the world, we should not forget that one of the greatest hindrances to the cause of Christ, one of the greatest curses to mankind, is the use of alcoholic liquors as a beverage. As temperance is a handmaid of religion, we should always lend encouragement to the various Temperance organizations among us, and strengthen the hands of all earnest workers in this great reform; and we urge upon our legislators the necessity of making our statutes hostile to the sale or use of intoxicating drinks.

In 1876 the following:

That we find occasion for renewed thanksgiving to God, and encouragement to patient work in the good cause, in the improving public sentiment on the subject; in the recent acts of the General Assembly of Rhode Island looking to the greater protection of the school children against the temptations of the dram-shop; to the better enforcement of existing laws as to sales of liquors on the Lord's Day and to minors; and to the constitutional prohibition of the liquor-traffic, as we trust, at no distant day; in the activity of Temperance organizations and churches, and especially of the Christian women of the Commonwealth in promoting temperance principles and practices, and particularly in the unfaltering faith of the Church that God reigns, and that under His reign in Christ good shall triumph over all evil. That we will strive by precept and example, in our homes, in our Sunday-schools, and in our churches, to promote a systematical moral training of the young which shall enable them, with the grace of God, to resist tempta-

tions, and to become true men and women in society and in the church; and that in all possible ways we will work, as we pray, toward the ends which we believe to be in harmony with the will of God.

In 1885 the following was unanimously adopted:

Resolved, That this Convention recognizes the valuable work for the Temperance cause being done in the public schools through the teaching of the physiological effects of alcohol, and earnestly exhorts the more zealous advocacy of total abstinence by all Christian people.

The Pennsylvania Convention made its first deliverance in 1841, by adopting a resolution "earnestly recommending to our ministering brethren the importance of adhering to the principles of total abstinence from all intoxicating drinks, as well as urge the same upon the observance of those whose interests they serve." In the same direction, and progressing as general sentiment has grown, the Convention has continued to express itself.

The State Convention of Indiana resolved, at its first session in 1842:

That this body recommend both preachers and lay members to abstain from the use of all alcoholic drinks as a beverage, and to use all honorable means in support of the Temperance cause.

In 1854 the following:

In view of the misery and destruction of human happiness and intellect that ardent spirits are making throughout our State, we hereby recommend our Legislature to pass a law to prohibit the manufacture, sale, and use of it as a beverage; and it is the opinion of this Council that an efficient law must possess the power to search, seize, confiscate, and destroy all liquors of any vender who is found keeping or disposing of them unlawfully.

In 1876 the Convention resolved in favor of the destruction of the liquor business, by "moral force if we can, but by legal force if we must." In 1884:

Resolved, That we recognize the use and traffic in intoxicants as a beverage as the greatest evil now in the world, and we declare eternal fealty to the Temperance Reform.

The Convention in Iowa resolved, in 1849:

That we rejoice in the success which has attended and still attends the efforts of philanthropy in promoting the cause of Temperance; that we recommend to all our brethren to abstain entirely from the manufacture, sale, and use, as beverages, of whatever can intoxicate, and that we earnestly urge all to lend their aid to do away, to the utmost of their ability, intemperance and its great and manifold evils.

In 1852 it adopted a resolution favoring the adoption of a prohibitory law, "as called for by the great majority of the citizens of this State, and by our demomination in particular." Of late years the voice of the Convention has been frequent and decided in favor of the most advanced measures, and Universalists were active and prominent in the recent struggle in that State for Constitutional Prohibition.

The Wisconsin Convention, organized in 1847, gave its first deliverance on Temperance in 1851, declaring, "We deeply regret the existence of intemperance, and we will not cease to labor for its removal from the earth."

Later action affirms the "importance of systematic temperance work." The voice of this Convention is frequent and decided in favor of the Temperance Reform.

The Michigan Convention resolved, in 1853, to heartily support a law similar to the "Maine Law," if enacted by the Legislature, and urges such legislation. In 1854 its resolutions urging the passage of such a law are still stronger; and so on up to 1883, when its utterances are emphatic in the highest degree.

The New Jersey Convention pledged itself, in 1855, "to co-operate in all efforts for the suppression of the traffic in ardent spirits"; and "in the absence of special laws for this purpose, calls upon the courts of the State to interpose their authority to protect the people, and we do solemnly protest against any action of the judiciary that shall give countenance to the establishment or continuance of taverns or tippling-shops of any kind."

The Minnesota Convention, organized in 1866, took its first action in 1868 by putting on record "their unqualified protest against the use of intoxicating liquors as a beverage." In 1872 the following was adopted:

Resolved, That every clergyman of this Convention shall at once assume the place of a Temperance Lecturer to his people and congregation wherever he may sojourn,—informing himself and them of the magnitude of evil and suffering that envelops our land from this terrible curse, and work like a good soldier of the Cross for the redemption of the drunkard, for the reformation of the drunkard-maker, and for the general education of the people to a higher stand-point upon this momentous subject.

In 1882 the following was unanimously adopted:

Resolved, That we do hereby endorse the present movement for a Constitutional Amendment prohibiting the manufacture and sale of intoxicating liquors in this State. That we recommend our people to be in earnest in this cause, and make all reasonable efforts to elect members to the coming Legislature who will pledge themselves to do all in their power to submit this amendment to the people for their action.

The Convention in Oregon, at its first meeting in 1874, adopted a resolution denouncing the traffic in intoxicating liquors as contrary to Christian morality and hurtful to the best interests of humanity, and favoring its prohibition by statute law. In 1884 it passed a resolution recommending to all the people and churches their most hearty co-operation in the promotion of the Temperance Cause, and that they pray and labor most earnestly for the legal prohibition of the traffic in intoxicating liquors.

Nearly if not quite all the Conventions of Universalists have put themselves on record against the use of fermented wines at the Lord's Supper. In several States the Universalists have been pioneers in this work.

Two Universalist ministers, prominent as agents and lecturers for various Temperance organizations, should be mentioned here. As early as 1831 Rev. Sylvanus Cobb delivered on Fast-Day, April 7th, to his congregation in Malden, Mass., a sermon on Temperance, "taking a strong position for the total disuse of all intoxicating liquors as a beverage." From that time he was indefatigable in his labors in behalf of this Reform, and in 1836 was chosen lecturing agent for the Middlesex County Temperance Society, to average three days and evenings each week in work in that field—a position which he held with great advantage to the cause for three years. Thou-

sands were induced by him to sign the total abstinence pledge, many new societies were organized, and many of the old societies were worked over, "advancing them from the partial pledge discarding distilled spirits only, to the thorough pledge, discarding as beverages all intoxicating liquors, distilled and fermented."

Rev. Edwin Thompson, still in the field, became conspicuous in the Temperance Reform at an early date. As agent for the Massachusetts Temperance Society he was an effective worker. At an annual meeting of that organization a speaker alluded to Mr. Thompson as having been "the main spoke in the wheel." Dr. Lyman Beecher instantly retorted: "Indeed, it seems to me that he has been the hub and all the spokes and a considerable part of the rim!" Mr. Thompson did valiant work during the Washingtonian times, and subsequently as agent and lecturer for the State Alliance, and is now lecturer for the Massachusetts Total Abstinence Society.

The prominence of two others, alike in the Universalist ministry and in Temperance work, should not be forgotten. Rev. E. H. Chapin, D.D., for many years the most eloquent pulpit and platform orator in America, gave his energies without reserve to the advance of this Reform. Rev. A. A. Miner, D.D., who conducted for the people of Massachusetts, before the Legislative Committee, the defence of Prohibition against the assault upon it by ex-Gov. Andrew; and is now President of the Massachusetts Alliance, and the unequalled champion of radical temperance measures in New England. These and many others, whose names are omitted in this paper simply for want of space, nobly represent the attitude of the Universalist Church. Of laymen who have done yeoman service, the most prominent is he whose great work this occasion celebrates, Dr. Benjamin Rush, whose avowed Universalism antedates his great Essay. We name also the Washburns, Herseys, and Perham, of Maine; Paul Hart Sweetser and Charles Marsh, of Massachusetts; and might greatly extend the list, but our limited space is now full.

THE METHODIST PROTESTANT CHURCH.

BY REV. B. F. BENSON, A.M.

THIS Church was organized in November, 1830. At the General Convention which framed and adopted the Constitution and Discipline the following resolutions, offered by Rev. Thos. H. Stockton, were adopted:

(1). *Resolved*, That the efforts of the friends of temperance to promote entire abstinence from the use of ardent spirits, except as a medicine, meet our cordial approbation.

(2). *Resolved*, That we deeply regret that any professed Christians should at this day, and under the lights which Providence has furnished, continue to manufacture, vend, or use ardent spirits.

(3). *Resolved*, That we earnestly hope that the making, vending, and using of distilled liquors, as an article of luxury or diet, will be abandoned by all the friends of the Redeemer throughout our country and throughout the world.

The deliverances of General Conferences from that time up to 1880 were not frequent, but were in harmony with the sentiments of the first General Conference as above given. But the General Conference of 1880 took advanced ground as follows:

Resolved, That in the opinion of this General Conference the manufacture, sale, and use of intoxicating liquors as a beverage is a violation of the teaching of the Bible, and is opposed to the best interests of our country.

Resolved, That we are in full sympathy with the efforts of the Temperance reform, both by moral suasion and to secure legal prohibition in every State and Territory in the Union.

Resolved, That total abstinence from alcoholic beverages is the Bible rule of temperance.

The General Conference of 1884 reaffirmed the action of 1880 by another step in advance, as follows:

Resolved, That we believe that the most successful way to suppress the traffic in intoxicants is constitutional prohibition.

To give the deliverances of each of the forty-nine Annual Conferences of the Methodist Protestant Church would greatly exceed the limits assigned to this paper. We therefore take one, the Maryland, which we think will fairly represent the position of the Church on this subject as expressed through the Annual Assemblies.

1831.—In an address issued to the "Circuits and Stations in the Mary-

land District," by authority of the Annual Conference, we have the first deliverance on this subject in these words:

Temperance in all things is not only commendable, but, wherever Christ reigns, it is one of the indispensable evidences of His dominion. At this eventful moment when efforts, so benevolent and hopefully effectual, are making to save the nation from the ruin with which it is threatened by reason of the use of ardent spirits, it is truly desirable that our brethren with one accord should contribute their testimony against the imaginary necessity or propriety of a practice so generally destructive to the health, happiness, dignity, and salvation of those who indulge in its use. Among the evils in view of which we are commanded to "touch not, taste not, handle not," the use of ardent spirits as an article of drink appears to us to be most properly included. A due regard to this momentous concern is most desirable, inasmuch as we all know that by indulging in what was at first considered a temperate use of this burning potation, in too many instances men conspicuously useful have been irretrievably ruined.

1833.—WHEREAS, This Conference views with deep regret the ruin produced in human society by the sale and use of ardent spirits; and,

WHEREAS, We believe it is now fully ascertained that no beneficial effects are produced by the use of distilled liquors as an article of drink; but that evils the most alarming, both in relation to time and eternity, are its uniform attendants; therefore,

(1). *Resolved*, That we recommend to the ministers and members, within the bounds of this Conference, to adopt and practice the principles of total abstinence from the use of distilled spirits, except as a medicine.

(2). That we further recommend the ministers and members to form, whenever practicable, Temperance Societies.

1846.—1. That this Conference regards the establishment of Temperance Hotels of great importance to the travelling community, and do most heartily recommend Mr. Isaac Beers' Temperance Hotel, on Third Street, and all other establishments of like character, to public patronage.

2. That we, the members of this Conference, regarding the subject of total abstinence from all intoxicating liquors as beverages worthy of the attention of all, will do whatever we can prudently to promote the formation of such associations as may be in our judgment best calculated to advance the cause.

3. That we hail with delight the establishment of a daily and weekly paper in the metropolis of our nation, called the *Columbian Fountain*, devoted to this important subject; and that in consideration of its firm but respectful advocacy of the principles of Temperance and Truth, and its freedom from party spirit and sectarianism, recommend it to the patronage of the public.

1851.—*Resolved*, That this Conference regards with deep interest the progress of the Temperance cause, and earnestly recommends to the Church a continuance of uncompromising hostility to the sale and use of intoxicating liquor as a beverage.

1858.—*Resolved*, 1. That we as a Conference urge our ministers and members to increased interest and effort in a cause so beneficial, so humane, and so pure as the Temperance cause.

2. That the ministers of this Conference be requested to preach one or more sermons, during the year, to each of their congregations. [This request was made by every Conference from 1851.]

3. That it is the sense of this Conference that the manufacturing or selling of intoxicating liquors for other than medicinal, mechanical, and sacramental purposes is inconsistent with the morality of the Gospel.

In 1865 a committee on Temperance was added to the list of standing committees, and from that time a regular report has been made. We shall

record here only such as introduce some new measure indicating the tendency of Temperance sentiments:

1868.—Your Committee express the regret that the evils of intemperance abound almost everywhere. The homes of wealth and honor have become the abodes of poverty and shame. Orphans have been made and thrown out upon the cold charities of the world; and, worse than all, the cause of religion has suffered from the fearful increase of social inebriety. Your Committee, therefore, respectfully urge upon all our ministers and members personally to discountenance, by example and precept, the use of all intoxicating liquors as a beverage, and to encourage the formation of Juvenile Temperance Societies as one of the best means of guarding the rising generation from the influence and effects of intemperance, and the surest means of preventing the increase of this fearful evil.

1871.—The fifth resolution reads as follows:

Your Committee would further recommend a Conference Temperance Convention to be held at the next session, and that the President appoint a Committee of five to make all necessary arrangements and to give due notice of the Convention through the *Methodist Protestant*.

This Convention was continued for several years.

1873.—The Committee reported the following resolutions:

1. That it is the sense of this Conference that intemperance is one of the most gigantic evils of the age, and a formidable barrier to the success of the Church.
2. That we hail with pleasure the increased interest manifested by the friends of Temperance outside of the Church, and recommend the co-operation of our people with the effort to secure protective legislation against this evil.
3. That we memorialize the next General Conference to give us such ecclesiastical legislation as will protect the churches from the pernicious influences of all rum-selling and rum-drinking members.

Other resolutions follow reaffirming previous action.

1874.—1. That we greatly rejoice in the general awakening on the subject of Temperance, and especially in the vigorous and determined efforts now making to incorporate public sentiment against the liquor-traffic into the laws of the land; and we recommend our ministry and laity to support these measures with becoming boldness and energy.
2. That we memorialize the General Conference to give us such legislation as will protect our churches from the reproach brought upon them by those members who engage in the traffic of intoxicating liquor or who use it as a beverage or sign applications for licenses.

In 1875 the Maryland State Temperance Alliance was congratulated on the success of its measures for the overthrow of the license system. The establishment of well-conducted and attractive eating-houses was recommended, and pastors were required to preach at least one special sermon on the subject of Temperance as a Bible doctrine and duty.

The Conference of 1880 says:

It would be an inexcusable omission if we should fail to mention in this report our high appreciation of the course of that noble and godly woman who presides at the Presidential mansion, and whose consistent and heroic example in banishing from the festive board all intoxicating liquors, is destined, we trust, to exert a powerful influence for good on all classes of society.

The fourth resolution reads:

That the thanks of this Conference are due Mrs. R. B. Hayes for her consistent and courageous course in sustaining the principle of total abstinence in her high position and in the face of difficulties arising from custom and fashion, and we do pray God to bless her abundantly and make her example potent for good to the whole nation.

1882.—Your Committee are happy to report that the Temperance Cause in its aspects, both as a religious and civil question, is making substantial progress within the bounds of this Conference, and also in many other parts of our common country. The great moral wrong of the legalized traffic, the glaring inconsistency of all direct and indirect countenance and support thereof by professing Christians, and the religious duty of total abstinence for personal safety and good example, are principles which are deepening in their hold upon the Christian conscience, and widening in their influence and power upon the public mind. Prohibitory law, following upon the heels of Temperance conquests, renders them secure and permanent. The crime-breeding and soul-destroying traffic in intoxicating beverages has been banished by law from ten counties of our State by the enforcement of prohibitory laws.

Thus the law of the land is following the advances of a correct public sentiment and establishing it on a solid foundation.

Your Committee respectfully recommend the adoption of the following resolutions:

1. That the time has fully come for the Church to take a bold and uncompromising stand against the traffic in alcoholic liquors, and to put forth extraordinary efforts for its overthrow; that the pastors in this Conference are urged to great activity in the endeavor to create and support temperance sentiment.

2. That Sunday-school superintendents and teachers are requested to give special attention to the instruction of the children of the Church in the facts, doctrines, and principles of Temperance as found in the Word of God.

3. That we recognize the Maryland State Temperance Alliance as a grand and honored agency of the temperance work of this State, worthy to command the sympathy, aid, and co-operation of our pastors and people; also the Women's Temperance Union as a valuable auxiliary, doing a grand work, and we bid it God-speed.

These successive deliverances, running from 1830 to the present time, exhibit the gradual development of temperance doctrine from a mild form of persuasion, in which Christian people are *advised* not to sell or drink intoxicating spirits, to the most positive denunciation of their use as utterly inconsistent with the Christian profession, and the sale as a crime against society, which, like all other crime, should be prohibited by the laws of the land. And this latter is the position of the Methodist Protestant Church at this time.

THE CONGREGATIONAL CHURCHES.

BY ISAAC P. LANGWORTHY, D.D.

THE Congregationalists were among the early workers in the great Temperance Reform. They can not plead the exemption from the use of intoxicants that so early distinguished the Quakers, and to some extent the Methodists, though neither of these sects entirely escaped the demoralizing effects of the drinking habits of our country. But long before there was any general interest in the subject in question, there was here and there a man in our churches who was so shocked at the fearful consequences of the immoderate use of alcoholic liquors that he was moved to put in requisition any possible measures to stay the progress of the desolating scourge. The matter was talked over between man and man at our ministers' meetings, occasional sermons were preached, and the strong arm of the law was sometimes invoked against *drunkenness*. For no one then saw that the moderate drinker was on the same road with the immoderate, and in imminent peril of the same end. Dr. Rush's essay, issued in 1785, upon "The Effects of Ardent Spirits upon Body and Mind," awakened a deep interest in many a philanthropic and Christian mind. Yet no general or organized measures were adopted by any religious or legislative body until a much later period.

The object of this brief sketch will, perhaps, be best attained by first naming some of the more prominent individual workers connected with the Congregational churches in the Temperance cause; then bring to view distinct church and denominational deliverances.

For not a little of the data hereinafter given I am largely indebted to the most thorough, able, and exhaustive work, "The Liquor Problem," by the Rev. Daniel Dorchester, D.D., whose patient toil and discriminating and honest judgment inspire the utmost confidence in his accuracy.

The Rev. Heman Humphrey, D.D., pastor of a Congregational church at Fairfield, Ct., and for twenty-two years afterward the distinguished President of Amherst College, preached a series of six sermons to his own people in 1810, probably the first *series* of temperance sermons ever preached. He was a prominent worker in this cause. He published in 1813 six articles in the *Panoplist* on the "cause, origin, effects, and remedy of Intemperance in the United States."

Jeremiah Evarts, Esq., long the Treasurer of the A. B. C. F. M., and the father of the Hon. Wm. M. Evarts, the New York Senator, the first year he became editor of the *Panoplist*, 1810, began to direct public attention to the great evils of Intemperance. In October of that year he wrote and published an able treatise, entitled "Arithmetic applied to moral purposes." He subsequently wrote many articles upon the great question then beginning to attract public attention, and was very active and prominent in the subsequent Temperance organizations.

The Rev. Calvin Chapin, D.D., pastor of the Congregational church, Rocky Hill, Ct., as early as 1812 adopted and advocated the principle of total abstinence from spirituous liquors as the only cure for intemperance. Later he published a series of articles in the *Connecticut Observer* in which he advocated this doctrine.

The Rev. Roswell Swan, pastor of the Congregational church at Norwalk, Ct., was among the very early, if not the earliest, advocates of Temperance in New England, and his theory and practice corresponded.

The Rev. Lyman Beecher, D.D., pastor of the Congregational church at Litchfield, Ct., entered very early and with all his matchless powers into the Temperance cause. If not the first among the first, he had few equals in zeal, tact, courage, ability, and perseverance. When a report was made by a committee, appointed the year before, on the evils of Intemperance, to the General Association of Congregational churches of Connecticut, 1812, to the effect that "they did not perceive that anything could be done," the Doctor says: "The blood started through my heart when I heard this, and I arose instanter and moved that another committee be appointed"; and this was at once done, and he was the chairman. The next day he brought in an elaborate report, concerning which he says: "It was the most important paper I ever wrote in my life." He was made chairman of a Committee of Correspondence, and succeeded in the formation of "A Society for the Reformation of Morals," 1813, and at its meeting in October of that year he preached his famous sermon, under the topic, "A Reformation in Morals Practicable and Indispensable." Several editions were printed, and it was widely circulated. Some of his friends regard it as the most eloquent of his published works, and a conspicuous forerunner of the great Temperance Reformation. In 1825 he preached his renowned six Temperance sermons in his own pulpit at Litchfield, which have since echoed around the world, on the "Nature, Occasion, Signs, Evils, and Remedy of Intemperance." Many editions have been published. They have been translated into numerous languages, and are to this day confessedly a standard in Temperance Literature, and have doubtless been read by more persons than any other one Temperance publication ever issued.

The Rev. Justin Edwards, D.D., pastor of the Congregational church in Andover, Mass., preached to his own people on the occasion of the annual fast, 1816, two "plain and powerful" sermons on Intemperance. He was a wise and fearless worker in the Temperance cause. More than any other person he was the chief instrument in the organization

of "The American Society for the Promotion of Temperance," in 1826; the Hon. Marcus Morton the first President. Of its nine executive officers, seven were Congregationalists. In 1829 he was appointed Corresponding Secretary of this Society, an office he filled and adorned with great efficiency and success for seven years. His annual reports were exceedingly able, weighty, and timely. They were gathered and are found in volume first of "Permanent Temperance Documents." It is said that 325,000 copies of the first three reports, or parts of them, have been put in circulation. He was among the first, if not the first, to see and to declare that giving up the use of ardent spirits only would not secure the object sought by the true Temperance Reformer. He once told me that in his inquiry-meeting a strong, well-to-do farmer appeared, and under very deep conviction. With his utmost persuasion he could not bring him to a full surrender of himself to Christ then and there, although that was just what he seemed to desire; but was utterly unable to so concentrate his thoughts and feelings as to reach an intelligent decision. By his breath it was evident that he had been drinking his own cider, but not at all to inebriation. "That case," said the good Doctor, "settled it with me that total abstinence from all that can intoxicate is the only safe basis for the Temperance Reformation."

The Rev. Nathaniel Hewit, D.D., pastor of the first Congregational church in Fairfield, Ct., was a star of the first magnitude that arose upon the Temperance horizon in 1827. He was tall, with long arms and great compass of voice and skill in managing it. His power over audiences upon this subject has not been often equalled. He was employed by the National Society in 1827—having already become known as a zealous apostle of Temperance—to visit Massachusetts, Rhode Island, New York, Pennsylvania, and other localities, presenting the principles and objects of this society before churches, associations, assemblies, and conferences. Before the year closed he was engaged for three years of continuous service, advocating this cause before great audiences with masterly eloquence and power. Afterward he went to England, in 1831, where he was cordially received, and was really the pioneer of this great reform in that country. One who listened to some of his early addresses says:

> When I first heard Dr. Hewit on this subject I was amazed at his boldness. Every stone was the weight of a talent, and it was of no consequence to him who was hit. The first sermon he preached was in Dr. Spring's pulpit, New York, and it was like rolling a ball among nine-pins. Some of the first men of the city went home and emptied their bottles.

The Rev. John Marsh, D.D., pastor of the Congregational church of Haddam, Ct., was employed as an agent of the National Society in 1831. He visited Maryland, and in the winter went to Washington, where he held meetings in the Capitol. He succeeded Dr. Edwards as Corresponding Secretary of the National Society in 1836. He was widely known and honored as a very active, able, and skilful worker. During

the war he went to Washington to see if something could be done for the soldiers. Receiving no encouragement from the Sanitary Commission or the Government, he returned, exclaiming: "*Alas, the serpentine power and delusion of Alcohol!*" He immediately betook himself to the preparation of short, striking tracts with striking titles. Ten were published and sent out, one thousand to a regiment, supplying two hundred and seventy regiments, besides forts and hospitals, in one year. He received many assurances from officers and from President Lincoln of the inestimable value of this service. For thirty years he was the efficient and tireless Secretary of the National Society and the editor of its journal. The Rev. Dr. Tyng, of New York, says of Dr. Marsh:

> No man in the country, since Dr. Justin Edwards left the field, has written and spoken with greater effect in the cause of Temperance than Dr. Marsh. No man has more thoroughly understood the whole field of warfare or more boldly maintained the contest. His pen in argument has been sharp and mighty, his speech in advocacy has been unflinching and clear.

But space fails to speak in detail of the many noble and efficient Congregational workers in the Temperance cause;—such as the Rev. Samuel Worcester, D.D., of Salem, Mass., in 1817, ably setting forth the extent and demoralizing effects of drunkenness in his discourse before "The Massachusetts Society for the Suppression of Intemperance"; of the Rev. Jeremiah Day, President of Yale College, and the first President of the Connecticut State Temperance Society, 1829—the first annual report of which names 173 auxiliaries, with 22,532 members; of President Lord, of Dartmouth College, who delivered the first annual address before the New Hampshire State Temperance Society in 1829; of President Hitchcock, of Amherst College, early and earnest in this work of reform; of Rev. Jesse Appleton, D.D., President of Bowdoin College, who delivered the first annual discourse May 11, 1813, before the Bath Temperance Society on the advantages of associated effort in a good cause, from the text: "Two are better than one," etc.; of Prof. Moses Stuart, of Andover, the successful prize essayist upon the question, "Is it consistent for a professor of religion to use as an article of luxury or living, distilled liquors or traffic in the same?" of Dr. Leonard Woods, of the same place, an early and an earnest worker in, and donor to, this cause; of the Hon. Neal Dow, of Portland, the father and defender of the Maine Law, more than any other man; of the Hon. Henry Wilson, Vice-President of the United States, the first President of the Congressional Temperance Society, and largely instrumental in its organization, an able and willing speaker, and always an exemplary Temperance man; of John B. Gough, of world-wide fame, whom to name is to place in the very front rank of the Temperance reformers of this age, and of all ages; of Charles Jewett, M.D., equalled by few as an instructive, discriminating lecturer and tireless, patient, successful worker in the Temperance cause; of the Rev. George B. Cheever, D.D., whose dream, entitled "Deacon Giles' Distillery," with its piercing, stinging words, cost him imprisonment indeed, but awakened a deep interest in

the great cause that lay so near his heart; of the Rev. Joshua Leavitt, D.D., long connected with the religious press, whose utterances on this subject were frequent, but never gave an uncertain sound; of the Rev. James Brand, D.D., of Oberlin, who so recently and successfully has fought the hydra-headed monster with the liquor-dealers in his own town; of D. L. Moody, in his "Talks on Temperance," so telling and apt, and widely read, and then his probably unequalled success in reclaiming drunkards; and of the Rev. J. W. Chickering, D.D., the energetic and thoroughly alive Secretary of the Congressional Temperance Society, bringing forth fruit in his old age; and of many, *many* other true, earnest, and able Temperance workers, both lay and clerical, there is not space even to name.

Of Temperance organizations in Congregational churches, the following must suffice:—Dr. Dorchester says: "The first society with constitution and by-laws, organized for the specific purpose of promoting Temperance, was formed in 1808, in the town of Moreau, Saratoga County, N. Y. The lead in this enterprise belongs to Billy J. Clark, a young and intrepid physician of that town." He at once, on reaching his own conclusion, sought an interview with his minister, the Rev. Lebbeus Armstrong, pastor of the Congregational church there. The result was that on the 30th of April, 1808, the inhabitants of Moreau and Northumberland assembled in a school-house near the residence of Dr. C., and "formed the first Temperance Society in the world."

The first recorded action by any State organization of Congregationalists was taken by the General Association of Connecticut in 1811, under an overture from the General Assembly of the Presbyterian Church. A committee was appointed to report at the next meeting of the Association, 1812. That committee reported adversely to any action. Another committee was appointed, as already stated, Dr. Beecher the chairman. In the telling report he gave at this very meeting, among other recommendations was that of the organization of voluntary societies for the reformation of morals, having chiefly in view the Temperance Reform. Under this impulse such societies were multiplied in every considerable village and town throughout New England. Our churches were forward and active in securing lectures and sermons, and scattering Temperance publications; and were especially guarded against receiving members who were even moderate drinkers.

The General Association—Congregational—of Massachusetts took its first action in 1811, and in 1813 made the following deliverance:

> The Committee on the subject of Ardent Spirits, by their Chairman, the Rev. Dr. Worcester, made a verbal report of their doings, and presented the Constitution and Annual Report of the Massachusetts Society for the Suppression of Intemperance, which the Committee had procured to be instituted, whereupon it was
>
> *Voted*, That the report of the Committee as above mentioned be accepted, and that this Association pledge themselves to use their influence and recommend it to the several Associations represented in this body, both as associations and individuals, to promote the great object of the above-mentioned Society.

At the next meeting of this Association, held in Dorchester, the following action is recorded:

Voted, That the Rev. Dr. Codman, pastor of the Congregational church, be requested to express the thanks of the Association to his Society for the very kind and respectful treatment they have received during the present session, and their satisfaction that they conformed to the wishes of the Association in not ordering upon the tables at the public dinner any spirituous liquors.

And so onward, at various times, this Christian body, in similar strain, declared itself upon this Temperance cause.

Now if I say from these two State Congregational bodies learn all, it will be quite safe. Almost simultaneously with their action the States of New Hampshire and Vermont issued very similar deliverances, and so generally throughout the denomination.

But now the subject of total abstinence from all that can intoxicate began to be discussed among the true friends of reform. Dr. Edwards, already a firm convert to the necessity of its adoption for any permanent success, spared no pains in his careful, wise way to urge it upon the consideration of the leaders and friends of this cause who could be reached, and not without results. True, at the great National Temperance Convention in Philadelphia in May, 1833, the principle of total abstinence from all intoxicants was voted down. But the subject was up and before the people and "it would not down." An example, in a small way, had already been set. Prof. Phelps, of Andover, Mass., in the *Congregationalist* of February 12, 1885, states that Dr. Edwards suggested to Dr. Porter and the other Professors in the Theological Seminary the importance of organizing a temperance society on a safe basis, which, after full consultation and prayer, was then and there done, "and this," says Prof. P., "was the first organized movement in the world founded on the pledge of entire abstinence from all intoxicating drinks." In confirmation of this statement it should be said that at the entertainment in the hotel of President Jackson and Vice-President Van Buren, on their call at the Seminary in 1833 or 1834, President Jackson invited Dr. Woods to take a glass of wine with him. Dr. W. politely declined, saying, "*The Total Abstinence Society originated here.*" Our churches generally now recognize this principle as common law, and govern themselves accordingly.

Congregationalists acknowledge no higher ecclesiastical authority under Christ than that of the local church. Our conferences, associations, and councils are simply advisory. For more than a century we had no gathering, elective or otherwise, that could be called National. In 1865 a large council assembled in Boston composed of ministers and laymen, delegates from local associations and conferences, at which the subject of Temperance was discussed. A large committee reported a strong deliverance, which was generally very satisfactory. On the single point of legal prohibition there were some conflicting views. Out of deference to the earnest remonstrance of one of the oldest and very highly respected members and the strong feeling of a few others that

the council was restricted by its call from considering legal and political questions, that particular clause was stricken out. But a vote was subsequently passed to the effect that the omission of that clause was in no sense intended as in opposition to such prohibition. Since 1871 similar councils have been held every three years, at the most of which this subject has been considered. At the last, 1883, on a full report of a large committee, the closing resolution, which was adopted, reads as follows:

> That in the opinion of the council, the signs of the times and the exigencies of Christ's kingdom require that the churches, though acting in their own appropriate methods, be found in the front rank of the leaders in this particular and vital contest for righteousness, and that the council hereby earnestly invites all the churches of our Congregational communion to such form of special and increased activity against intemperance, especially among the young, as each shall find suitable within its own field under the direction of the Divine Spirit in answer to prayer.

While it must be admitted that the Congregationalists, singly and collectively, have not accomplished, and indeed may not have attempted to accomplish, all that has been within their possibilities to push forward this great and much-needed reform, yet it is believed that the cause is cherished and made prominent in our churches generally. Sermons, addresses, and lectures are common. Semi-annual or quarterly temperance meetings are a part of the routine church service in many, if not in nearly all our churches. And as citizens, in city and country, the membership of our Congregational churches, with very few exceptions, have been forward, if not the foremost, in organizing village and town temperance societies. Having had from the beginning such wise, strong, and skilful workers in this cause, it would be passing strange if our churches should have failed to make a fair record. With these to stimulate and guide action, even a better show ought to have been made. To have had the first organized temperance society in the world, and the first series of temperance sermons ever preached, and the first total abstinence society ever formed, is a thrilling summons to all Congregationalists to follow more closely in the footsteps of their own noble leaders.

THE PROTESTANT EPISCOPAL CHURCH.

BY B. F. DE COSTA, D.D.

In common with other classes of Christian people, the members of the Protestant Episcopal Church inherited, to a certain extent, the traditions that prevailed with respect to strong drink in the Colonial times. The entire pre-Revolutionary period was characterized by lax, easy-going views, and the men of the Mayflower, as well as the colonists at Jamestown, came not only eating but drinking. For a long time after the organization of the Church the subject of Intemperance took its place with other sins, and was treated with them in a general way. As intemperance increased with the growth of the population, this evil came by degrees to receive special attention, and both the clergy and the laity were often obliged to speak with great plainness. Sermons were preached, addresses delivered, and much was done to create a healthier feeling and a better practice, yet the efforts were of an individual character, and the Church at large was not inclined to attempt any organization with reference to temperance work, nor even to lend much countenance to general societies organized for that purpose, as the greater portion of the people lacked confidence in some of the methods proposed. Yet it must not be forgotten that that Church took strong ground on all such subjects from the beginning, in the forefront of the office for the celebration of the Holy Communion, repelling every one known "to be an open and notorious evil liver," and also warning any who may "be a blasphemer of God, an hinderer or slanderer of His Word, an adulterer, or be in malice or envy, or in any other grievous crime." Hence in her Catechism the Church taught the child plainly the duty of keeping his "body in Temperance, Soberness, and Chastity." It is also worthy of mention that, in the General Convention of 1817, a lay delegate, Francis S. Key, submitted the following resolution:

Resolved, That the clergy of this Church be, and they are hereby enjoined to recommend sobriety of life and conversation to the professing members, etc.

This referred primarily to doubtful amusements, and was laid upon the table; but the Bishops, in their pastoral, addressed to the Church at large, warning the people of "the danger of an indulgence in those worldly pleasures which may tend to withdraw the affections from spiritual things."

They proceed, however, to speak especially on the subject of "gaming, of amusements involving cruelty to the brute creation, and of theatrical representations," all of which have been more or less associated with the vice of intemperance. This was so patent that it was perhaps deemed needless to mention it. Nevertheless many both of the clergy and the laity took strong ground, and became known as earnest temperance workers, adding to the force of their words by an example of total abstinence. Among this class may be mentioned the Right Rev. Benjamin Bosworth Smith, D.D., the late Presiding Bishop, who for half a century bore his testimony to the importance and value of total abstinence, though not imposing the rule upon others, but leaving Christian men and women to their own judgment.

The following anecdote, which the writer has from one who was present on the occasion referred to, illustrates this phase of the subject. At an elegant dinner party given to Bishop Cobbs, of Alabama, by a prominent gentleman of that diocese, the sparkling wine flowed in the exercise of a generous hospitality, and at the usual time the health of the Bishop was proposed and drunk with the accustomed cordiality. It was noticed, however, that a certain guest, a young, delicate-appearing clergyman, did not join in the ceremony. "How is this," said one of the elder clergymen to the dissenter; "why don't you drink the Bishop's health?" In response the young man quietly said, "I *pray* for the Bishop's health." That young man was the late Bishop of Easton, who has been styled "the Leighton of the American Church."

One of the names most prominent in this connection is that of the Rt. Rev. Alonzo Potter, long the honored Bishop of Pennsylvania, who created a deep impression upon the public mind by his paper on "The Drinking Usages of Society." While advocating total abstinence he did not, however, prescribe it as obligatory, though with powerful effect he urged its expediency upon all. The Rev. Dr. Stephen H. Tyng, rector of St. George's, New York, and the Rev. Dr. Richard Newton, of Philadelphia, by precept and example long labored to prepare the way for Temperance Work.

Thus temperance work went on in the Protestant Episcopal Church, the subject gradually enforcing attention; and finally it was brought prominently to notice by the Church Congress, which met at Boston in 1877, when one of the topics was, "The Prevention and Cure of Drunkenness." The discussion excited so much interest that a meeting was held in Boston the same week, being largely attended. Bishop Garrett, on motion of Bishop Niles, took the chair, and gave an account of the organization and methods of the Church of England Temperance Society, which grew out of the action of the Convocation in 1872 when a searching examination was made into the whole subject. A discussion followed the statement of Bishop Niles, and the meeting was unanimous in the opinion that some special agency was needed to arouse public opinion, though the way did not then appear open for a general society.

A committee, however, was formed, which published three pamphlets, through Mr. Thomas Whittaker, New York, 1877. One of these, "Temperance Tactics," gave a full account of the principles and work of the Church of England Temperance Society, together with a list of books and tracts suitable for Temperance Work. In one of these pamphlets, "The Principle of the Pledge" was advocated by the Rev. William R. Huntington, D.D. The Committee was constituted as follows: Rev. R. Heber Newton; Rev. William R. Huntington, D.D.; Rev. Thomas F. Fales; Rev. Percy Browne; John E. Tyler, M.D.; and the Rev. Julius H. Ward.

At this time Gospel Temperance meetings had been commenced at the Church of the Holy Trinity, New York City.

The Temperance movement thus received a decided impulse, and a Parochial Temperance Society was formed by Dr. McKim in connection with the Church of the Holy Trinity, Harlem, May, 1878.

As early as 1879 a Diocesan Temperance Society, organized by Bishop Atkinson, was in existence in North Carolina; while the Diocese of Maryland appointed a Committee on the Temperance question in 1880. Indeed, the Temperance Crusade has made a strong appeal to the Church at the South, and in one case, where the principle of Local Option was at stake, the bell of the parish church was rung at intervals from sunrise until sunset to rally the people against the liquor-traffic.

During March, 1881, Mr. R. Graham, of Manchester, England, was in New York, making temperance addresses, when the subject attracted the attention of various Episcopal clergymen, and among them the Rev. Randolph H. McKim, D.D., rector of the Church of the Holy Trinity, Harlem, who invited Mr. Graham to address the Temperance Society connected with his church. The invitation was accepted. A miscellaneous audience attended, several clergymen being included. At the close a conference was held with the lecturer, who agreed to meet the clergy on a convenient occasion, and the writer, who, when abroad, had witnessed the operations of the Church of England Temperance Society, and had written on the subject in the American Church press, agreed to see the Rev. Dr. Potter, Rector of Grace Church, and arrange for a meeting, in case he should be willing to act after the sanction of the Bishop of the Diocese was obtained. The consent of the Bishop having been secured, together with the approval of the Rev. Dr. Dix, Rector of Trinity Church, and others, the writer, by direction of Dr. Potter, issued the call for a meeting in Grace Chapel on March 7th. The chair was taken by the Rev. Dr. Beach, of St. Peter's, New York, and the work of the Church of England Temperance Society was discussed.

March 14th another meeting was called by the writer, in accordance with the wishes of those present, when Mr. Graham attended and made an address.

A committee was appointed with reference to action, and a week later the venerable Presiding Bishop, the Bishop of Kentucky, signified

his willingness to accept the presidency of a General Society, which in due time was organized. The Rev. Dr. McKim, who had performed the principal part in drawing up the Constitution, was elected "Special Agent." Subsequently he declined the appointment, when it was voted that Mr. R. Graham, who had returned to England, should be invited to become Special Agent for one year, whenever the sum of $4,500 should be secured to meet expenses. A deficiency existing, Mr. Cornelius Vanderbilt made himself personally responsible for $2,500, and has ever since shown a deep practical interest in the work, especially in securing Temperance addresses for his employés. Mr. Graham was accordingly invited to come over, and reached New York Sept. 27th following. Subsequently he was appointed Secretary, and he has labored indefatigably and effectively ever since, having travelled many thousands of miles in the interests of the Society.

In the meanwhile the work of organizing went on, the writer being elected Secretary, and the Rev. L. M. Dorman, assistant. Dr. McKim advocated the work in Maryland, and the Secretary in Massachusetts, while the latter spent the summer in New York, freely giving his labor to the committee, so that when Mr. Graham arrived the Society was in a condition to commence operations, having a list of thirty-four Bishops as Vice-Presidents, and about five thousand dollars pledged for the year's campaign. Since then steady progress has been made. In October, 1884, no less than fifty-four Bishops pronounced in its favor. The Society now in a most important sense represents the Church, and thirty-one Diocesan Conventions have pronounced in its favor. The present year no less than twelve Bishops, presiding over the same number of Dioceses in New York, Connecticut, New Jersey, Pennsylvania, and Massachusetts, recommended the observance of "Temperance Sunday," on which day several hundred Temperance sermons were preached.

The basis and methods of the Society are regarded as unique. The Preamble to the Constitution, which was penned by the first Secretary, runs as follows:

WHEREAS, The drinking usages of society and the excessive use of intoxicating drinks have to a large extent obscured the fact that Temperance is the Law of the Gospel, and imperatively demanded by the Baptismal Vow; and whereas, it is the duty of the Church, in her normal capacity, to promote the principle of Temperance by all proper means in her power, it is hereby resolved to adopt the following Constitution.

The Objects of the Society are: I. The Promotion of Temperance. II. The Reformation of the Intemperate. III. The Removal of the Causes which lead to Intemperance.

The following is the Basis:

Recognizing TEMPERANCE as the Law of the Gospel, and TOTAL ABSTINENCE as a rule of conduct essential in certain cases, and highly desirable in others, and fully and freely according to every man the right to decide in the exercise of his Christian liberty, whether or not he will adopt said rule, this Society lays down as the BASIS on which it rests and from which its work shall be conducted, *Union and Co-operation on perfectly*

equal terms for the promotion of Temperance of those who use temperately and those who abstain entirely from intoxicating drinks as beverages.

As respects Means, it is said:

Supreme above all others, we recognize the grace of God in and through our Lord Jesus Christ, as the means by which the reform of the intemperate is to be sought.

Counter attractions are found in the form of coffee-houses, reading-rooms, and similar institutions.

This is essentially a "Gospel Temperance" Society. There are three pledges, one of which is the total abstinence pledge for juveniles. Any person may at any time surrender his pledge card, and be released from the obligation, total abstinence not being claimed as imperative upon all. A declaration of sympathy for the objects of the Society, and the payment of two dollars annually, constitutes a person a member.

Branches of the Society have been formed in Massachusetts, Pennsylvania, and elsewhere. The publication of *The Outlook*, a monthly paper, serving as the organ of the Society, was commenced in January, 1885, the *Temperance Friend*, published by the Rev. C. W. Bolton, having previously been utilized. The list of general publications is growing.

The total abstainers and those who do not take the full pledge, work together without the least friction or disharmony, in that respect very agreeably disappointing those who anticipated a different result.

The Society is now, among other ways, making itself felt in connection with the High License System, not a few believing that that system must be thoroughly tested before any great advance can be made with respect to Prohibition.

Something is also being done to investigate the condition of "Liquor-dom" in New York, and the Calvary Church Branch of the Society has worked in this department with efficiency and zeal. The Bishop of Rochester, in the course of his visits to this country, has done a large work for the Society, and in its interests has travelled far and wide.

During the present year the "Knights of Temperance," an auxiliary society of boys, has been organized, and provided with a suitable ritual. This society is made to bear upon Temperance, Purity, and Reverence, in the spirit of the White Cross movement, which is destined to go hand in hand with the crusade against strong drink. Preparations are also being made for the establishment of a Metropolitan Church Temperance Society specially adapted for work in New York City.

The condition of the Temperance work in the Protestant Episcopal Church at the present time may not be expressed adequately in statistics, and the effort, therefore, is not attempted. It may be said, however, that the leaven is gradually leavening the whole lump, and that, passing beyond the bounds of the body in connection with which it was organized, the Church Temperance Society is affecting the action of many kindred societies, and becoming a powerful factor in Temperance work all over the land. It owes its strength and efficiency first of all to the deeply religious spirit in which the movement was

conceived; and, secondly, to its policy in combining men of diverse views, who are nevertheless agreed respecting the common end. The Society accepts the help of all, in whatsoever degree it may be offered, and engages in controversy with none.

This brief and imperfect sketch may be closed with a reference to the judgment of the Hon. William E. Dodge, late President of the National Temperance Society, who said that the organization of the American Church Temperance Society formed one of the most important and beneficial events of the present century.

THE GERMAN REFORMED CHURCH.

BY REV. W. C. HENDRICKSON.

THE Reformed Church of the United States is one of the oldest religious denominations in this country. While many of the old customs and habits of the fathers are still retained, the progress of the temperance cause during the last hundred years is a marked feature in its history. Many of the fathers of the Reformed Church now living, remember when intoxicating drinks were freely used upon all churchly occasions, and considered as one of the *spiritual influences* required to stimulate church work.

It was used at marriages and funerals, dedications and consecrations, upon occasions of baptisms and confirmations. It was found upon sideboards, for the use of friends, relatives, and especially the pastor at the time of spiritual visitation. It was not considered a misdemeanor to give a sufficient amount to create the *happy feeling*. After the subject of temperance had received consideration by the General Synod, many of the Germans held on to the beer, wine, and cider drinking customs of their fathers, believing that it was beneficial to health. These were not included in the resolutions passed in the early stage of the temperance reform. Since that time, stronger resolutions have been passed, covering the ground of total abstinence, and advocating the prohibition of the liquor-traffic by constitutional amendment; this is an indication of a thorough change both in sentiment and practice.

Within the last decade, many of the Reformed Churches have gone to the front, giving evidence of progress in temperance work and spirit. Many congregations do not allow persons to remain in good standing who sell intoxicating drinks or who sign applications for licenses, or who place their name on a bond for the dealer in liquors. Some years ago, at the General Synod held at Tiffin, Ohio, the Committee on the Official Reports of English Classis, overtured General Synod for some action respecting the evils of intemperance. A special committee was appointed, who presented at the last day of the sessions the following, which was received and adopted. The Preamble concluded thus:

When men are made Christians, they will be honest, *temperate*, and law-abiding; trusting in their own resolution or leaning on the arm of flesh, they will fail. Your committee offers the following resolution:

Resolved, That the Church of Christ is the only true temperance society, and that our pastors and consistories are urged to exercise strict discipline against all forms of vice,

and especially the monster evil intemperance, and to inculcate sound Christian sentiments on the subject of intemperance by precept and example.

In 1884 the General Synod at Baltimore re-adopted and re-embodied in the minutes of their proceedings the action taken at Tiffin, Ohio, years before. A few years ago the Eastern Synod of the Reformed Church, held at Bellefont, Pa., adopted the following first strong deliverance on the evil of the traffic; although the Western Synod of the Reformed Church had frequently taken similar action:

VICE OF INTEMPERANCE.

WHEREAS, The almost incredible amount of $600,000,000 is annually expended in the United States for intoxicating liquors; and

WHEREAS, One-half of the taxes levied on the people of the United States is directly chargeable to the use of alcoholic beverages; and

WHEREAS, The most appalling amount of crime, suffering, and disgrace is caused by the liquor-traffic; and

WHEREAS, The efforts hitherto made have failed to furnish an adequate remedy; therefore,

Resolved, That this Synod favors the total prohibition of the manufacture and sale of intoxicating drink as a beverage by constitutional amendment.

Resolved, That Synod earnestly desires its pastors, elders, deacons, and people to continue to use all proper means to educate the public mind and conscience to the approval of this remedy.

Similar action has often been taken by the Synods of Ohio and Pittsburg. In Article LXIV of the Constitution of the Reformed Church, intemperance is prominently mentioned as one of the sins which merit exclusion from the Church.

The progress of the cause during the last hundred years has prepared the way for a united effort on the part of the Reformed Church to aid in destroying the power and influence of the liquor-traffic by constitutional amendment.

THE BIBLE CHRISTIAN CHURCH.

BY REV. HENRY S. CLUBB.

THE history of Temperance during the past century would not be complete without some account of the Bible Christian Church, as it antedates most if not all other Christian Churches in its adoption of total abstinence from intoxicating liquors as a condition of membership.

In 1807 the Rev. William Cowherd, who had been curate of St. John's Episcopal Church, Manchester, England, publicly taught, on religious grounds, the doctrine of total abstinence from all intoxicating liquors; and in 1809 he organized, by a Conference of ministers and laymen, a church whose members must be total abstainers.

Mr. Cowherd also instituted an academy in Salford, near Manchester, in connection with his church, and among the students of this academy was Mr. William Metcalfe, who was afterward ordained to the ministry of the Church, and in 1817 emigrated to the United States, and organized the Bible Christian Church in Philadelphia.

About twenty-two adults and their families came over with Rev. William Metcalfe, but only half that number continued faithful to the principles of the Church; the other half were scattered both as to their location in this country and their religious associations. But these eleven communicants formed the nucleus of a Church which has continued its regular services ever since, maintaining the same abstinent principles as inculcated by Him who taught us to do nothing to offend or cause to stumble one of His little ones.

The Church grew gradually, and received some accessions from the parent Church in England as well as converts here. Its meetings were at first held in a school-room on Pear Street, and in 1823 a lot of ground was purchased and a frame building erected on Third Street, north of Girard Avenue.

About this time, 1823, the Rev. William Metcalfe published a tract on "The Duty of Abstinence from All Intoxicating Drinks." From the following extract it will be seen that it inculcated entire abstinence from intoxicating liquors:

If this vice of intemperance is to be patronized, it is quite in vain to erect places of worship or to expect anything but disappointment in attempting to diffuse religious knowledge. There remains only one effectual way of counteracting this evil, and that is for all ministers of the Gospel, and all sincere reformers to strike at the root of the gigantic tree of intemperance,—not alone by preaching, but by setting an example of *entire abstinence from* this baneful liquor. In order to adopt any system, it is desirable

to see the practicability of it. In this case it is quite easy. There only wants a beginning in the performance. The accursed beverages ought never to gain admittance to our dwellings, and if possible, we should not even hear or see their names.

This is believed to be the first tract published in this country inculcating entire abstinence from intoxicating liquors; the essay of Dr. Rush, published thirty-eight years before, being simply "An Inquiry into the Effects of *Ardent Spirits* upon the Human Body and Mind," and did not maintain abstinence from wine, beer, and cider.

The Bible Christian Church has never permitted intoxicating liquors within its walls; the wine used in its communion has always been unfermented, and is made from an English recipe.

The tract from which we have just quoted was extensively circulated in this country long before the Livesey Teetotal movement commenced in England.

Mr. Metcalfe subsequently published the *Temperance Advocate*, which, however, did not meet with much support, and had to be abandoned in consequence.

In 1830, Sylvester Graham, a popular temperance lecturer and physiologist, embraced Mr. Metcalfe's radical views on abstinence both from alcoholic beverages and the flesh of animals, believing that the latter creates a thirst for the former.

In October, 1847, the present substantial brick church was dedicated, being built on the lot on which the frame structure formerly stood.

In 1851, Mr. Metcalfe went as a delegate from the Pennsylvania Temperance Society to the grand temperance demonstration in July of that year in London, England. He was cordially received there, and the writer of this sketch well remembers his visit, now thirty-four years ago, being then connected with the Bible Christian Church, Salford, Manchester, the original church founded in 1809 by Rev. Wm. Cowherd, of which Rev. Joseph Brotherton, the Liberal member of Parliament for Salford, was minister.

Rev. William, now Dr., Metcalfe, paid a second visit to England in 1855, remaining two years as officiating minister of the Salford church, but resumed his pastoral duties in Philadelphia on his arrival in August, 1857, and continued there until his death in 1862, having the year previously celebrated the fiftieth anniversary of his ministry. He was succeeded by his son, the Rev. Joseph Metcalfe, who was succeeded by Rev. Wm. Taylor, M.D., and in 1877 by the writer of this sketch.

The same principles of total abstinence have been maintained and advocated in this church now for a period of sixty-eight years. The church record shows a membership of 217 adults, and 326 children baptized. The Sabbath-school is also taught total abstinence, and is a successful and useful institution.

THE MORAVIAN CHURCH.

BY REV. J. TAYLOR HAMILTON.

IN the year 1848, at the General Synod of the Moravian Church, held at Herrnhut, in Saxony, and composed of representatives of that faith from all parts of the world, a resolution was passed urging upon all members of the Church conscientious care in preventing the abuse of intoxicating liquors, and instructing the authorities of congregations to do their utmost in this respect. Should they "be unable to prevent the abuse in question, and therefore resolve, supported by the spirit of the congregation, and with due regard to local circumstances, upon the entire discontinuance of the sale of liquors in their settlements, such a measure has the cordial sanction of the Synod." (Synodal Results, 1848, § 60.)

In the year 1855, we find the Synod of the American Province, after a preamble which set forth the evils of the traffic, reaffirming the resolution of this General Synod, and declaring that it "cordially sympathizes with all proper measures for the suppression of intemperance and of the manufacture and sale of intoxicating drinks." (Journal, 1855, p. 85.)

The Synod of 1861 indorses this position yet more strongly. (Journal, 1861, pp. 53, 63.) But in 1864 the sentiment of American Moravians appears to have grown. That year finds the representative body recommending "to the ministers of those congregations, especially where the vice of intemperance in the use of intoxicating drinks prevails, to preach the word of God with close and special reference to this growing sin"; . . . . "to submit the matter of intemperance to a congregation council, in order to draw more attention to it"; . . . . and "to raise the standard of public opinion in the congregation, and concentrate the efforts of its members by *associated action* in the spirit of the Church and the Gospel (1 Cor. viii. 13, Rom. xiv. 21) to root out this dreadful vice." (Journal, 1864, p. 59.)

The Synod of 1873 takes a yet further advanced position. It "is opposed to *all traffic* in intoxicating drinks, and the *use* as a beverage of hard cider, beer, ale, whiskey, wine, brandy, gin, rum, patent bitters, etc., and would respectfully urge all the members of our Church to abstain therefrom." (Journal, 1873, p. 83.)

Lastly, the Synod of 1884 (Journal, pp. 23, 78, 79, 91), "gratefully acknowledging the overruling providence of God in the marked advance made in public sentiment during the past three years with regard to the

temperance question, and in the signal successes of organizations which have obtained the action of legislative bodies curbing or prohibiting the liquor-traffic, directs that resolutions 3, 4, and 5, p. 26, of the Digest (namely, the statement of the Church's position as above indicated) be published separately in our Church papers" (the intention being to reaffirm the expectation that Moravians, as such, are opposed to the traffic in and the use of intoxicants as a beverage).

The degree of strictness with which such rules are enforced depends, of course, very much upon the individual view of each pastor and the strength of local sentiment.

Whilst the majority of Moravian churches still use fermented wine at the Holy Communion, there are a number which have for years banished it for the unfermented.

THE REFORMED EPISCOPAL CHURCH.

BY REV. W. T. SABINE.

THE Reformed Episcopal Church, though young in years, one of the latest born in the sisterhood of churches, having been organized December 2, 1873, under Bishop George David Cummins, D.D., has numbered in its ranks many warm friends and devoted adherents of the Temperance Reform.

Again and again it has put itself upon record by standing resolutions passed in its highest legislative body, The General Council, affirming its sense of the need and importance of this Reform, and of the ruinous evils of the Drink-traffic, and urging its membership, by all proper methods, to promote the one and oppose the other.

In some of the parishes Temperance Organizations have been regularly maintained and Temperance literature circulated, or more occasional prominence has been given to the subject of this reform by public meetings, addresses, and instruction in the Sunday-schools, nor have there at any time been wanting in its membership those who, by voice or pen, in the pulpit, on the platform, or through the press, have striven to advance this Cause.

The following standing resolutions, reappearing in successive issues of the *Journal of the General Council*, voice the sentiment of the Church as expressed by its highest authority.

Resolution 12, passed May, 1877:

Resolved, That the General Council marks with pleasure the progress of a Temperance revival throughout the country, and desires to put upon record its sympathy with that great movement as ordered and blessed of God, and hereby affectionately commends this Cause to the co-operation and support of the clergy and laity of this Church.

Resolution 24, passed May, 1881:

WHEREAS, It is impossible for Christians to contemplate with indifference the havoc which the great and crying evil of intemperance is making in the nation and in the homes of our countrymen; and

WHEREAS, It is their duty to do what they can to arrest its ravages;

Therefore be it resolved, That we heartily approve of all lawful and Christian efforts to save society from the manifold and grievous evils resulting from intemperance, and earnestly advise our people to co-operate in all such measures as may seem to them wisely adapted to this end.

Resolution 35, passed May, 1883 :

Resolved, That this Council reaffirms its earnest protest against the evils of intemperance, and urges upon its members greater faithfulness in combating this curse of our race.

Action had May, 1885 :

At the late session of The General Council, held in the city of Peoria, Illinois, Bishop Samuel Fallows, D.D., introduced to the Council Mrs. Lucie B. Tyng and Mrs. Anna M. Hammer, representatives of the National Woman's Christian Temperance Union, and in their behalf read to the Council an address, in the course of which they urge "that the Council recommend to its ministry to preach the Word of God with close and special reference to this growing sin of intemperance as a remedy to effect its radical cure; that the Temperance work be emphasized in the Sunday-schools of this communion, and that its church-members be urged to abstain from the traffic and use of all intoxicating liquors."

This address was, on motion, respectfully received, and ordered to be printed in the Journal.

THE SEVENTH-DAY BAPTISTS.

BY A. H. LEWIS, D.D.

THE Seventh-day Baptists were among the most radical reformers and uncompromising dissenters in the English Reformation of the sixteenth and seventeenth centuries. They had many traits in common with the Friends of those times. They were cradled at the altar of reformation. Coming into an organic existence for conscience' sake, they naturally took the side of all moral reforms. Their first church in America was organized in 1671, at Newport, R. I. Being Independent Congregationalists in polity, each church grew up around its own common centre, and denominational development was of slow growth. Incipient steps toward this were taken, however, as early as 1696, in the organization of a "General Yearly Meeting" in New England. Similar meetings sprang up in New Jersey and Pennsylvania and at other points. The General Conference, which represents the denomination in the United States, was not organized until 1802; but as early as 1797 the Yearly Meeting in Rhode Island found occasion to test the question of local prohibition. Liquor-dealers were accustomed to ply their business at all public meetings, drawing thereto crowds of the irreligious and evil-minded. A general law was secured in that State forbidding the sale of intoxicating drinks within one mile of such religious meetings. This law being disregarded, we find the following on record:

> The church at Hopkinton appointed a committee about two weeks before the Yearly Meeting in August, 1797, to see that the laws prohibiting the selling of liquor on the Yearly Meeting days be not infringed, agreeable to a law made and provided by the Legislature of the State. They also appointed one of the committee to obtain proof against any that transgress said law.

These Yearly Meetings kept but meagre records of their doings, or of the incidents connected with them. But enough can be gleaned to show that the incident noted above was not an isolated one, and that these Seventh-day Baptists were among the first to advocate personal temperance and legal prohibition. The seed was well sown, and when the question began to take shape in the public thought, the Conference was ready to take high ground. In the session of 1833 the following action was taken:

> *Resolved, unanimously*, That this Conference recommend to all members of churches of this denomination to abstain entirely from the use of ardent spirits, except as a medicine in case of sickness.

In 1836 the Conference took still more advanced ground, as follows:

Resolved, That entire abstinence from the use of ardent spirits, wines, and fermented liquors as a beverage, is the only consistent course to be pursued by the friends of the temperance reformation, and that it be recommended to the churches and associations composing this Conference.

As the question of legal prohibition came before the public mind, the Seventh-day Baptists placed themselves on record promptly. At the session of 1852 the following action was taken:

Resolved, That, as a Christian body, we are deeply interested in favor of the success of the present efforts which are being made in several States of this Republic, to suppress the traffic in spirituous liquors by prohibitory legislation.

In 1862, when the civil war was adding to the swollen tide of intemperance, the Conference passed the following:

Resolved, That it is the sense of this body that new and earnest efforts should be made for staying the course of intemperance, which from various causes has threatened to scourge our land, and especially now, as our young men are peculiarly in danger, through the allurements and associations of military life, of indulging in the use of intoxicating drinks, to the ruin of themselves and the country; and that we appeal to the friends of religion and morality to use every effort to stop the progress of this threatening scourge which Christianity and patriotism may suggest.

In 1858 the License System was condemned, as it justly deserved, in the following words:

Resolved, That our license system for the sale of intoxicating drinks as a beverage, is immoral in its tendency and destructive to the best interests of the community, and therefore, should be discouraged by a wise and just prohibitory law.

In 1865 the Conference spoke as follows:

Resolved, That the wide-spread and rapid increase of intemperance is cause of alarm, and calls loudly upon every friend of religion and humanity for earnest efforts for its suppression.

In 1866 the magnitude of the conflict was stated in the following words:

Resolved, That the temperance conflict is in its nature increasing and ever-present, and until our victory over intemperance, in all its forms, is thorough and complete, the common enemy is only put down in one place to rise higher in another, and at one time to assume more frightful magnitude at another.

Resolved, That the growing encroachment of intemperance, its seeming respectability, as being practiced by men not utterly depraved and members of respectable bodies, make it imperative upon us as a people that we wage a war without truce against this evil, which saps the foundations of our whole social and religious system.

In 1870 the utterance of the Conference was as follows:

Resolved, That we look with anxiety and alarm upon the increasing strength of the rum-power and its work of destruction and death in our land, and we earnestly entreat all our ministers and people to be active and earnest in staying this on-sweeping tide of ruin, by all the means of social, political, and religious influence which God has placed in their hands.

In 1874 the Conference

Resolved, That Christians ought to labor for the entire suppression of the habit of using intoxicants, whether in the form of alcohol or tobacco.

In 1877 we find the following record:

Resolved, That we hail with great joy the wide-spread awakening in the Gospel temperance reform of the past year, and we urge upon all within the bounds of our beloved Zion the importance of advocating and practicing total abstinence from the use of all intoxicating drinks as a beverage.

In 1879 the Conference spoke again in strong terms against the use of tobacco, and placed the following on record on the general question:

Resolved, That while we have a growing interest in the great cause of temperance, and desire to pledge ourselves to renewed fidelity, we also believe that our work will become more efficient and the results more permanent, as we bring the temperance work more and more closely into connection with our churches.

In 1883 the following radical ground was taken:

Resolved, That recognizing the evils of intemperance and the wickedness of the liquor-traffic, we do, as a Christian people, utter our earnest protest against any form of license or legal protection for a sin against society so manifest and fearful in its consequences, and demand that the evil shall be prohibited, not protected by the laws of the land.

In 1884 the Conference was held in the State of West Virginia, where prohibition was a State issue at the time of the session, which fact drew out the following action:

WHEREAS, The temperance people of West Virginia are making an earnest effort to procure an amendment to the Constitution of the State, forever prohibiting the manufacture and sale of intoxicating liquors as a beverage within the State; therefore,

Resolved, That we, the representatives of the Seventh-day Baptists in the United States, in General Conference now assembled at Lost Creek, West Va., do most heartily express our sympathy with them in such a glorious work for the welfare of their commonwealth; and sincerely hope and pray that the next Legislature of the State will respect the petitions of the citizens, and submit such amendment to a vote of the people.

The foregoing are representative official utterances by the General Conference of the Seventh-day Baptists in the United States. They show that the denomination is a unit, and is radically committed to the fundamental doctrines of *total abstinence for the individual, and total prohibition for the State.*

THE UNITARIAN CHURCH.

BY REV. S. W. BUSH.

THE century's work of the Unitarian Church in the specific line of the temperance reform may be grouped under three heads: I. The action of its ecclesiastical organizations. II. The testimonies of its ministers through the press and the pulpit. III. The labors of the laity, who by their contributions of money, personal efforts, public speeches, and aid in the organization of temperance societies have rendered valuable service.

I.—THE ACTION OF ITS ECCLESIASTICAL ORGANIZATIONS.

The ecclesiastical organizations of the Unitarian denomination, in addition to the churches which are strictly independent, are the Ministerial Associations, the Local Conferences, the American Unitarian Association, and the National Conference. The last is the most of a representative body, while the functions of the American Unitarian Association are chiefly, if not wholly, executive. To know, therefore, the status of this branch of the Christian Church we must look to the action of these associations.

The Ministerial Associations have no authority beyond the power which comes from the declaration of opinion, and the moral and spiritual enforcement of duties. Indeed the same may be said of all the ecclesiastical organizations of this Church. Their power is commensurate with their moral and spiritual influence. From time to time the Ministerial Associations have borne testimony in behalf of temperance, and have urged its claims upon the churches and congregations. A fair illustration of this will be seen from the following resolutions passed by the Norfolk County Ministerial Association, November 15, 1882:

WHEREAS, We look upon intemperance in the use of ardent spirits as the source of untold evils in the forms of poverty, ignorance, wretchedness, and crime; therefore,

Resolved, That we urge upon all Christian people and good citizens the duty of renewed and persistent efforts to discountenance and discourage the use of intoxicating liquors merely as an indulgence of the appetite, and to deepen and strengthen the sentiment in behalf of temperance in the community.

Resolved, That we remind the friends of temperance of the importance of personal efforts to reclaim those addicted to the use of intoxicating liquors, or trifling with the dangerous indulgence; and to provide other resources and attractions free from temptation; and to see that the existing laws for the suppression or the restraint of the sale of intoxicating liquors are faithfully executed.

Resolved, That we favor legislation looking to the total suppression of the manufacture or sale of intoxicating liquors for use as a beverage; that we are in favor of as stringent laws as can be executed, and that we hope to see a law upon the statute-book, sustained by the public sentiment, which shall make public drinking-places impossible.

The National Conference in September, 1874, in a resolution says in conclusion, "having a deepening sense of the infinite wrong done by intemperance to human nature and to society, we, the members of the National Conference of Unitarian and other Christian Churches, affirm it to be our duty to do all we can, by voice and pen, by life and example, to arrest and destroy this mighty foe of civilization, and to bring society up to that true and high condition in which all laws, customs, usages, institutions, and universal public sentiment shall be promotive of purity and sobriety, and shall minister constantly and powerfully in the development of genuine and noble manhood and womanhood."

Again in 1878, the National Conference having in mind the work of the Reform clubs,

Resolved, That with deep interest in the reform movement, so called, whereby so many victims of intemperance, putting forth their utmost strength and relying in the sure promise of Almighty help, have been rescued from a most fearful bondage; we commend that cause to all our churches, people and ministers, entreating them to lend it their active aid; especially would we urge that they give personal sympathy and support to those who are striving to keep their faith and stand fast in their new-found manhood.

In 1884, the National Conference still further put on record its testimony: That under all conditions of modern society, we believe that nothing short of a total disuse of intoxicating beverages can serve as a sure means of abolishing and preventing the miseries and evils of intemperance.

Resolved, That, since it is agreed on all sides that such beverages form no part of a necessary diet for men and women in health, we affectionately call on all who may regard their moderate use as innocent to give up such use out of compassion for their weaker brethren.

II.—THE TESTIMONY OF ITS MINISTERS.

During the century the Unitarian Church through its ministers has rendered important aid to the temperance cause. By their preaching and lectures, by personal efforts in the formation of temperance societies, by their writings for the press, and their influence on the literature of the century they have helped to shape and mould the minds of many into the principles and practice of total abstinence.

Dr. Lowell, the pastor of the West Boston Independent Congregational Church, was among the earliest ministers who took an active interest in behalf of temperance. At a meeting held to consider the best methods of action, the discussion developed considerable difference of opinion. In the heat of the debate Dr. Lowell arose, and in the benignant and impressive tone and manner which characterized him, said: "Brethren, whatever may be our differences of opinion, we can be total abstainers ourselves." These words made such an impression on the Rev. Samuel J. May, then a young man, that he at once became a convert to total abstinence. Dr. Lowell's ministry was marked for its sweetness and light, hence the work he did for

temperance was of that silent and persuasive kind which influences thoughtful and intelligent minds.

Dr. Channing, though by nature and habit a student, occupied almost wholly with meditation in the study on the highest themes of religion, was yet also keenly alive to the great moral movements around him. The power he wielded was both by voice and pen. The most memorable word he has left on temperance is his address delivered by the request of the Council of the Massachusetts Temperance Society at the Odeon, Boston, February 28, 1837. By appointment the friends of temperance throughout the world were simultaneously to hold meetings on this day. Dr. Channing on this occasion frankly discoursed on some of the aspects of the question as they were presented to his own mind. He treated of the great essential evil of intemperance,—the excess of its temptations; its causes; the means of its prevention and cure. In a clear and powerful statement he refuted the error that only the poor and ignorant were exposed to the evils of drunkenness. "Multitudes of all classes," he said, "are in danger. In truth, when we recall the sad histories of not a few in every circle, who once stood among the foremost, and then yielded to temptation, we are taught that none of them should dismiss fear." After showing how the young, the idle, the ignorant are lured to the cup, he adds: "It is a sadder thought that men of genius and sensibility are hardly less exposed." Then he draws a graphic and vivid picture of those minds of great energy who hunger for strong excitement, especially men whose genius is poetical and imaginative, allied with, and quickened by, peculiar sensibility. "Hence," he concludes, "the records of literature are so sad. Hence the brightest lights of the intellectual world have so often undergone disastrous eclipse; and the inspired voice of genius, so thrilling, so exalting, has died away in the brutal or idiotic cries of intemperance."

The Rev. Henry Ware, Jr., D.D., as Professor in the Divinity School, Cambridge, exercised a deep and wide-spread influence. His memory is still held sacred by a generation of ministers who have felt the power both of his wise teachings and devout spirit. He gave the force of his example and preaching to the cause of temperance. The best illustration we have of his testimony will be found in his sermon on "The Moral Principle of the Temperance Movement." In this discourse he draws in outline the measures by which the evils of intemperance are to be overcome as "the absolute prohibition of all intoxicating drink; the tempted are to bind themselves to it by a solemn pledge, and all others, as far as possible, are to join them by entering into the same obligation, whether personally tempted and in danger or not." Emphasizing this as a "perfect plan" the voice of the Cambridge preacher and professor gives no uncertain sound. With all the earnestness at his command he urges upon his hearers the duty of helping forward this work.

The temperance movement in all its forms for a quarter of a century throughout Central New York found one of its most pronounced and able leaders in the Rev. Samuel J. May, of Syracuse. In fact, his name was known throughout the country and in Great Britain as a temperance reformer. Andrew D. White, President of Cornell University, standing by

his open grave, says of Mr. May: "Here lies before me all that was mortal of the best man, the most truly Christian man I have ever known; the purest, the sweetest, the fullest of faith, hope, charity; the most like the Master. Had our Lord come upon the earth again, and in these streets, any time in these thirty years, He was sure of one follower. Came He as black man, or red man, or the most wretched of white men; came He in rags or sores, this, our dear friend, would have followed Him, no matter what weapons, carnal or spiritual, were hurled at the procession."

A man of this spirit inevitably became an earnest and faithful worker in the temperance reform. He was frank, fearless, and faithful. On one occasion he was invited to attend a dinner given on St. Patrick's Day, by the members of the Roman Catholic Church. The invitation was regarded as a compliment, because Mr. May was a Protestant clergyman. Moreover, he would gladly have attended, but as they were to use intoxicating drinks at the dinner, he declined. In his reply he frankly gave his reasons, and after referring to the evils of intemperance, he adds: "If any people on earth need these artificial stimulants less than others, it seems to me they are Irish. . . . . Would to God that the Irishmen of Syracuse would to-night install Father Mathew as their patron saint, and forever after live in accordance with his principles."

Thus Mr. May with the loving spirit of a John, and the untiring zeal of a Paul, worked on faithfully and well until the end. He won the hearts of all who knew him, and the temperance annals afford few examples of a more consecrated life.

The name of John Pierpont is wrought into the very texture of the temperance reform. He served the cause by what he did and what he said. He was made for a moral leader. Brave, bold, and resolute, he knew no fear. His very defects of character grew from the excess of sterling qualities. He never quailed before an opponent—never flinched in the performance of his duty. His ministry at Hollis Street Church, Boston, was one of the important battle-grounds of the century. Our space does not permit of our entering into the details of this controversy. With the courage and the fire of a Hebrew prophet, he portrayed the evils and curse of intemperance, and as several of his most prominent parishioners were liquor-dealers, a storm of indignation was raised against the preacher of righteousness. The controversy was long and hot. He vindicated the right of free speech in the pulpit, and gained a victory for temperance. We can no better describe the man and his work than to use his own words in reply to a committee who charged him with excessive zeal in the advocacy of his opinions on temperance. "Guilty, guilty, guilty! On this point, gentlemen, I will make no defence. *Nolo contendere:* I will not contend with my adversaries. I would gladly make full confession of all my offences in this behalf, but that how great is the sum of them. Sunday and week-days, by daylight and candlelight, by lamplight and moonlight; at 'sundry times and divers manners'; in sermon and in song; in prose and in poetry; in rhyme and in blank verse; in conventicles and conventions; in city and country; on both sides of the Alleghanies, and on both sides of the Atlantic; in pulpits heterodox, and in pulpits orthodox; in stage-coach and

steamer; in winter and in summer; by petition and persuasion—chiefly by 'moral suasion,' have I labored on this exciting topic. In the language of the Psalmist, 'I acknowledge my transgression, and this sin is ever before me.'"

Through the valley of the Mississippi, Wm. G. Eliot, D.D., is known as one of the veterans of the temperance reform. Fifty years ago, as a young man, he was settled as pastor of the Church of the Messiah, St. Louis, Missouri. He is now Chancellor of Washington University, an institution which may truly be called his own child, for it is mainly through his personal efforts that it was founded, and by his wise counsel and tireless energy has grown to the proportion of a first-class university, having one hundred teachers and one thousand scholars, and property amounting to a million dollars. The pastor and pulpit of the Church of the Messiah have shone as a constant and unfading light. He is wise, practical, and far-seeing. His life-work in this section has been the greatest moral force which has come from any single individual. To write a full sketch of his labors on behalf of temperance would be to write the history of the various temperance organizations in and about St. Louis. Wherever a word was to be said, or a helping hand needed, it came from the Church of the Messiah through its pastor. On November 28, 1884, at the semi-centennial of the establishment of his church, in his sermon on this occasion, he tells his parishioners and hearers that "the temperance reform has its chief strength in the religious character of the noble-hearted men and women who began and are carrying it forward. . . . . The conscience of a Christian people is not found in their pockets, but in their hearts. Appeal to them earnestly and continuously by their allegiance to the Gospel, and temporizing human laws and demoralizing customs will surely, if not speedily, give way. Under the standard of the cross we conquer, if at all. It is the standard of self-consecration given to us by the word and the life and the sublime death of Jesus Christ."

Louisville, Kentucky, is the gateway of the Southwest. At this flourishing city on the Ohio, Dr. Eliot found a co-worker in the Rev. John H. Heywood, who for forty years was minister of the Unitarian Church. He began his ministry in 1840, when the Washingtonian movement was the dominant temperance work, and he threw into it all the ability and influence he could command. As a member of the Sons of Temperance for several years he gave much time and labor toward promoting the welfare and increasing the usefulness of this important organization. He wrote for the temperance newspapers; often preached on the subject in his own pulpit; gave lectures and made addresses on various special occasions. In his own church he formed a Young People's Temperance Association, which was instrumental of much good. Both in the Western and National Unitarian Conferences he made appeals which helped to shape the action of those associations in favor of this reform. Thus did these two churches and their ministers work faithfully and well in the valleys of the Ohio and Mississippi.

During a portion of the time that Dr. Eliot and Mr. Heywood were work-

ing in St. Louis and Louisville the Rev. Rufus P. Stebbins, D.D., was President of the Theological School at Meadville, Pa. When Dr. Stebbins entered upon his presidential office he brought with him the scars received from former temperance conflicts. As the minister of the large and influential church at Leominster, Mass., he made the pulpit ring with his rousing appeals. His church became a power in the community. Dr. Stebbins had the qualities for a reform leader, and as both the moral and legal aspects of the temperance question were exciting the public mind, he was foremost in the organization of societies and in efforts to stop the sale of liquor. He was from the first a pronounced prohibitionist. From the very constitution of his nature he could not be a half-hearted advocate. Strong, resolute, aggressive, he threw himself into the cause, and as a valiant chieftain led in the moral fight, and helped forward the work. But he was also a student and scholar, and though as the President of a Theological School the duties of his office kept him to his books, still, as he was brought into personal contact with the students, and when occasion offered, he never failed to avow his convictions, and in this way he exerted an influence on those who were to become the ministers of the Unitarian Church.

There are many other prominent ministers of this Church who deserve full mention as faithful and efficient workers in behalf of temperance, but our space will allow only a brief reference to them. Dr. Gannett, the colleague and successor of Dr. Channing, was loyal and true. He was for a long time a prominent member of the Massachusetts Temperance Society, and active in various ways. His address before the Young People's Total Abstinence Society was published, and its earnest words were spread broadcast. At an important period in the movement in Massachusetts there was a wide-spread desire for a full organization of the State, and we find Dr. Gannett's name among the committee of five appointed to consider this subject. As an extempore speaker he was very gifted, and many who heard him at various times bear testimony to his thrilling and fervid eloquence.

Dr. John G. Palfrey, Rev. Nathaniel Hall, Rev. Edward B. Hall, D.D., Dr. Tuckerman, the founder of the ministry at large; Rev. Caleb Stetson; Rev. Adin Ballou; Rev. Joseph H. Allen, D.D.; Rev. Samuel May, Leicester, Mass.; Rev. Horatio Wood, Rev. Wm. O. White, may be named among those who in the past have borne testimony in behalf of the temperance reform. So, too, there are many who are now in active service. Among those who are settled ministers may be named Rev. E. E. Hale, the Rev. Charles G. Ames, Philadelphia; Rev. Jenkins L. Jones, of Chicago; Rev. George S. Ball, Upton; Rev. George F. Clarke, Hubbardston, Mass.; Rev. Thomas L. Eliot, Rev. Christopher C. Eliot, both sons of Dr. Wm. G. Eliot; Rev. Wm. S. Heywood, Boston; Rev. John T. G. Nichols, D.D., Saco, Maine; Rev. S. H. Winkley, Boston; Rev. James De Normandie, Boston; Rev. C. C. Hussey, Billerica; Prof. Henry H. Barber, of the Theological School, Meadville, Pa.; Rev. Samuel J. Barrows, editor of the *Christian Register*, and many others who, by their own methods, have labored to spread a more general sobriety in the communities where they have lived.

III.—THE LAITY.

To give a full sketch of what the laity of the Unitarian Church have done for temperance would be to write an important chapter of this reform. We can only sketch a very brief outline. Many of the leading men and women of this Church, who were eminent as lawyers, judges, legislators, scholars, also prominent in the business walks of life, and in social position gave the cause the force of their example and the inspiration of their minds. By their contributions of money, by their personal efforts, by their public speeches and writings, and by their practice of total abstinence they rendered very valuable service. A majority of the prominent members who first joined in the organization of the Massachusetts Temperance Society were Unitarians. Through the long and useful career of this society the members of this branch of the Christian Church furnished five Presidents, and made their full share of financial contributions. At a critical period in the history of this reform in Massachusetts, it was resolved to raise annually fifteen thousand dollars, to more fully organize the work in the State. This was collected for a series of years, and one-third of the amount came from the Unitarians. This statement is made on the authority of Rev. Edwin Thompson, to whom we are also indebted for other important information. The Massachusetts Total Abstinence Society also receives one-third of its annual subscription from Unitarians. They were foremost in its organization; and during its whole existence they have filled the office of President. So on another occasion when it was deemed necessary to organize societies in the State, Jonathan Phillips, John Pierpont, John G. Palfrey, Ezra S. Gannett and Arthur Tappan were appointed a committee to carry forward this work. Four of these are well-known ministers and laymen in the Unitarian Church. The State Alliance of Massachusetts is also well represented on its list of officers by members from this body of Christians.

Among the distinguished members of the bar, Samuel Hoar was one of the foremost temperance reformers. The part he took in the anti-slavery struggle, especially his expulsion from South Carolina, as the legal representative of Massachusetts, has given him a world-wide reputation. He was equally interested in the promotion of temperance, and gave a lifelong service to this work. It is said that he presided over more temperance meetings than any other man of his time. He was esteemed for his probity, ability, and elevated character; and he threw the weight of his example and the influence of his exalted spirit into this cause. William Sullivan worked side by side with him. This brilliant advocate, notwithstanding the exacting demands of his profession, found time to render service both by his wise counsel and persuasive words. Robert Rantoul, senior and junior, were in the front rank. The latter was especially conspicuous in his labors for the passage of the fifteen-gallon law by the Legislature of Massachusetts. These two lawyers were a power in Essex County, and represented a noble type of manhood. Robert Rantoul, Jr., died in the prime of life, as he was entering upon a national career. In his death the cause

of temperance lost one of its best and ablest advocates. Chief-Justice Parker, and Judge White, of Salem, bore their testimony. Other prominent Unitarians, both of the bar and the bench, contributed both by personal service and example to give aid and support to the temperance reform, and to the enactment of more stringent laws for the suppression of the liquor-traffic.

William B. Spooner has a national reputation. Few men during the last fifty years have given to this work a more complete consecration. He was in the fullest sense a philanthropist. His life is a practical exposition of the parable of the good Samaritan. His hand was ever ready to aid the needy. But though his heart was steeped in benevolence, his charities were dispensed with a discriminating judgment. He rarely made a mistake in his business, and his financial affairs were always guided by discretion. He had that combination of active sympathy for the needy, and clear discernment of the best methods for their relief that made him both a generous giver and wise counsellor. He took up the temperance cause when a young man, and became identified with every effort for its advancement. As age grew upon him his zeal increased. He opened his purse freely. He presided over public meetings, made addresses, spoke before legislative committees, was an active member in several temperance organizations; in fact, in season and out of season this large-hearted, clear-headed merchant consecrated his life to the temperance cause. Horace Mann began early in his career as a temperance reformer. He was the first President of the Young Men's Temperance Society of Worcester, Mass., and through a long and laborious life he was loyal and true. As he was among the foremost speakers of his time, and a man of great personal force of character, he became one of the acknowledged leaders of this moral movement. Amos Lawrence, when a clerk in the village store at Groton, before the temperance societies were common, was so impressed with the evils of dram-drinking, that as a young man he made a pledge to himself of total abstinence. In after-life, as the village boy became the successful merchant, he remained true to his early vows, and threw the influence of his example into the scale. George Bond and Stephen Fairbanks, of Boston; Josiah Bartlett, of Concord, who led in the movement to break up the traffic in his town; Thomas French, of Canton, who faithfully supported Governor Briggs in his temperance efforts; Edgar Whitaker, whose infusing earnestness and enthusiasm made at one time Needham the banner town of Norfolk County. To these must be added the three recent Governors of Massachusetts,—Thomas Talbot, John D. Long, and George D. Robinson. Though these men have been critised and condemned by many prohibitionists for their official acts, they certainly, in their personal efforts, have very efficiently worked on many lines of the temperance reform. So, too, the name of Ames for three generations or more will be found among the temperance leaders, and as a family they have been the largest financial contributors to this cause. Deacon Grant was one who received the crown of martyrdom for his labors. His opponents were so enraged at him for his onslaughts on the liquor-dealers and traffic that they injured his house

and threatened him bodily harm. But his specialty was his work among the children. Under his leadership, Bands of Hope and other juvenile organizations were multiplied, and under his direction crowds of children were gathered on memorable occasions and anniversaries. He was aided by Louis G. Pray, whose interest in the temperance education of the young was commensurate with the earnest zeal he showed in the Sunday-schools of the Unitarian Church. Henry H. Faxon is so universally known as a temperance worker and his services are so very valuable and widely recognized that little need be said beyond the mention of his name. With a zeal which never cools and an energy which never tires, he has consecrated his purse and life in various lines of activity. He stands among the foremost temperance reformers of the country.

Mary A. Livermore is one of the best representatives of woman's work in the Temperance Reform. For many years she was connected with the Universalists, but now is an active member of the Unitarian Church, and therefore may be included in this sketch. For grace, power, and eloquence alike on the platform and in the pulpit, she is the peer of the best speakers on both sides of the Atlantic. The evils of intemperance, with their story of wretchedness and woe, early made a deep impression on her heart, and called forth her active sympathies. For several years she has been one of the leaders of that noble band of women—organized as the Woman's Christian Temperance Union. By her administrative power and eloquent speech she has helped this association to achieve its great success, which is only the promise of still greater success in the future.

It has been the purpose of this paper to describe the work which has been done within the century by the organizations and members of the Unitarian Church. The limits assigned necessarily make it incomplete. But whatever real service this body of Christians has rendered to the Temperance cause, just so far has it aided in the establishment among men of the kingdom of God.

THE FREE BAPTIST CHURCH.

BY B. D. PECK, D.D.

THE General or Triennial Conference of the Free Baptist Church voices the doctrines, the polity, and the opinions of that denomination upon moral reforms.

The first pronounced opinion of this representative body upon Temperance, was made public at a meeting in Sandwich, N. H., October, 1828. A resolution introduced by Rev. Hosea Quinby, D.D., was adopted, as follows:

Resolved, That we advise the members of our churches to abstain from the use of ardent spirits on all occasions, except when they are necessary as a medicine.

Another Conference convened at Meredith, N. H., in October, 1832, organized a Temperance society, adopted a constitution, and passed a series of resolutions. They pledged themselves "to abstain from ardent spirits as a beverage"; they refuse "to vend them," and declare against "furnishing them for employés, or for friends." They say, "We will use our utmost endeavors to prevent their use as a drink by all to whom our influence can extend." The clergy are pledged "not to lay hands upon any man, or to ordain to the ministry any one who uses ardent spirits or advocates their use as a drink."

The resolutions adopted advise Quarterly and Yearly Meetings to organize similar societies, to consider it unbecoming the Christian to speak lightly of the cause, or to strengthen the hands of sinners and drunkards by countenancing any opposition to the above principles. They urge all ministers to speak publicly upon the subject of Temperance, and conclude by denouncing the sale of ardent spirits as an unholy traffic.

Twenty-three members of the Conference annexed their names to the constitution. A few stood aloof because in their judgment the time had fully come for the adoption of the total abstinence or comprehensive pledge.

The Conference held at Greenville, R. I., in 1837, came squarely up to the comprehensive pledge. This Conference made known the advanced thought, the principles, and the *status* of the denomination. The language of the resolutions is explicit and forcible:

The plain principles of common humanity dictate to every person the duty of doing whatever may be done, consistent with righteousness, to save the inebriate from his intemperate habits, and to preserve all others from falling into such habits; and that the most effectual means, and a means without which all others will prove abortive, is the example of total abstinence from all intoxicating drinks.

Moreover the resolutions declare "that in order for the enjoyment of the highest degree of bodily, intellectual, and spiritual health, total abstinence from all intoxicating drinks is an imperative necessity."

Upon the traffic in intoxicating drinks the Conference is outspoken and emphatic. The resolutions are couched in these words:

That the vending of intoxicating liquors is productive of poverty, ignorance, suffering, vice, and crime of every description; also, of disease and death; that the dealer in intoxicating drinks is therefore responsible for the evils of which he is knowingly, unnecessarily, and voluntarily the author, and should be regarded by the community as guilty of all the misery, crime, and death which he produces; that our law-givers should by the enactment of just laws protect the community from this baneful and merciless traffic.

The Conference recommended that sermons, tracts, periodicals, and publications setting forth and defending total abstinence principles should be circulated broadcast in the land.

The Washingtonian Temperance Society was organized in 1843, and the General Conference of Free-Will Baptists convened at Topsham, Maine, in 1841, thus commends and approves of that great uprising:

Resolved, That this Conference considers the recent organization of the Washingtonian Temperance Society a great accession to the ranks of Temperance.

Whenever there has been a new departure which indicated advanced views, better methods, and a more vigorous warfare with this subtile foe of God and man, the delegates to the Triennial Convention have recognized the advanced movement, and have always come to the front in its behalf.

A stringent prohibitory law was enacted by the Maine Legislature in 1851. The next General Conference of Free Baptists met in Fair Port, New York, in October, 1853, and the following resolutions were unanimously adopted:

Resolved, That the traffic in intoxicating liquors is in its nature nearly allied to theft and robbery, and in its consequences far exceeds them in enormity.

Resolved, That while we do not discard moral suasion, but consider it an ally essential to the greatest ability of laws; yet in our opinion nothing but a prohibitory law enforced, and embodying the principles of the Maine Law, will effectually suppress the abominable liquor-traffic.

Resolved, That in our opinion, where Temperance is the issue, it is the imperative duty of all Christians to give their suffrages only to such men as can be relied on as the avowed friends of a prohibitory law for the suppression of the liquor-traffic.

We have only to say in this connection that the views, the activities of Free Baptists are in accord and fully abreast with the most considerate, advanced, and righteous principles which are dominant in this eminently wise, moral, and Christian movement in favor of total abstinence, and the legal suppression of the drink-traffic.

At every session of the General Conference since 1828 a standing committee upon Temperance has been appointed; and the public have been informed of the *status* of the denomination in respect to this great reform.

The Free Baptist Church universally discards fermented wines from the Lord's Table.

The General Conference in 1841 by a series of resolutions condemned the use of the fermented wines of commerce, and advised their rejection from the sacrament; so now the Church is a unit upon this matter.

Every person who is admitted to membership in the Free Baptist Church must be a total abstainer. This is the covenant obligation and pledge to which all must subscribe and promise to keep inviolate, and this is done in the presence of the congregation: "We covenant that we will not traffic in, nor use intoxicating drinks as a beverage."

The literature of the denomination, the sermons and addresses of the ministers, the editorials of the *Morning Star* and other publications have from the beginning of the Temperance reform been largely helpful in its behalf.

Thus the *Religious Magazine,* published in the district of Maine, as early as 1812 gave utterance to some pertinent remarks respecting the use of intoxicating liquors. That paper declares that,

> Selling spirituous liquors at places of public worship is a bad practice, and hath a pernicious effect, and ought not to be encouraged by any person, especially by those who profess to desire the salvation of their fellow-men. A man is in but a poor situation either to preach or hear the gospel, or discourse on religious subjects, when his animal spirits are raised by fermented or distilled liquors, which ought to be used but as a medicine, and then with caution; and the abuse of which generally proves fatal to the abuser some way or other.

Other quotations of a like character might be made from the same paper; but we have only space to remark that these views, pronounced seventy-three years ago, show that some Free Baptists had even in that early day the courage of their convictions.

The *Morning Star,* the religious organ of the denomination, has from its first appearance sixty years ago, up to the present hour, focused a brilliant, steady, and clear light upon this giant evil of drunkenness and the causes of drunkenness, and has never failed in all these years to denounce intemperance as the terrible and monster sin of the times.

It commenced a Temperance department in 1827, and has continued it up to this time; and there has never been an issue of the paper that this department has not been filled with earnest words and strong arguments for total abstinence. The course of the *Star* has contributed largely to keep the ministry and the laity in line, and it is not too much to say that the press has in this instance been a mighty agency in making the Free-Will Baptist Church emphatically a Temperance body.

We have space for a few extracts from the files of this journal confirming the above statements.

In the issue of May 17, 1827, we find this comment and approval of the formation of a Temperance society in East Machias, Maine. The editor says: "Good principles are highly beneficial, but concordant *examples* are most powerful, especially in recommending the disuse of ardent spirits." . . . . Again: "It is time the whole Christian community should awaken to stop the progress of this alarming vice.

Something can and should be done. Societies should be formed in every town for the suppression of intemperance, to admonish and persuade such as are unconsciously sliding into this labyrinth of misery."

Glancing over the files for a series of years we find much that might be quoted had we the space, and were it needful in this connection to call attention to these extracts.

The Catholics in Dover, N. H., formed a Temperance society, and the *Star*, in noticing this organization, says:

> We rejoice at the stand our Catholic neighbors are taking against the use of all intoxicating drinks. . . . . We have noticed with much satisfaction in the doings of several Yearly Meetings and some churches the high and noble stand they are taking in the cause of Temperance. . . . . We are glad that such efforts are making to rid the country entirely of the evils of intemperance. . . . . The only effectual remedy for intemperance is total abstinence from all intoxicating drinks.

In 1851 the *Star* discourses thus in respect to the enacting of a prohibitory law in Maine:

> Light has been encroaching upon darkness, and truth driving falsehood and vice to extremities; and not among the least of the proofs of this is that unprecedented, unexpected, and *lion-like* arousal of the State up under the North Star, for the extermination of intemperance. This will make the year '51 known. God grant it may so prove, as the year when the keystone in the arch of intemperance was knocked out.

It is known that the prohibitory law that was passed by the Maine Legislature in 1851, was repealed in 1856, and a license law enacted in its stead. This latter statute was of short duration, for in the campaign of the autumn of 1856 the party that substituted license for prohibition was defeated.

The *Morning Star* heralded the coming campaign in the "Pine Tree State" in this manner: "THE GROG-SHOPS SHUT, OR THE GROG-SHOPS OPEN; that will be the only issue in Maine next fall. God bless the right."

We have abundant material on hand from which we might draw, all showing the *status* of this journal upon the Temperance question. In all the years since 1826, instead of being led, as tardy journalism too frequently is, the *Star* has always led public opinion in its grand onslaught upon the bulwarks of rum.

Page after page of strong argument and earnest appeals for Temperance might be quoted. It is not necessary, however, for the light of this *Star* still shines.

The ministers of this denomination have to a very large extent been earnest and faithful workers in the cause of Temperance.

One of the fathers in the ministry many years ago said: "Rum in the Church has caused me more tears and anxieties than all other evils put together which I have found in it since my connection with it."

The ministers of half a century ago or more, of all denominations, who embraced the Temperance cause, and became its advocates, had all of them "the courage of their convictions."

One of these Free-Will Baptist ministers said: "I identify myself

with this reform for better or worse. Dear as is the blood which courses in my veins, I stand or fall with it." Another of these old-time ministers said: "I would rather sleep in a Temperance man's barn than to sleep in a palace owned by a rum-seller." This grand old man not only ejected his own son from the building belonging to himself because he sold rum, but had that son arrested and imprisoned for the crime.

And still another of these old champions of the cause (Rev. Albert Purrington), on one occasion took a load of barley ten miles to market, and when he learned that it was to be used in making intoxicating liquors, he said to the purchaser, "You can not have my barley for such a purpose," reloaded it, and took it home, preferring to lose it rather than receive money from such a business.

A Temperance society was organized in Boston in 1826. Rev. John Chaney, a Free Baptist minister, then residing in Farmington, Maine, commenced a like movement in his own town. He met with much opposition in this and in other places where he labored, was mobbed in South Berwick; but he persevered and accomplished in his time a great and good work for Temperance.

For the concluding testimony in behalf of the genuine Temperance character of the Free-Will Baptist ministers, we will call to the stand Hon. Neal Dow, of Portland, Maine. Mr. Dow says:

> I have been well acquainted with the position of the Free Baptist denomination on the subject of Temperance and prohibition from the beginning of the organization. I have travelled extensively over the country for many years, and have come in contact with a great many persons of that denomination—ministers, laymen, and women—and I do not remember one who was not thoroughly a friend of this great movement as they are to-day. . . . . Their ministry has ever been among the most indefatigable, earnest, and useful workers, never sparing time nor labor in the cause. *Without them the cause would not stand where it does to-day.*

THE CHRISTIAN CHURCH.

BY REV. B. F. RAPP.

THE Christian movement that resulted in the organization of the Christian Church in America and the Canadas, started in the beginning of the present (nineteenth) century, in three different sections of the United States, remote from each other,—that by Rev. Abner Jones, a Baptist clergyman in the East; that by Rev. J. Okelly, a Methodist minister in the South, and that by Barton H. Stone, a Presbyterian divine in the West.

Prior to having presented their religious views to the world (which views were precisely alike), these ministers were unknown to each other.

The principles by which Christians should at all times, in all places, under all circumstances, and in every capacity whatsoever, be governed as named by these clergymen, were as follows:

PRINCIPLES OF THE CHRISTIAN CHURCH.

1. The Holy Bible our rule of faith and practice.
2. The Lord Jesus Christ the head of the Church.
3. Christian the only name for his followers.
4. Christian character the test of fellowship.
5. Private judgment the right and duty of all.
6. The Union of all the followers of Christ.

These principles the Church has maintained ever since its organization, and will doubtless carry them as "stones of memorial" while she exists as an organization.

Taking the Holy Bible as her rule of faith and practice, she has ever maintained that in the light of this holy book, the use of ardent spirits as a beverage is evil in its tendencies and results, a sin against God, and that total abstinence from its use as such, should be practiced by everybody. Also that it is wrong for persons to traffic in alcoholic liquors as a beverage, there being a woe pronounced in the Holy Scriptures against all persons who do so,—the woe pronounced being in these words: "Woe unto him that giveth his neighbor drink, that puttest thy bottle to him, and makest him drunken also" (Habakkuk ii. 15).

During this century of church work, in educating the people upon the subject of temperance, the Christian Church has stood abreast with her sister churches. Her present status is, total abstinence upon the part of all persons from intoxicating beverages of every kind, and prohibition from its traffic as such, by statutory and constitutional enactment. As proof I

append the adopted report of the last quadrennial Convention of the Church held in the city of Albany, New York, October 4–9, 1882 :

REPORT ON TEMPERANCE.

To the American Christian Convention :

Your committee beg leave to submit the following report :

WHEREAS, Intemperance is the greatest evil of the age, and liquor-selling the "crime of crimes" against God and man ; therefore,

Resolved, 1. That the United States Government ought at once to withdraw its sanction and support from the manufacturers and traffickers in intoxicating liquors.

2. That we favor, and will heartily work for, constitutional amendments in the various States where we reside until the prohibition of the manufacture and sale of all intoxicants as beverages is an accomplished fact.

3. That in all future political action we will carefully consider our relation to the cause of temperance, and insist that men and parties claiming our support shall stand square on this vital subject.

4. That we condemn as contrary to the Christian life the renting of buildings for the manufacture and sale of intoxicating beverages.

5. That we will, as far as possible, co-operate with all churches, societies, and individuals in advancing the true temperance cause as voiced in the motto, "Total abstinence for the individual and total prohibition for the State."

Respectfully submitted,

C. M. WINCHESTER,
I. J. MANVILLE,
ELLEN G. GUSTIN,
P. MCCULLOUGH.

If the Church may be judged as a whole by the adopted reports of its State and local Conferences that have convened since the above-named quadrennial Convention, no retrograde steps have been taken by it from the position voiced upon the temperance issue by that body ; but if any difference, its words upon that question have since then been more outspoken and emphatic than at that time. It is not, therefore, hazardous to say that the present status of the Christian Church upon the temperance issue is of more healthful and vigorous growth, and that too from the prohibition stand-point, by both State and nation, than at any period during the century of its church work, and for which I feel to render praise to Almighty God.

THE CHURCH OF GOD.

BY REV. GEO. SIGLER.

THE Church of God as now known and recognized in the United States of America, was organized in a number of towns in Dauphin, Lancaster, and Cumberland Counties, Pennsylvania, about the year 1825, under the labors of Elder John Winebrenner, who came out from the German Reformed Church.

In the year 1830 the ministers of these churches met in council and organized themselves into an Eldership. Out of this Eldership have grown some fifteen Annual, and one General, or triennial Eldership.

In giving his views as to the faith and practice of the Church, Elder John Winebrenner says: "She believes that the manufacture, traffic, and use of ardent spirits, as a beverage or common drink, is injurious and immoral, and ought to be abandoned." At a meeting of the Pennsylvania Eldership, held in the year 1842, Elder J. Winebrenner offered the following, which was adopted:

Resolved, That the Eldership rejoices in the success, and highly approves of the temperance cause.

In the *Gospel Publisher*, the organ of the Church, there was from the beginning a space set apart to temperance articles. One of the articles clipped from the *Portsmouth Washingtonian*, and approved by the editor, is as follows:

DUTIES OF MINISTERS IN REGARD TO TEMPERANCE.

To be in the foremost ranks of its advocates; to carry out its principles thoroughly, in their example, conversation, and preaching; to impress, as far as possible, upon their churches and flocks, the importance of thoroughness, consistency, and uniformity in abstinence from all that intoxicates, and in efforts to extend this healthful doctrine on the principles laid down by St. Paul, when he engaged to avoid anything that would make his brother offend; and to remember the subject often and earnestly in their public prayers and other ministrations.

The first General Eldership was held in Pittsburg in the year 1845. There were present delegates from three Annual Elderships. The following action was taken on the temperance question:

1. *Resolved*, That we are grateful to God, for His goodness in smiling upon the efforts made to promote the temperance cause.

2. *Resolved*, That in our opinion the time has fully come when men in every condition in life, who have the welfare of the human family at heart, should come forward

and sign the pledge of TOTAL ABSTINENCE, and strive to advance the noble cause of temperance by precept and example.

3. *Resolved*, That the friends of temperance remember that the cause in which they are engaged is a cause whose advocates and supporters are of no particular creed; that its aim is to reform the life, and fit men for the society of the good here, and under God, for the society of the blessed hereafter; and therefore, they should take care not to "fall out by the way," but to join in one united effort to do something worthy of their day, which shall cause their children to rise up and call them blessed.

4. *Resolved*, That we are sorry that there are yet ministers of the Gospel in this country who are so far influenced by selfishness, as to refuse to give their views and influence in favor of a cause like that of temperance, which is so closely allied to that of Christianity.

5. *Resolved*, That we consider it inconsistent for professors of Christianity in any way to countenance the traffic in intoxicating drinks; and especially to assist the rum-seller to procure a license by signing his petition, which is nothing less than signing the death-warrant of many poor inebriates.

6. *Resolved*, That we consider the traffic in intoxicating liquors as a drink, always sinful and demoralizing in its results; and that no man is entitled to membership in the Church of God who is engaged in it.

At the General Eldership held in the year 1854 the following action was taken:

WHEREAS, Our sentiments on the subject of temperance are set forth in the journal of our first Eldership; therefore,

Resolved, That we now reaffirm those sentiments and principles as published in the document; and further,

Resolved, That the great movement of obtaining Prohibitory laws in all the States of the Union, and in all the nations of the earth, against the sale of intoxicating drinks as a beverage, meets with a hearty response from this body, and that we pledge ourselves to use all lawful efforts to consummate the same.

An examination of the journals of the several Annual Elderships fully confirms the statement that they are all fully up to the most advanced sentiment on the temperance question. This advanced sentiment finds a full and clear expression in the following paper, heartily endorsed at the General Eldership in Wooster, Ohio, May 28, 1884, at which time all of the Annual Elderships were represented by regular delegates:

The Committee on Temperance made the following report, which was adopted:

To the General Eldership of the Church of God:

Your Committee on Temperance submit their report, as follows:

WHEREAS, The legalized sale of intoxicating drinks is a crime against God, home, and country; and whereas, moral suasion and the ballot are the only safeguards and agencies through which to eradicate this cancer from our body politic; and whereas, professional politicians have hitherto scoffed at our appeals for the sanctity of the home and dignity of manhood, thereby trampling our rights, *born of God*, and consecrated in prayer, into the dust, attempting to make us the slaves of party and copartners with the bloody rum-power; and whereas, our younger sister State, Kansas, has given to the world a noble example of the sovereign power of the ballot in the hands of the Church and friends of the home in securing to that State a constitutional amendment prohibiting the sale of all intoxicating liquors as a beverage; and whereas, the State of Iowa, following in the wake of its sister State, at a non-partisan election, by a majority of 30,000 of its voters and advocates of the Church and the dignity of the home, so amended their Constitution as to prohibit the sale of all intoxicating liquors; and whereas, the Supreme Court of said State by a decision annulled and set aside the verdict of the majority of

the legal voters of said State; and whereas, the sovereign voters of said State resolved that that which they had lost in an organic law should be secured in a statutory law, which resolution was accomplished by a statutory act passed by its last Legislature, declaring ale, wine, and beer to be intoxicating liquor, and thereby prohibiting the sale of all intoxicating liquors as a beverage; and whereas, the State of Ohio submitted the question of prohibitory amendment at a regular election, and out of a total vote of 711,691, cast a vote of 320,608 in favor of a constitutional amendment, a victory to the temperance voters and friends beyond that which was expected by the most sanguine in the manner in which it was presented; and whereas, many other States represented in this body have made bold and aggressive movements toward the submission of the question of prohibition in their States; and whereas, the leading political parties of the nation have been astounded at the uprising of the defenders of the Church, the Sabbath, the home, the schools, and law and order, and have been compelled to consider with care their action with reference to the submission of a plank in their respective platforms with a view of submitting an amendment to the Constitution of the United States prohibiting the sale as a beverage of all intoxicating liquors; therefore,

Resolved, That we thank God and take courage, realizing that God and all good men and women are with us; and in the language of one of our illustrious statesmen, "Let us have faith that right makes might, and in that faith let us dare to do our whole duty as we understand it."

Resolved, That this General Eldership unhesitatingly and emphatically, without any mental reservation or equivocation, enters its protest against the legalized sale of all intoxicating drinks, including ale, wine, and beer, as a beverage, and hereby pledges its zealous and unwavering support to every lawful measure for the suppression, annihilation, and prohibition of this crime against society.

Resolved, That no issue before the people in the present Presidential campaign, and never before in the history of man has there been so popular a movement for the total abolishment of the manufacture and sale of all intoxicating drinks as a beverage comparable with prohibition in importance, as affecting our homes, our life, and our history; and that we will not in any manner support with our suffrages any man or party whom we know in anywise to be allied with the rum-power, and that no demand on the part of political parties plain, distinctive utterances on the temperance question, bearing no double construction; and that we will suspect and renounce allegiance to any party which fails to proclaim its status on this vital issue.

Resolved, That we commend the example of the States which have successfully met this issue, and favor constitutional amendments in all our State Constitutions prohibiting the legalized sale of intoxicating drinks, including ale, wine, and beer, as a beverage, and the speedy and ultimate incorporation of a like amendment into the Constitution of the United States.

Resolved, That all kinds of license favoring the liquor-traffic, whether high or low, whether for municipal or State revenue, are wrong in principle, repugnant to reason and religion, and wholly inefficient in operation, and therefore, without hesitation, we heartily and unqualifiedly condemn this artifice of the rum-power as demoralizing, and the revenue derived therefrom as blood-money and unholy, demanding the opposition and reprobation of the Church and of good men and women everywhere.

Resolved, That we recognize the power and influence of woman in the home, in the Church, and all moral movements tending to their sanctity, and that we heartily commend and endorse the wonderful work already accomplished by the devoted and untiring zeal of the Woman's Christian Temperance Union, and hereby pledge to the noble sisters composing said band our prayerful and undivided support; and that we shall hail with gladness the day when the women of this land when all moral issues touching our homes and the interest of our posterity may side by side with us cast their ballots for the suppression of this monster evil, which to-day is sapping the social and spiritual life of the Church, the home, the Sabbath, and society, and through their aid and the power wielded by them the flag of this nation, with its stars and stripes, shall not float over a

single legalized distillery or brewery, or a legalized saloon, for the manufacturing and dealing out of any intoxicating liquor as a beverage in this broad land, the land of the free and the home of the brave, from the Atlantic to the Pacific, and from the great chain of lakes on the north to the Gulf on the south. And thus your committee ever pray, casting our ballots in the direction in which we pray.

Respectfully submitted,

JOHN HUFF,
H. J. FORNEY,
D. W. SPENCER,
T. KOOGLE,
JAS. SIMONTON,
W. W. LOVETT.

The following resolutions were unanimously adopted by the East Pennsylvania Eldership of the Church of God, in session at Shippensburg, Pa., 1885:

WHEREAS, The liquor-traffic has become the greatest evil that we, as a nation, communities, churches, and individuals have to do with—an evil that is exerting a controlling influence in politics, increasing taxation, endangering life and property, promoting crime and pauperism, degrading noble intellects, destroying domestic happiness, undermining the health and endangering the souls of untold thousands of our fellow-men; and

WHEREAS, It is the bounden duty of Christian ministers and church-members to oppose, and seek in every legitimate way to break down every evil that endangers any of the precious interests of the nation, community, and individual, and to promote sobriety, morality, and good government as well as religion; and

WHEREAS, There is a wide-spread and constantly growing feeling among the people, as manifested in the multiplied organizations that are now educating public sentiment, enforcing existing laws and demanding further enactments for the entire suppression of the liquor-traffic; and

WHEREAS, We believe that there is every reason to hope from what has been accomplished in the last century, that we are approximating the much-desired period when the States and nation will incorporate into their Constitutions, laws prohibiting the entire traffic in intoxicating liquors as a beverage; therefore,

Resolved, 1. That we recognize with profound gratitude the divine blessing upon the untiring efforts put forth to counteract the ruinous effects of the liquor-traffic, as seen in the remarkable change in public sentiment on the subject.

2. That we regard what has been done in the way of arousing public sentiment, and securing legislation in a number of Eastern, Western, and Southern States of the Union, as a sure earnest of a grand and glorious victory in the near future all over our land.

3. That it is the duty of all Christian people to place themselves in the front ranks of the grand army that is waging an uncompromising warfare against the whole whiskey system.

4. That since those who are engaged in the liquor-traffic have formed combinations in the interests of this iniquitous work, it becomes the duty of the friends of temperance to lay aside all sectarian and political prejudices, and unite in one solid compact, by which they may counteract the influence of these organizations, either by demanding of existing political parties further legislation, or by constituting a party whose ultimate end shall be the entire prohibition of the liquor-traffic.

5. That we most heartily commend the labors of the various societies that are at work seeking to promote temperance.

6. That we regard the fact that in a number of the States the nature and effects of alcohol are taught in the public schools as one of the most hopeful outlooks of the temperance cause—that thereby the generation to come will be one of intelligent temperance people.

7. That we believe it to be the duty of the ministers and churches of this body to see that unfermented wine is used at the Lord's Supper.

The sentiment of the Church from the very first was decidedly and outspokenly against the whole whiskey traffic, as wholly incompatible

with the letter and spirit of primitive and apostolical Christianity, for which the Church most earnestly contends.

A good many of our Sunday-school scholars are pledged to total abstinence as members of *The Sunday-school Temperance Army*, an organization effected under the labors of the writer, while pastor of the Church in Philadelphia, in the year 1877. We are praying, looking, and waiting for the coming of the glad day when throughout all our land there will be a school-house on every hill, and no saloons in the valleys. We hope by our voices and votes to hasten on this grand day, and will, I trust, join hands most heartily with all of the friends of temperance to this end.

THE UNITED PRESBYTERIAN CHURCH.

BY REV. J. T. McCRORY.

THE United Presbyterian Church is the youngest among the great sisterhood of evangelical Christian churches. It was formed May 26, 1858, in Pittsburg, Pa., by the union of the Associate and Associate Reformed Churches of North America. At the first meeting of her General Assembly after the union, she took her stand with the advance guard of the great temperance reform in the following authoritative declaration:

Resolved: 1st, That the business of manufacturing and vending intoxicating liquors for drinking purposes is injurious to the best interests of society, and therefore inconsistent with the law of God, which requires—"Thou shalt love thy neighbor as thyself."

2d, That the use of intoxicating liquors as a beverage has a tendency to lead to intemperance, and in most, if not all cases, results in intemperance in a greater or less degree, and, therefore, is inconsistent with the law of God which not only forbids all sin, but all the causes, means, occasions, and appearances thereof and provocations thereunto.

3d, That Church Sessions have full authority, and it is their duty, to enforce the principle of total abstinence where, in the exercise of a sound discretion, they have reason to believe the safety of the individual and the honor of religion require it.

4th, That the practice of renting houses to be occupied by those who are engaged in the manufacture and sale of intoxicating drinks to be used as a beverage, or for any immoral purpose, is utterly inconsistent with the honor of the Christian religion.

From this, it is evident that this subject of temperance reform was not unfamiliar to those composing this newly organized brigade in the army of the Lord.

The fact is, the two battalions which had combined their forces in this new organization, were veterans in this warfare with Rum. For a generation and more they had stood in battle array facing the foe, and from time to time had issued the order and had responded to the martial summons, "*forward.*"

The first formal action on this subject, which, in the brief time I have had for research, has fallen under my notice, was taken by the Associate Reformed Synod of New York in 1828. In this deliverance intemperance is characterized as a great and prevailing evil in our country. Ministers were directed to preach against this vice, and that they and their elders show an example of the strictest temperance, abstaining in

this matter even from the appearance of evil. At the meeting of the same Synod one year later, the following action was taken:

WHEREAS, The expression of opinion corroborated by a corresponding practice has heretofore and in other cases been useful in arresting the progress of intemperance,

Resolved, That this Synod disapprove of the use of spirituous liquors as a beverage, and that they will themselves entirely abstain from it in all their meetings and recommend to Presbyteries and Sessions to do the same.

Such action by a church court in our day would doubtless appear very tame, indeed might, perhaps, even be regarded as burlesque; but circumstances alter cases, and most emphatically is it true in this case. This action, to be appreciated, must be read in the light of the early dawn and not of the blazing noonday of this Reform.

Fifty-six years ago, the use of ardent spirit was almost universal. Ministers, as well as laymen, used it freely. Custom placed it on the table on all special occasions. All meetings of church courts, marriages and funerals, pastoral visitations, all such occasions were graced, or disgraced, by the decanter. For Synod, then, to face that universal custom, and solemnly set itself to totally abstain from the use of what, at most, was regarded as harmful and wrong only by its *abuse*, was not tame, but radical, manly, and courageous.

But not to dwell on those earlier times in this brief history, let it be noted in passing, that in 1833, temperance societies, which were rapidly springing up, were commended to the membership of the churches. A few years later the manufacture and sale of ardent spirit was declared censurable offences to be dealt with by the Session. This action was taken in both the bodies which combined in the formation of the United Presbyterian Church about a score of years before the union. Thus these little armies moved forward in this good cause. And although constantly receiving large accessions of both ministerial and lay members from the old country, where temperance sentiment was still very low, they never took a backward step—never turned their backs to the foe nor struck their colors—forward, slowly it may appear to us to-day, but forward nevertheless, until their combined forces stood in 1859, as we have seen above, on the advanced ground of total abstinence for the individual, giving to Sessions authority to enforce the practice by discipline, while it pronounced a strong condemnation upon any who would engage in the manufacture, or sale, or lease property to those engaged in the bad business.

Let us now pass in brief review the twenty-seven years since the organization of the United Presbyterian Church. Looking back across these twenty-seven years—years fraught with such momentous considerations for this reform—we find nothing of which to be ashamed, while we modestly hope that her constant and consistent forward movement and her unswerving devotion and unwavering testimony, have added something to the grand and stupendous progress of these last three decades.

As this history must be very brief, we must confine our notice to the general progress, and that is discovered in the legislation of the Church

through her delegated body, the General Assembly. Having taken the high ground, noticed at the beginning of this paper, condemning the manufacture, sale, and use of intoxicating liquors as a beverage, other legislation followed as occasion demanded.

I.—THE INDIVIDUAL.

The greatest thing in this world is man. God put the crown on man's brow at the creation when He stamped his intellectual and moral nature with the bright impress of His own glorious character. Systems and institutions are great only as they are related to man. What are governments, or philosophies, or material resources apart from man? Hence to work a revolution in a man is the most profound and most mighty of all the works that may be done on earth. To revolutionize a human life is to begin at the very centre to revolutionize the world. There Christ began; and the Church in every reform must follow Christ. Hence it is that in the temperance reform the individual counts for most. A revolution in the habits and customs of the people will inevitably revolutionize society. The antipode of *drink* is *not*-drink. The opposite of use is not moderation, but total abstinence. Secure total abstinence and you have completed your revolution. And this has been the doctrine of the United Presbyterian Church from its organization. It announced this doctrine in its deliverance of 1859, and reaffirmed it in 1864. Further along in the history it came to the knowledge of the General Assembly that the rule of total abstinence, perhaps on account of the large discretion lodged in Sessions by the action of 1859, was not being insisted upon and enforced as rigorously as the honor of religion and the cause of temperance demanded. This called forth additional legislation the most explicit and radical, viz.:

Resolved, That it is the imperative duty of all followers of Christ to abstain from the use of intoxicating drinks of every kind, and that such abstinence is necessary to a consistent Christian life.

While nothing could be added to this that would make the position of the Church more explicit or pronounced, still a few years later, to deepen if possible the sense of obligation on the part of church-members, it was

Resolved, That every church-member should consider himself pledged by the obligations he assumes to total abstinence from all intoxicating liquors as a beverage.

Such is the history of the United Presbyterian Church as to the individual and temperance. Such a position, it need scarcely be added, so early taken, and so often and so plainly and emphatically reaffirmed, had a powerful influence on the temperance habits and practices of the tens of thousands within the Assembly's immediate influence. It made strong temperance and total abstinence advocates of her ministers almost to a man. The tens of thousands of homes for which the Assembly's declarations are ecclesiastical law, felt its benign and moulding power. The mighty army of young men and young women who

have gone forth from its homes and its Sabbath-schools, have gone forth not only sober, but saturated with correct temperance notions, to live and labor for this Heaven-inspired reform. And while it is not recorded as a part of her temperance history that all her members have lived up faithfully to her principles or that all her children have grown up strictly total abstinence, we are sure that her sobriety has been such as it would not have been had she taken lower ground or wavered in her constant and progressive testimony.

II.—THE STATE.

The position of the United Presbyterian Church as to the duty of the State toward this reform, is not less radical or less explicitly and emphatically affirmed. The action of the Assembly of this year of grace 1885 may be taken as the high-water mark of the sentiment of the Church, viz.: "That there can be no compromise with this evil; that absolute, unconditional prohibition is the end at which we should aim and the ultimatum which alone we are willing to accept." And also "that this Assembly is for prohibition first, last, and always." This is not a new attainment, however, as years ago, in 1877, the Assembly,

Resolved, That the license of the traffic is incompatible with the welfare of the State; and that the State should seek its entire prohibition.

This, of course, was only a legitimate deduction from her first action, which declared the manufacture and sale of intoxicating liquors for beverage purposes as injurious to the best interests of society and contrary to the law of God. The steps, however, which mark the growth and crystallization of sentiment in the Church are worthy of mention. The position was taken that the Church was essentially a temperance society. Drunkenness was declared to be a sin and a crime, a heinous sin against God and a crime against society. Of course, now the Church holding herself to be a true temperance society, and having enunciated such radical doctrine as to drunkenness and the making and selling of intoxicants, is brought inevitably face to face with the pertinent and vital inquiry: "What are you going to do about it?" True enough she might have answered: "Continue doing as in the past; teaching right doctrine and enforcing rigid discipline, and thus save the individual and pave the way for better things in the future." But what of the business as a whole? It is legalized and fostered and encouraged by the State; and has this great temperance society nothing to say to the State? Yes, she must speak; she has convictions, and must voice them. She must act; for, as representing a part of the citizenship of the State, she has duties and must perform them. She will say the license system is totally wrong because essentially immoral. For the State to license is, to say the least of it, to give her sanction to a moral evil, which she has no right to do. The government that does so attempts to subvert the law of God, and thus invites her own destruction.

If not license, what then? If not sanction and encouragement, what

then? At length the answer came clear, ringing, divine: it was PROHIBITION, absolute, unconditional prohibition by the State of the manufacture and sale of all alcoholic liquors as a beverage. And that not simply because it is safe and expedient, but especially because it is RIGHT and nothing else is right in the State's relation to the liquor-traffic. And here at last the Church has reached that high moral ground from which alone this reform can assail successfully this monster iniquity. *No compromise with evil.* But to use or to sanction the making or vending of alcoholic liquors for beverage purposes *is evil.* And these two positions—total abstinence for the individual and prohibition for the State—are the only *unassailable* because the only *right* positions in this warfare with Rum. And here the United Presbyterian Church, by the most definite and express legislation, has taken her stand,—AND GOD HELP THE RIGHT.

In the name of our God we have flung our banner to the breeze as one division in this mighty temperance army, and on it we have inscribed TOTAL ABSTINENCE FOR THE INDIVIDUAL and PROHIBITION BY THE STATE. And we pledge ourselves, by His help who hath led us up to this righteous and exalted position, that that standard shall never be carried back nor trailed in the dust.

III.—OUR RELATION TO, AND INTEREST IN, GENERAL TEMPERANCE WORK.

We have found it impossible to get definite information as to the history of the work in general prior to the union in 1858. Suffice it to say, that from the first, temperance societies and every movement that promised to develop and crystallize temperance sentiment, was heartily encouraged. Of the history since the union we can speak more fully and particularly.

It is well known to those familiar with the history of this reform, that the years from 1860 to 1865 was a period of serious decline in the temperance sentiment of the country. This is not the place to discuss the matter or to attempt to account for this falling back; enough to say that it was an incident of our great "Civil War." The laws of a prohibitory character which had been more recently enacted failed of enforcement. Public sentiment declined, so that at the close of the war the cause of temperance found itself minus the support of many of its former friends. Some of these were prominent Christian ministers, and in some cases whole bodies of influential Christian ministers and people. To the honor of the little army whose history is here recorded, let it be said that she never wavered in her testimony or faltered in her forward course. In 1864, in that dark hour when the light of promise seemed fading from the sky, she tried to rekindle the flame and light up anew the darkening heavens by reaffirming her action of 1859; calling upon her ministers, members, and lower courts to stand firm and fight the demon, not only with moral suasion, but, also, by the discipline of the Church.

It was, however, in that disturbed and reactionary decade, from 1867 to 1877, that the most strenuous efforts were put forth by the United Presbyterian Church, in a general way, on behalf of this reform. The anti-total abstinence and anti-prohibition leaven which began to work in 1867, had by 1871 permeated the entire country with false notions, which threatened the utter extinction of correct temperance ideas in general society. The Church for which we write felt this sad state of affairs from end to end, and also perceived that something must be done. Memorials on this state of affairs came up to the General Assembly from the farthest east—Presbytery of Boston—and from the mighty west—Synod of Illinois,—praying the Assembly to give the subject its most serious and prayerful attention, and urging that means be adopted at once to stem this mighty tide of decline in the temperance sentiment of the nation. In consequence of these memorials, there was inaugurated by that Assembly a movement which, while the specific end aimed at was never achieved, deserves nevertheless a place in the temperance history of the Church. It was evident to the Assembly that the whole Church in all its branches must be united as a mighty bulwark against the tide of false doctrine that was sweeping over the land, if the cause of temperance was saved from a frightful and disastrous submergence. It was therefore determined to make an appeal to all denominations for a united forward movement in behalf of temperance reform.

In order to this, the fraternal delegates to the different denominations were directed to lay before them our desire as a Church to unite with them in devising and carrying out measures to stay the tide of intemperance in our land. At the same time Synods and Presbyteries were called upon to hold intercourse with similar courts of other denominations with a view to the same end. This line of effort was followed up for several years until 1878. The purpose was to secure the organization of a grand National Christian Temperance Alliance. Although delegates representing our Church were appointed and correspondence entered into with other denominations, and at one time it looked as though some fruit would come of this sowing, it was finally abandoned after a single delegate-conference was held, in which two other denominations, the Presbyterian and Methodist Episcopal, were represented. While it is true the specific end aimed at in this movement was never attained, still the effort was certainly a worthy one, and its influence can not be estimated both inside and outside of our own Church.

In this connection it is proper to advert to another subject. While we do not desire to claim any credit to our Church from the organization of the W. C. T. U., still it is no little pleasure to reflect that largely the very work sought to be done by the Church through a National Christian Temperance Alliance, embracing all denominations, is being done more efficiently, no doubt, by that noble association. We also record the early indorsement given the Woman's Christian Temperance Movement, the movement out of which grew the N. W. C. T. U. This in-

dorsement was given by the Assembly of 1874, and followed close upon the tremendous crusade cyclone that had swept over the whole country.

We can not quote entire, as we would like to do, the resolutions of indorsement and commendation, but it was recognized as being the movement of the whole Church, and its methods were declared to be consistent with the Word of God. This is sufficient to show the hearty sympathy of the Church with this greatest of all temperance movements of this age or country.

The request of the N. W. C. T. U. to the Executive Committee of the Evangelical Alliance for a day, as temperance day in the week of prayer, which has never yet been granted, has had the indorsement of the United Presbyterian Church for years. Under the direction of the Assembly we have had one day set apart during that week since 1882 for our own Church. Other matters of general interest might be recorded, but limited space admonishes us to forbear.

As to the present sentiment of the Church, we may speak quite definitely. Direct information from pastors in all parts of the Church warrants the conclusion that the sentiment in favor of total abstinence and prohibition among the people is almost unanimous. Three-fourths of the ministers heard from, favor the formation of a Prohibition party, and act with the third party. So large and strong a hold has temperance taken upon the denomination, that there is scarcely a quarterly meeting of any of her sixty Presbyteries, or an annual meeting of one of her nine Synods, at which the subject does not receive more or less specific attention; while for years, during some one sitting of the General Assembly, that august body has been transformed into a grand and enthusiastic temperance conference, at which the most radical speeches are made and the most radical resolutions discussed and adopted. May God grant that, before the United Presbyterian Church celebrates her semi-centennial, she may, with all Christian people of this land, be called upon to rejoice in the triumph of the cause of Prohibition.

THE AFRICAN METHODIST EPISCOPAL ZION CHURCH.

BY HON. JOHN C. DANCY.

THE African Methodist Episcopal Zion Church was organized in the city of New York, in 1796, by James Varick, afterward Bishop, and others, in obedience to a fully expressed desire on the part of the colored worshippers of a society of Wesleyans, which society, while not urging negro exclusion, in time of religious worship, did so, practically, by denying them full, free, and equal fellowship during religious services. These negro worshippers, humble though they were, were stout-hearted and resolute, and would not allow themselves to be continually humiliated. They therefore protested against such treatment, and asked to be permitted to enjoy full religious freedom, without the intervention of proscription, on account of race, molestation, and want of Christian charity, as evinced by their brother white members of the society organized by Philip Embury, the pioneer of Methodism in America, and contrary to the teachings of Wesley, the father of Methodism. The first incentive that moved them to such a course was the belief that Christianity had provided a platform of brotherly love, sufficiently broad to admit all Christ's followers to a full religious fellowship and association; a platform so broad as to exclude the necessity of caste or race proscription. Such a platform denied and prevented such proscription and the frictions engendered thereby. Further trouble on that score was thus happily averted. Another motive which prompted the separate organization was a desire, on the part of the intelligent colored members of the society or church, to promulgate and dispense the Word of truth. This privilege was greatly restricted and practically denied, and smarting under the injustice thus perpetrated, whether so intended or not, and thoroughly bent on evangelizing the world, the banner of African Zion Methodism was unfurled, and its great work, for a time under adverse and discouraging circumstances, began.

The M. E. Church (white), in the meantime, discovered their error, as at their annual session at Philadelphia, in 1821, they said:

> We have cause to charge ourselves with too little attention to the colored people's spiritual interest; they have been treated with unwarranted neglect. It is to be feared that their loss of confidence in us, and the consequent measures which many of them have pursued, may in a considerable degree be traced to our neglect as a cause.*

* Bishop J. J. Moore's "History of Zion Methodism."

In the year 1800 Zion Church, the first and oldest church of the Connection, was built on the corner of Leonard and Church Streets, in the city of New York. The erection of this church marked the beginning of the era of Negro Methodism, which has gradually proved so fruitful of such happy and hardly dreamed of results. But the work was destined to drag its slow length for years yet, before the silver lining of the lowering cloud would show itself. The discouragements caused by the interference of followers of other branches of Methodism whose ambition and cunning devices, together with internal broils, proved a great hindrance to the early progress of the then prospective Connection. But nothing could cool the ardor, destroy the ambition, or blot out the hope of these faithful and enthusiastic believers in the justice of their cause, and its final triumph; and hence they "bowed not the knee to Baal."

Hoping to accomplish some substantial results, at the annual sessions of the Methodist Episcopal Church (white) held in New York and Philadelphia in February, 1820, a committee composed of James Varick, and others, drafted an address, and presented it to said Conferences, asking that a Bishop be appointed from said bodies to superintend, and have the general oversight of the Zion Methodist Churches, with powers to ordain and set apart suitable persons to the offices of Deacon and Elder, make appointments to the various charges, etc., to the end that the progress of the Connection might be thus hastened, and those leading it through apparent labyrinths, might be assisted, guided, and strengthened. Their appeals were listened to attentively at the Philadelphia Conference, and heartily heeded and granted; but the New York Conference positively refused to concur with the action of the Philadelphia Conference, unless, forsooth, the petitioners would forego the right and privilege—which they held most dear—of using the Discipline, which they had carefully prepared and adopted. This they refused to do, and the proposition failed. The action of the Philadelphia Conference, however, served a useful purpose, as it opened an avenue for the organizing of the First Annual Conference of the African Methodist Episcopal Zion Connection, which first met in Zion Church, New York City, June 21, 1821. Dr. Phoebus and Rev. Joshua Soule, both of the Methodist Episcopal Church, being present, the former was elected President, and the latter Secretary of the said First Annual Conference. There were twenty-two ministers in the organization. The total membership then numbered 1,426. Rev. James Varick was made District Chairman, the highest office in the Conference. At its next session in Philadelphia, the ensuing year, he was promoted to the office of Superintendent, which is equivalent to Bishop in point of power and influence; and he was therefore the highest ecclesiastical functionary in the Connection. Some trouble had in the meantime arisen, in consequence of disputes arising from the question of ordination. To settle this dispute, six persons, including Christopher Rush (afterward Bishop), were regularly ordained to the office of Deacon, and then to the office of Elder, by duly authorized Methodist divines, and the great demand for ordained ministers was thus readily and easily met. From this time on, the Church gradually grew and

waxed stronger, and its influence for good was felt in every community in which it existed. It quickly sided with every reform which promised to ameliorate the condition of the race of mankind. For this reason, in its incipient strength, it declared strong drink to be a monster of frightful mien, and made its use a violation of its faith and religion. Its discipline requires the ministry to discountenance its use themselves, and to insist upon principles of *total abstinence* on the part of their congregations, and more especially their membership.

Right Reverend Christopher Rush, the second Bishop of the Connection, and a man of marvellous powers and influence, was an uncompromising foe of intemperance, and considered strong drink the greatest possible hindrance to growth in grace, and the progress of religion. Indeed he made total abstinence an essential characteristic and sure test of the religion of his followers. While African Zion Methodism was fearless in its assertion of human rights, and why truth, justice, and religious piety should prevail, it also took issue with the timid defenders of moderate drinking, and severely condemned them for the faith that was in them, and insisted upon habits of *total abstinence*, as an earnest of Christian integrity and constancy. The example of this pious and zealous pioneer of Zion Methodism has had a salutary effect upon nearly all his followers, and especially his successors in office, as they, with possibly one notable exception, taught Temperance principles, by both precept and example, to the evident good of the Connection, and the spread of Christ's kingdom upon earth. In proof of this statement, it is only necessary to remark, that, at every session of the General Conference, from the time of its organization (and it is the law-making body of the Connection, and hence the chief ecclesiastical tribunal), the Temperance report has never been omitted or neglected, and every time said body has reaffirmed its confidence in the ultimate triumph of Temperance principles, and, to that end, pledged itself to the support of all measures, fairly proposed, in furtherance of this object.

The rapid numerical growth of Zion Connection must be fairly reckoned from the year 1864, when the abolition of slavery was only a question of a few months. It was wisely thought that, with emancipation, would open splendid opportunities for evangelizing the untutored and long-oppressed colored people of the South. Until that time this Church Connection was not permitted to fly its colors in this section. From 1864, however, Southward the course of Zion Methodism took its way. At that time there were only seven Annual Conferences, with 131 churches, 296 travelling and local preachers, and 13,340 members, all told, belonging to the Connection. In 1884, just twenty years later, the Annual Conferences had increased to twenty-one, yea twenty-two, including the Liberian Mission. The aggregate membership has run up to about 275,000, and the number of travelling and local preachers, and churches, have increased in like proportion, making the Connection a vast army of Christian workers, who, when banded together, in support of a common cause, are a tower of strength, which if properly utilized, can be, and is, as great a lever-power in the moral, religious, and educational elevation and development of the Negro race, as

any colored Christian organization in existence. The growth of the Connection is not to be attributed to any special favors bestowed upon it by other Christian denominations, or even special benefactors; merit alone, rather, has been its only recommendation to public favor and preferment. The wisdom of its founders is everywhere attested by the rich and bountiful fruits of their early labors. "What a man soweth, that shall he reap" is a fitting eulogium to the glory of their early pioneer work and achievements. Zion Methodism taught Temperance lessons at the dawn of its existence, and as it grows older, it prides itself on so doing, and will not change its policy and depart from them. Nearly all of her twenty-one Conferences have received Rev. C. H. Mead, of the National Temperance Society, with open arms, and heard with pleasure his public addresses and sermons on Temperance, and on no occasion have they failed to tender him, and through him the National Temperance Society which sent him, *thanks* for his very valuable, interesting, and convincing remarks, as a gratuitous contribution to the general good of the Church, as they added vitally to the business proceedings of the sessions. In the General Conference, at its quadrennial session in New York City in 1884, one whole afternoon was devoted to hearing addresses by Mr. J. N. Stearns, a leading authority on Temperance Reforms, and Rev. C. H. Mead, a leading Temperance advocate. By request the writer of this paper responded, and stated as clearly and as succinctly as he knew, the position of the Zion Church Connection on the Temperance question. The speeches were so well received, and their general tenor so heartily endorsed, that a very strong report was submitted and unanimously adopted, pledging the General Conference to a continued and unremitting warfare against intemperance and strong drink, until its kingdom is destroyed, and habits of temperance and total abstinence are formed on the ruins thereof.

The animating sentiment of the Connection is religious purity as an essential to Christian perfection. From this belief the conclusion is reached, that where principle is involved, concessions are dangerous and compromise disastrous. Trusting to the justice and correctness of this view, all Zion Methodists are urged, in the name of all that is holy and honorable and pure, to shun the very appearance of evil, and thus the Temperance cause gains numerous and steady recruits. Rt. Rev. J. W. Hood, one of the present Board of Bishops, and Prof. Jos. C. Price, President of Zion Wesley College at Salisbury, N. C., are foremost among the Temperance advocates of this country, each having been heard on two continents,—the latter being one of the most forcible Temperance orators now living. Bishop Hood was at one time Grand Chaplain of the Independent Order of Good Templars of the Right Worthy Grand Lodge of the World. Bishop J. J. Moore, D.D., is also a member of the Order of Good Templars, having been initiated by the chief officers in Great Britain. While Bishops S. T. Jones, D.D., Thomas H. Lomax, and J. P. Thompson may not be members of any Temperance order, yet they are none the less fearless and uncompromising in their advocacy of Temperance principles. To the promotion and success of the great movement they seem to have consecrated their lives, their best

efforts, and the influence of their Christian example. Rev. C. R. Harris, the next highest officer, is a Good Templar and a total abstainer, and works unremittingly in behalf of the cause. The *Star of Zion*, the organ of the Connection, is dedicated to Temperance, Education, Morality, Industrial Progress, and Religion. It spares no opportunity to hold up to the public gaze the horrors of intemperance, and to discourage the use of strong drink. Its "cause is just," and hence it is "thrice armed," and is thus emboldened to do yeoman service in defence of the right, truth, and justice. It is published at Salisbury, N. C., where the Connectional Institution is located. Every member of the Faculty of Zion Wesley College is a Temperance man, and every student is required to abstain from the use of all intoxicating beverages. The effect of such a restraint, which, it is said, is kept inviolate, is felt in every community from whence the young gentlemen and lady students come. Being taught by both precept and example, they naturally cultivate a Temperance pride, which is observed and followed by their friends and companions at their respective homes when they return thence. For this reason, the influence of sound and valuable instruction radiates in various directions, and mankind grow better and purer, and thus develop into a higher and nobler sphere of usefulness, and attain nearer and nearer to Christian perfection. All these diversified influences at work in one direction, affords just cause for the belief that Zion Methodism lags not in the great work of Temperance reform, and encourages the hope that right over wrong must, and will, eventually prevail. The hope, though time and again deferred, let us believe is not lost.

At the Quadrennial Session of the General Conference held at Philadelphia in 1860, propositions were offered, and a committee appointed looking to a union with the A. M. E. (Bethel) Church Connection; and to this end articles of organic union were drafted. Resolutions were passed favoring the union of the two Connections, and firm hopes were entertained that the consolidation would be only a question of a few years. But the matter went over to the next session of the General Conference in 1864, and, in the meantime, much undue feeling was engendered by prominent members of both Connections opposed to the union, so that, although the prospect for so happy a consummation was apparently bright indeed, yet, when the crisis came, the leaders in the movement faltered, wise counsel did not prevail, and the proposed organic union miscarried. Not daunted or dispirited, efforts have been put forward since by others to effect a union on some fair, equitable, and reasonable basis for the benefit of Negro Methodism, and for the further purpose of unifying the race and concentrating their every effort for good. The matter was discussed in all its bearings at the sessions of the two General Conferences in 1884, and twelve commissioners were appointed to meet jointly and consider propositions looking to a union. The Joint Commission met last July (1885), and agreed upon equitable terms of union, disposing of the question of the Episcopacy, being the rock on which all former efforts stranded, in a satisfactory manner, and everything looks favorable now to the union, although it meets with opposition in some quarters. Should the union be effected, which is more than probable, a step would be taken in furtherance of Negro Methodism in advance of anything

ever done in the history of Methodism. With these great forces united; with their intelligence, wealth, and numerical strength welded and working together, with a common purpose in view, great and grand achievements for the then united Connection, and the world of mankind, would be speedily accomplished. Visions of glory crowd before me as I contemplate the condition of affairs, religiously and otherwise, could this much-cherished hope be realized. The two great bodies, representing about three hundred thousand members each, hold identical views on the great moral reforms, and how they are to be promoted, and when united, on the Temperance question, they would wield and exert an influence which would be seen and felt among the negro race all over the world.

Zion Connection has assumed her position, and there she will stay. Her history is one of combat with the opposing elements of the world,—sin and Satan. God, our Father, has enabled all her efforts for good to succeed eventually. She is fresh for every future conflict, and asks no unfair advantage, and seeks no dangerous compromise. She has declared in favor of Total Abstinence for the individual, and opposition to intemperance on the part of the Church. Relying on the moral support of every community where her banner is planted, she bears her standard aloft, and bravely calls to her army of faithful followers, "On to the conflict," because "under this banner we expect to conquer."

THE AFRICAN M. E. CHURCH.

BY B. T. TANNER, D.D.

THE Christian man who led off in the organization of the African Methodist Episcopal Church, and who by reason of his justly earned and wisely exerted influence shaped its legislation up to the year of his death, 1831, was the Rev. Richard Allen, a name not unknown in the early annals of our City of Brotherly Love. As to the character of this man, let us quote from Quaker history (12th, 4th mo., 1778):

> WHEREAS, Absalom Jones and Richard Allen, two men of the African race, who for their religious life and conversation have obtained a good report among men, these persons, from a love to the people of their complexion whom they beheld with sorrow because of their irreligious and uncivilized state, etc., etc.

On general principles, we should suppose such a man to be not only personally temperate, but in favor of other people also being temperate. Happily, in this instance we find, what general principles suggest, the facts in the case declare. Richard Allen was not only a temperance man himself, but was greatly in favor of the men of his own race or class, and indeed of the world, being also temperate. As proof of this, we learn that in 1778, in connection with Absalom Jones, mentioned above, and others, he organized what was called the "Free African Society," which was, to all intents and purposes, a temperance society, prescribing as it did, that no man of drinking habits should be admitted to membership. Nor were his strong temperance principles to be seen here only. When the time came to organize the African Methodist Episcopal Church, 1816, one of the provisions he had the Convention accept and engraft in the Constitution of the new organization was one forbidding not only drunkenness, but drinking spirituous liquors unless ordered so to do by a physician; nor did the Church veer from it one hair's breadth while the old hero lived; *nor has it veered since.* A fundamental rule of its requirements still is: No drunkards nor drinkers. From time to time, as the annual sessions of the Conferences composing the Connection—sessions that are advisory and executive—have come and gone, as well also as from time to time, when the General Conferences have met to legislate for the whole body, the cause of temperance has always received due attention. As it relates to the General Conferences, these mainly satisfied themselves in quadrennially reaffirming the provision that no drunkard or drinker of spirituous liquors should have place among us. Not so, however, the Annual Conferences. Since

the day of our organization, these have invariably acted upon the subject of temperance among the people. Of course we are not in possession of the minutes of the earliest of these sessions. Nor is it in any way strange. Our excuse is, the school doors of the land were locked and bolted and barred against us. We can, however, go back over fifty years. What our Church thought of temperance in one of the early decades of its existence, is seen in the action of three of the four Conferences which then composed the entire Church. The third session of the Ohio Conference, which met in Pittsburg, September 14–23, 1833, said:

Resolved, As the sense of this Conference, that common schools, Sunday-schools, and temperance societies, are of the highest importance to all people, but more especially to us as a people.

Resolved, That it shall be the duty of every member of this Conference to do all in his power to promote and establish these useful institutions among our people.

The nineteenth session (May 24, 1834) of the Philadelphia Conference, spoke similarly:

Resolved, That it shall be the duty of all the preachers of this Conference strictly and perseveringly to recommend the "temperance cause" in their respective circuits or stations, both by example and precept; and should a complaint of default in this particular be made against any preacher, he shall be dealt with by the senior preacher according to the provisions made for all cases of imprudence and neglect of duty in our form of discipline.

Lastly we present what the thirteenth annual session (June 14–23, 1834) of the New York Conference said:

Resolved, That we will make use of all disciplinary measures, both by precept and example, to promote and extend the "temperance cause."

The Church, in the fifty years since these utterances were given, has multiplied her Conferences by ten; then there were four, now there are forty-four. If we were to say that in intention to put down the rum fiend we, as a Church, have kept full pace with our material growth, the fact would not be too strongly put. No session of Conference is now held anywhere within our borders that rum's ravages upon society morally and religiously, socially and civilly, are not duly and prayerfully considered.

THE EVANGELICAL ASSOCIATION.

BY REV. G. W. GROSS.

THE Evangelical Association is a child of Providence, called into existence by the great Head of the Church and by the force of circumstances.

Its origin dates from the beginning of the nineteenth century, in the State of Pennsylvania.

Its founder was Jacob Albright, who labored amongst the German-speaking classes; and as the Methodist Episcopal Church did not make any effort among the Germans, the congregations gathered by his labors banded themselves together in a separate denomination.

The organization of the Church is similar to, and follows in all essential particulars, the doctrine and polity of the Methodist Episcopal Church.

The labors of the Association were, at first, exclusively among the Germans; in later years English congregations have been organized. It was organized to proclaim the Gospel of Jesus Christ, to promote righteousness and holiness of heart and life.

It has an aggressive spirit, and claims to be in the pioneer corps of every moral reform.

The present strength of the denomination is 26 Conferences, 1,641 ministers, and 128,634 church-members. Its Church papers, the *Evangelical Messenger* (English) and *Der Christliche Botshofter* (German), always have been, and now are, uncompromising advocates of personal purity, virtue, temperance, honesty, and integrity. These organs, in both languages, are doing a good work in disseminating light among the people, and the temperance cause receives due attention in their columns.

This denomination has never given refuge or shelter to a slave-holder, or in any way countenanced the institution of slavery, nor has the manufacture, sale, or use, as a beverage, of intoxicating liquor ever been tolerated among its members. It is in itself a total abstinence society, and is committed to the principles of absolute and everlasting prohibition of the liquor-traffic.

On the subject of Temperance the Discipline says, "None of our members shall be allowed to make or prepare, or deal in, or use as a beverage spirituous or intoxicating liquors."

The sentiments of the Church are from time to time voiced in General and Yearly Conference resolutions.

At the late session of General Conference held at Allentown, Pa., October 4 to 25, 1883, the following was adopted:

With regard to the wide-spread use of alcoholic beverages, whether distilled, brewed, or fermented, we believe, now as ever, that it is the crying evil of the time; that "wine is a mocker and strong drink is raging, and whosoever is deceived thereby is not wise; for at the last it biteth like a serpent and stingeth like an adder."

That we are thoroughly convinced, by long experience and observation, that alcohol, the stimulant for the sake of which the drink is desired, is a poison: disturbing the nervous system, undermining the health, demoralizing the conscience, and so depraving the taste as to result in an enslaving habit, and should therefore be avoided by all as a beverage. We believe it contains nothing from which any element of the human organism can be constructed.

That it makes neither blood, bone, muscle, nerve, lymph, or any of the solids or fluids of the human body, and after irritating the organism with its disturbing, penetrating, and weakening poison, must be expelled from it as an intruding enemy before the human functions can resume their normal condition. Nor can we look upon the extensive use of brewed and fermented liquors with any more satisfaction.

While many of these are probably not possessed of enough alcohol to destroy or seriously disturb the *nervous* system, yet it is our firm conviction that the manner in which brewed liquors are used, and the enormous quantities of drugged and poisonous products of the brewery which habitual beer-drinkers come to imbibe, that the fatal effects are far greater than those produced by distilled liquors.

We earnestly and affectionately admonish all who value health and happiness to abstain from this destroying beverage. We are furthermore convinced that it is our duty, as ministers of the Gospel, friends and guardians of public morality, to use all our influence in public and private to oppose the manufacture and traffic in these distilled, fermented, or brewed beverages; that, as Christian citizens, we should embrace every opportunity so to *vote* that this nefarious traffic may be abolished; and we heartily rejoice in every triumph that is achieved by the friends of temperance and sobriety; and believe that not in a license system, or any method for regulating the traffic, can we find a real remedy for the crying evil arising from the liquor-traffic, but only in its total prohibition by appropriate laws such as have already been enacted in some States.

The following resolutions were adopted at the late session of the East Pennsylvania Conference (this being the oldest Conference of the Church) held at Catasauqua, February 25 to March 2, 1885:

WHEREAS, King Alcohol, the great destroyer of our fair land, is, notwithstanding the strenuous and multiplied efforts put forth against him, constantly enlarging his soul and body destroying work; and

WHEREAS, His most loyal subjects,—the distillers, brewers, and saloonists,—are every year becoming more solidified and determined in their opposition to the passage of Temperance and Sunday laws; therefore

Resolved, That we will, more than ever, devote our energies to the dethronement of this mighty foe; that for this purpose we will employ all fair and honorable means, such as the dissemination of sound temperance literature, the preaching of total abstinence sermons, and the thorough indoctrination of the youth in our Sunday-schools.

Resolved, That we are in favor of Constitutional Prohibition.

Resolved, That we consider it a violation of the spirit of our Discipline for any of our members either to sign applications for liquor license or to rent their property for the sale of liquors.

Resolved, That we consider the use of fermented wine in the Sacrament of the Lord's Supper contrary to the total abstinence principles of our Church.

The subject of Temperance is constantly kept before the people by sermons preached, lectures delivered, tracts distributed; the reading of tem-

perance literature is encouraged, and the youth in Sunday-schools are taught line upon line, and precept upon precept, what alcohol is, and what it does to the healthy human system.

Many, if not most, of the more active, enthusiastic temperance workers give great prominence to the legislative and political phases of the question, and believe that license, high or low, can not be encouraged on any moral pretext of reaching the evil; but believe in the inherent wrongfulness of all liquor manufacturing and vending for drinking purposes, and do in no way sanction or countenance the part taken in the traffic by local, State, or national authority.

THE REFORMED PRESBYTERIAN CHURCH.

BY THE REV. T. P. STEVENSON.

THE Church which I have the honor to represent, though planted for more than a century upon American soil, is the lineal descendant of the Covenanters of Scotland. Of their struggles in that land for civil and religious liberty, the world reaps the benefit to-day. In those struggles they gained for themselves and their posterity a certain uncompromising spirit which has moulded all their action in dealing with the evils of modern society. Eighty years ago, in 1805, her supreme court decided that slaveholding was a crime, and appointed a commission to give effect to this decision in her congregations in the Southern States. To their honor it is recorded that all her members who had acquired property in slaves set them at liberty at this behest, and emigrated, in the course of time, to the Northern States. In something of the same spirit she has dealt with the evil of intemperance.

Her position was determined, further, by the decisive action of some of her early leaders in the ministry. The Rev. James Milligan, D.D., of Vermont, who was also an educated physician, and whose medical diploma, given in this city, bore the signature of Dr. Benjamin Rush, organized, more than fifty years ago, the first pledged total abstinence society in New England. Through some years of constant agitation the society consisted of himself and his precentor, as President and Secretary; but, as it gradually gained ground, a neighboring minister came at last to one of its meetings, which was largely attended, and pleaded earnestly against total abstinence and in favor of moderation. At the close of the meeting the congratulations of the drunkards, who were present in force, convinced him that he was wrong, and he joined the society. Dr. Milligan had been taught the duty of total abstinence by his mother in Scotland. The Rev. James R. Willson, D.D., Chaplain at one time of the New York Legislature, then in the zenith of his influence as one of the foremost orators of his day, threw himself into the total abstinence movement from its inception with the energy of an ardent nature and the power of a logical and scholarly mind.

In 1836 the Reformed Presbyterian Synod unanimously resolved that "as the traffic in ardent spirits is seldom or never carried on by any without contributing to the destruction of both the souls and the bodies of their

fellow-men, we recommend to our people to abstain totally from that traffic."

In 1841 it was resolved that "members of this church be, and hereby are, prohibited from engaging or continuing in the liquor-traffic; and that, wherever individuals are employed in this traffic, sessions are hereby directed to deal with them immediately in such a way that this evil may be removed from the church in the best and speediest manner."

In 1857 it was resolved that "the sale and use of intoxicating drinks as a beverage is, at this day, an offence deserving of church discipline, and that sessions be directed to act accordingly."

In 1874 the Synod recommended that "intoxicating wines be not used in the administration of the Lord's Supper."

In 1884 these deliverances, which had been of the nature of statute law, were embalmed in the fundamental law of the Church by the incorporation into her testimony, in the constitutional manner, of the following declaration: "That individuals may be saved from the ruin wrought by intemperance, and that a testimony may be borne against this sin, and against the temptations thereto, the followers of Christ should totally abstain from the manufacture, sale, and use of intoxicants as a beverage."

In this present Centennial year the Synod declared that the Temperance issue has come to the hour for its final and decisive struggle, "when the facts are fully known; when all expedients have utterly failed; and when enlightened and matured public sentiment seeks to crystallize, in the form of law, for the absolute and complete suppression of the evil." The Church, it was declared, is not, in such conflicts, "a mere pulsometer to measure moral forces; she is a living organism, to originate and sustain them. The fact that the question has assumed a political and legislative aspect does not carry it out of the sphere of the Church's action. The theory that as soon as a moral issue becomes a political one the Church has nothing more to do with it, is political atheism. It is the theory that God and His law have no relation to the State. This is the hour of the Church's high opportunity and grave responsibility. The Christian ministry and the religious press can not keep silent on a false plea of non-partisanship, while Christian men administer wicked license laws and sustain parties that are in alliance with the liquor-traffic." The whole license system was denounced "as wrong in principle and most pernicious in practice, involving the nation in the guilt and shame of the liquor-traffic to which it gives its consent, as ineffectual for the restraint or suppression of the evil, and an utter violation of the high trust God has committed to civil government as His ordinance." All the women of the Church were recommended "to cooperate with the Woman's Christian Temperance Union in its noble work of faith and labor of love."

On the related subject of the use of Tobacco, the Synod of 1879 declared that it is:

1. An injury to physical health;
2. An offence to good manners;
3. An unnecessary expenditure of money;
4. It is associated with much vice;

5. It exerts a demoralizing influence upon the youth;

6. It is inconsistent with moral and spiritual purity. It was therefore

Resolved, 1. That this Synod condemn all indulgence in the use of tobacco.

Resolved, 2. That we urge our people to abstain from it in every form except as prescribed by competent medical authority, and to use all lawful and wise means to eradicate this evil from society.

Resolved, 3. That Presbyteries be hereby advised to license no one to preach the gospel who indulges in the use of tobacco; and sessions be advised not to ordain any officers in the church who practice this habit for mere carnal gratification.

Resolved, 4. That this Synod condemn the cultivation, manufacture, and sale of tobacco.

THE METHODIST EPISCOPAL CHURCH, SOUTH.

BY REV. J. W. LEE.

THE Methodist Episcopal Church, South, became a distinct and separate organization in 1844. From its organization there has been one general rule in its book of Discipline prohibiting drunkenness among its members, and prohibiting the use of intoxicating liquors altogether, unless in case of necessity. At a General Conference, subsequent to the first one, held by this Church in the city of Louisville, Ky., in 1845, a whole chapter on the Temperance question was formulated and incorporated in the book of Discipline, which constitutes the law of the Church. The following is the chapter on Temperance:

¶ 96. *Ques.* What shall be done for the extirpation of the great evil of intemperance?

Ans. 1. Let all our preachers and members faithfully observe our General Rule, which "forbids drunkenness or drinking spirituous liquors, unless in case of necessity."

Ans. 2. In cases of drunkenness let the Discipline be administered as in case of immorality—drunkenness being a crime expressly forbidden in the Word of God. In cases of drinking, except in cases of necessity, let the Discipline be administered as for imprudent or improper conduct.

Ans. 3. Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage; and if any shall engage in such manufacture or sale, let the Discipline be administered as in case of imprudent or improper conduct.

Such the General Rule and such the chapter in the Discipline of the Southern Methodist Church on the Temperance question. It is hardly necessary to say that the law of the Church on the Temperance question is abundantly sustained by the sentiment of the million members which constitute its membership. One could hardly obtain from reading the Discipline a correct idea of the amount and intensity of the sentiment in the body of the Church on this question. The Southern Methodist Church is really an immense prohibition society. While the sentiment of the Church has ever been healthy on the Temperance question, and at least parallel with that of other evangelical denominations, yet it is but just to say that within the past ten years there has been a complete revolution in the Church on this question.

Fifteen years ago there was such opposition to the agitation of the subject, that a motion for a committee on the Temperance cause would

have been voted down, at least in the North Georgia Conference. This body has fairly represented the status of opinion, perhaps, in the entire Church, and fairly represents it to-day. Our leading men thought a few years ago that our law was sufficient, and that the appointment of Temperance Committees at Annual Conferences was unnecessary. The appointment of committees, it was thought, on specific evils, tended to multiply machinery, and to emphasize the dangers of specific evils, that were not greater than dangers connected with other evils passed by. It was thought that a general law condemning all things that could not be indulged in the name of the Lord Jesus Christ was sufficient. But in the last few years our people have come to believe that the evils growing out of the manufacture, sale, and drinking of intoxicating liquors, are of such dimensions and significance that specific action and laws are demanded with reference to them. The Church has come to consider intemperance the greatest evil of the times,—the source and cause of well-nigh all the other evils which afflict society and impede the progress of church work. Hence of recent years this question is up for discussion and treatment in all our meetings and conferences, district, annual, and general. The evils growing out of intemperance are so fearful, constant, and wide-spread, so direful in their consequences to individual, social, domestic, and political welfare, that our people have become convinced that they can not be overlooked in any assembly seeking to build up the Church and to elevate society.

To realize the remarkable advance of opinion which has taken place in the Church in the last few years, it is only necessary to state that in one of the largest, most cultured, and influential Conferences in the Southern Church, a motion to appoint a committee to take into consideration the evils of the drinking habit, was voted down by a large majority. This has been within the last ten years.

The first committee on the Temperance cause ever appointed in the North Georgia Annual Conference was in 1880. Dr. Atticus G. Haygood was the chairman of it. The report of that committee indicated a marvellous growth in the sentiment of the Church. The report of the committee was written by the chairman and read by him. It was a strong, clear-cut paper, and gave forth no uncertain sound as to the standing of the Church. It unanimously passed the Conference.

At the Conference of 1882 Dr. Haygood was again appointed chairman of the Temperance Committee. Below is found the report read by him and unanimously adopted by the Conference:

REPORT OF THE COMMITTEE ON TEMPERANCE.

Your committee do not think it at all needful at this time to discuss before the Conference the evils of drunkenness, or the sinfulness of the liquor-traffic. It is now understood by all informed persons that the great majority of crimes have their genesis in drunkenness, and that nearly all crimes of violence are traceable to this source. Our jails and penitentiaries are filled from the bar-rooms and other places where intoxicating liquors are sold. It is also established that prohibition of the retail of ardent spirits is practicable, and that blessings to society and the church follow its suppression.

Your committee wish to express their joy in the obviously growing sentiment in the country in favor, not only of sobriety, but of the prohibition of the traffic that has wrought so much evil in the world. By every token, it appears to your committee that it is the duty of all good men to unite, in all wise and practicable methods, for the suppression of the traffic. We do not, at this time, enter upon the question of the best methods of advancing the temperance reform. But whatever methods are consistent with sound sense and the law, we should use as opportunity may allow. Your committee invite the attention of the Conference, and of the Church, to the law on the subject of drunkenness and the liquor-traffic enacted by the last General Conference, believing that its wise enforcement will make large contribution to the purity of the Church, as well as to the progress of temperance in the country. Your committee offer the following resolution :

Resolved, That the members of this Conference renew their often-made pledge to use their best efforts to promote the cause of temperance among all our people.

A. G. HAYGOOD, Chairman.

The Conference of 1883 appointed another committee on the subject, and the report will be found below.

REPORT ON TEMPERANCE.

This report is by common consent restricted to the question of temperance arising from the use of that curse of our race—alcohol in all of its forms. No more vital question can come before this body. Politicians may treat it differently, but as a body of God's ambassadors, we can deal with it only as a great moral question—involving the interests of the Church ; for this evil is the enemy alike of God and man. The indictment we write is strong, and the facts more than support it. Can nothing be done ? Thank God for the affirmative answer to this question, which comes to-day from thousands of brave though bleeding hearts. Local prohibition is sweeping over Georgia, and nearly one hundred counties no longer permit, under sanction of law, this baneful traffic in their territory.

We have heard with great pleasure the communication from the officers of the Woman's Christian Temperance Union of this State, and we most heartily commend the efforts of these Christian women to rid our land of this great curse. The President of this organization, Mrs. W. C. Sibley, in a letter to a member of this Conference requests that our preachers in charge appoint from the female members of their charges one delegate to the Convention of that body to be held in Augusta, January, 1884. We respectfully suggest that where practicable this be done.

We further suggest to the preachers in charge that wherever practicable, especially in towns and cities, "gospel temperance" services be held, and we would also recommend special "gospel temperance" instruction in our Sunday-schools.

W. C. DUNLAP, Chairman.

A committee was appointed also at the Session of the North Georgia Conference, held in Trinity Church, Atlanta, Ga., in 1884. The report unanimously adopted is given below.

REPORT ON TEMPERANCE.

Never in the history of Georgia has the temperance outlook been so encouraging. More than ninety counties in our State have laws partially or entirely prohibiting the sale of intoxicating liquors within their limits. At each session of the Legislature new counties are added to the list. Under the process of prohibiting the whiskey business by counties, which has been going on for the last twenty years, a most healthy temperance sentiment has been created over the entire State.

The committee beg leave to offer the following resolutions :

1. *Resolved*, That we regard prohibition the only rational and practical solution of the liquor problem.

2. That we will use our influence to create, organize, and intensify prohibition sentiment.

3. That we thank Dr. A. G. Haygood for his excellent sermon, "Save Our Homes," published by J. W. Burke & Co., and that we commend its extensive circulation among our people.

4. That we will endeavor to have all prohibitory laws in the different counties of the State enforced.

J. W. LEE, Chairman.

I speak of the North Georgia Conference, which is but one of the forty contained in the Southern Methodist Church, because my membership is in that body, and more is known to me of the status of our Church on the Temperance cause as seen through this body. But to know the status of this Conference on the subject, is to know how the whole Church stands with reference to it. The Southern Methodist Church is a unit as to its opinion on this subject. Our people throughout the Church have reached the deliberate conclusion that Prohibition is the only feasible solution of the liquor problem, and they do not propose to cease their efforts until the whole South is *solid* on this line.

Prohibition as it presents itself to the minds of our people, is not so complex and delicate a question as it appears to be in many of the Northern States. We think this is due to the fact, that with us Prohibition has not become entangled with party issues, nor blended with political measures and promises. We have not permitted the politicians to complicate it with Democracy, or Republicanism, or with the measures of any party. Among us, it stands upon its own merits. We think it so related to the interests of the whole people, and so intimately bound up with their present and future welfare, that any party which should essay a monopoly of it, would be thought guilty of seeking to make private and peculiar an issue equally dear to all parties. It is a pity that anywhere, this, the most important of moral and social questions, should be tacked on to a political party. It is too vitally related to the moral, social, and spiritual interests of the people, irrespective of parties, to be forced to suffer on account of the political sins of any party. We think it should not be taken up by any party, either to make amends for past offenses, or to commend it to the favor of temperance people. Its triumph should be achieved upon its own merits; its defeat not secured, nor prevented by the failure or success of a political party. Thus its success would be the measure of temperance sentiment and conviction among the people. Identified with a successful party, its success might be out of all proportion to temperance conviction. In that event it had better fail than succeed, for temperance law unbacked by temperance sentiment is a dead letter. It tends to bring the whole question into disrepute. On the other hand, if associated with a defeated party, its failure might be no expression of its hold upon the people. Discouragement might thus be brought to its friends, with perhaps the elements of success all about them if organized and applied on their own merits. It is the earnest conviction of the Southern Methodist Church, then, that this question must be

settled outside of political parties. As men of all denominations and parties meet in the Masonic Lodge, differing in opinion upon well-nigh all other questions, but uniting in sympathy and sentiment as Masons; so we think the friends of Prohibition should keep this question so completely out of the realm of politics, as that men of all political creeds and affiliations could unite without compromise upon it. In no State should a Republican be forced to gulp down Democracy in order to get at Prohibition, nor should a Democrat be forced to take Republicanism in order to be a prohibitionist.

We think the good shape in which the question of Prohibition stands before the Southern people to-day is due largely to the fact that they have kept it out of politics. And we think, too, that its marvellous success among us is due in a great degree to the same thing. There have been plenty of politicians among us, seeing the drift of public opinion with reference to prohibition, who would have gladly put a prohibitory plank in their platform, had they not been discouraged. In keeping this question out of politics, we have also kept it out of the hands of cranks. Standing, as it has, simply upon its own merits, the best men among us have taken hold of it and managed it.

Prohibition could not possibly have succeeded in Atlanta, Ga., as it has so recently and unmistakably, had political questions of any phase been brought into the canvass. In this contest, which has been one of the most vigorous and remarkable ever had in this country, men of all parties wrought together on each side. Colquitt and Bryant did their best work for Prohibition, while Bullock and Julius Brown wrought side by side against it.

One of the most stubborn objections with which we have had to contend in our efforts as a Church and as a people, to make Prohibition a success and a practical fact in the South, is that it would affect disastrously our trade. Even many of our church people believed for a time that Prohibition would injure trade. This argument, while still being used by the liquor men wherever the friends of Prohibition are moving in the matter, has well-nigh lost its force among our people.

There are a number of towns in Georgia where Prohibition has been a fact for several years. The results of Prohibition on trade in these towns have been entirely contrary to the prophecies of the liquor men. It has been demonstrated in every town where Prohibition has had a fair trial for as long a time as five years, that instead of injuring trade, it greatly adds to it. Now it is getting to be popularly believed that if a town wants a boom in trade even, the best thing to be done is to move vigorously for Prohibition.

The conviction of our people now is that the whiskey-traffic is directly and constantly contrary to the best interests of trade, and that the man who believes otherwise is ignorant or stupid.

Trade is exchange in wagons, plow-stocks, calico, corn, meat, money, houses, etc. Wagons consist of hickory and iron, mixed with brains. A piano is wood from the forests, and brass from the mountains, mixed with brains. A bolt of calico is so much raw cotton mixed with brains.

There is nothing in the whole realm of commerce that is made, exported, imported, or transported, without the help of brains. Liquor has a direct affinity for the brain, as mercury has for the salivary glands. It directly affects the brain; hardens it; cooks it, as whiskey does an egg. If any man can drink whiskey without being affected and ruined by it, it is because he has no brains. Many animals are said to be proof against opium, arsenic, henbane; but not one, above the oyster, has been found that whiskey will not intoxicate.

The liquor-traffic, then, and the whiskey-drinking habit, instead of promoting trade, absolutely destroys the cerebral tools with which the elements of trade are formed. It is beyond question that by every thousand dollars worth of whiskey sold in a town, there are a thousand dollars worth less of wagons, cloth, flour, books, and pictures sold. A good lively liquor-traffic, in city or village, uses up a great deal of capital and labor. It actually uses it up without making any return whatever to the health, happiness, education, or moral welfare of the people. Like the water that leaks from the race, it is wasted, spilt. It grinds no wheat, gins no cotton, makes no nail. It simply falls on the ground to generate malaria to poison the atmosphere. When this capital and labor are not permitted to express themselves in the whiskey business, they are drawn off into other lines of trade which subserve the higher wants of men and society. They are put into the school, the church, the factory, the health, the culture. That many of our cities make no real progress is not at all wonderful. Think of a city of ten thousand inhabitants spending one hundred thousand dollars in fertilizing the appetites and passions of the people, while perhaps the very same place spends about ten thousand in building up and quickening the conscience, the judgment, the reason, and the religious faculties.

OBSERVATIONS.

From our experience as a Church in this work we have learned several important things, which those who are thinking of seeking to make Prohibition prevail might consider with profit:

1. There is temperance sentiment enough in almost every town to stop the whiskey business. All that is necessary is for some one who has the ear of the people, and the confidence of the people, to call it forth, organize it, and excite it. Then it will express itself in such law, public opinion, and indignation as will make bar-rooms impossible in that town.

2. We have learned that there is no use to abuse the bar-keepers. They are not much worse than the citizens who license them. They are simply the protuberances on municipal governments. They are but higher developments of what is contained in bodies politic. They are fed either by the indifference or the patronage of the citizens. Bar-keepers pay for the privilege of manufacturing drunkards. Their money is received to pay mayors and improve streets. If I let a man pay me

to curse me, I've no right to abuse him for it. If I let a man pay me to keep a pond near my house that gives my family the fever, I have no right to say hard things about him for it. We have come to think that it is about time for the pulpit to quit fulminating so much against the men who measure damnation by the drink, and to show the people for a while how wicked it is to permit damnation to be measured by the drink in their midst. Town councils are generally composed of church-members, and they are elected by people, the majority of whom are church-members. Then we think it well for ministers to give their members a little wholesome thunder, and enough lightning if possible to show them that they are responsible for the drunkenness and the crimes that go with it, and not simply the bar-keeper altogether. We think it about time for the people of these United States to know that they have the power to rid themselves of the evil of Intemperance. And as long as they have this power and do not use it, they are responsible for the drunkenness and the crimes growing out of drunkenness which disgrace us.

NORTH GEORGIA CONFERENCE, Atlanta, Ga., Dec. 28, 1885.

HISTORICAL SKETCHES.

THE NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE.

BY J. N. STEARNS, CORRESPONDING SECRETARY.

THE National Temperance Society and Publication House celebrated its twentieth anniversary in 1885. Twenty years ago 325 delegates from twenty-five different States, representing every temperance organization in the country and all the religious denominations, assembled at Saratoga Springs, and after a two-days' conference it was resolved to organize both a National Temperance Society and a National Temperance Publication House. Separate committees were appointed with these two distinct objects in view: They were to work on different lines, but in union and harmony with each other—the one to prepare and circulate a sound temperance literature, and the other to endeavor to concentrate the temperance forces of the country for more united action, and do the necessary missionary work naturally belonging to such a National Society. The two committees, after much deliberation, were consolidated and the two objects blended into one organization, which was incorporated as "The National Temperance Society and Publication House." The committee meetings were held in the private office of Hon. William E. Dodge, who became its first President, and the Constitution was drawn up in the study of Rev. Dr. Theodore L. Cuyler, the present President of the Society. The basis of the Society is total abstinence for the individual and total prohibition for the State. Upon these two broad foundation principles all its work has been prosecuted. It is thoroughly non-partisan in politics and non-sectarian in religion, composed of members of all political parties and all religious denominations, embracing every phase of the temperance reform, and is in harmony with every effort and organization which seeks to oppose the drink and the drink-traffic.

The following is the pledge of the Society:

ARTICLE III.—PLEDGE.

No person shall be a member of this Society who does not subscribe to the following pledge—namely:

We, the undersigned, do agree that we will not use intoxicating liquors as a beverage, nor traffic in them; that we will not provide them as an article of entertainment or for

persons in our employment; and that in all suitable ways we will discountenance their use throughout the country.

Any person subscribing to the above pledge and paying three dollars becomes an annual member; twenty dollars, a life member; one hundred dollars, a life director; and five hundred dollars, a life patron, and has a life voice and vote in the Society. Any church, Sunday-school, temperance organization, or society may constitute their pastor, superintendent, or presiding officer an ex officio life member, life director, or life patron by the payment of the requisite amount of money as aforesaid. Any church or temperance society can become auxiliary to this Society by the payment of $20 per annum, and be entitled to an annual member elected by themselves, and to purchase the Society's books at cost.

This Society has a constituency and a following in all parts of the country. Its annual and life members and life directors affiliate with churches and Temperance organizations, and while not organizing local auxiliary societies, they annually elect its officers and Board of Managers, transact other business, and exert a controlling and powerful influence in all departments of Temperance labor. It declined from the first to multiply organizations, but determined to unite and concentrate as far and as fast as possible all temperance influences and organizations into a strong and efficient force against the evils of intemperance.

The receipts of the Society during the last twenty years in all its departments of labor have been over one million of dollars, every dollar of which has been expended in creating and circulating a sound temperance literature and carrying on its missionary operations. A large number of State organizations and churches have made their chief officer or pastor life member or director, and thus became virtually auxiliary to this Society. With a Vice-President in every State and agents in almost every community, its work covers the nation and its literature permeates every part of the country. It furnishes ammunition and inspiration for every organization and for all classes in the community. It enters the Sabbath-school, the church, and the home with wholesome truth and sound instruction. It supplies the book for the library, the paper for the family circle, the pamphlet for the workman and searcher after truth, and the tract for the masses of the people. It furnishes physiological investigation, social appeal, religious instruction, political argument, scientific experiment, legislative discussion, Bible truth, pulpit preparation, platform oratory, drawing-room readings, lyceum and lodge exhortations, and, in short, supplies for every rank in life and every condition in society.

PUBLICATION DEPARTMENT.

The Society now has upon its catalogue over 1,400 different publications upon every phase of the temperance question—from the one-page tract up to the bound volume of one thousand pages. These publica-

tions are from the pens of over 250 first-class writers, and have been unanimously approved by the Publication Committee of thirteen, who carefully examine every manuscript presented, and nothing is published without the unanimous approval of the Committee. These publications cover the moral, social, medical, political, religious, financial, scientific, and economic phases of this question, and are adapted for circulation in every community. The large majority of these are published at cost, or so near cost that no profits accrue to the Society, and many of the tracts, pamphlets, and text-books never pay the cost of publication. The object has been to place the publications at the lowest rates possible and pay honest debts. The result has been that while a vast amount of literature has been circulated, it is only with the closest economy and management that the bills of the Society could be paid. Instead of accumulating property, the Society is much in debt and greatly embarrassed in its publication work. A large number of manuscripts accepted can not be published for lack of funds, and many have to be rejected which ought to be given to the public.

THE "NATIONAL TEMPERANCE ADVOCATE."

This sixteen-page monthly paper has for twenty years stood in the forefront of the temperance reform, upholding the banner of total abstinence and prohibition, containing articles from the pens of the best writers in America, and giving a history of the progress of the work in all its branches and for all classes in the community. The historian will find in its columns for the last twenty years a faithful history of the cause in all its departments of labor. 2,085,695 copies had been published up to the first day of May, 1885. The Society, realizing the great importance of the right education of the young, early entered upon the

WORK AMONG THE CHILDREN.

Fully one-third of all our publications, and more than one-half of the printed matter, are for the education and training of the children and youth of the land. The best writers in the country were sought out, and the highest prices paid, for a standard literature to circulate in Sunday and day-schools, and in the homes of the people. One of the most important agencies for the right education of children in Gospel and Temperance truth is the Sunday-school. The National Temperance Society from its very commencement entered upon this field, not seeking to establish new societies, but to reach those already in existence, embracing millions of children and youth all over the land.

"THE YOUTH'S TEMPERANCE BANNER,"

an illustrated four-page monthly paper for children, containing choice articles from first-class writers, beautiful engravings, blackboard exercises, stories, music, etc., has now been published for twenty years, with a present circulation of over 100,000 copies of the monthly edition and 16,000

of the semi-monthly. Twenty-seven million, two hundred and twenty-six thousand, four hundred and eleven copies of this excellent paper have been published up to the first day of May, 1885. Going into thousands of Sunday-schools in every State in the Union, it is accomplishing quiet but effective work for temperance that but few other agencies can equal.

FOR SUNDAY-SCHOOL LIBRARIES.

The best writers in the land for children were secured to furnish original MSS. adapted to this line of work. The Publication Committee have had several thousand MSS. submitted, all of which have been carefully examined, and none have been published except those that received unanimous approval. One hundred and thirty-eight different volumes have been stereotyped, 359,511 copies of which have been published, making 101,852,491 pages of this line of books printed since the organization of the Society. These volumes are in at least 10,000 libraries, changing hands weekly; and going into the homes of hundreds of thousands of families, they reach a multitude of people who otherwise would have no temperance instruction. We have abundant testimony to the power and influence for good these books have exerted through the medium of the Sunday-school. These unseen and silent influences are most important factors in creating a correct temperance sentiment throughout the nation. These volumes go into churches and schools of all denominations, and are everywhere cordially received and highly appreciated.

CHILDREN'S QUARTO LESSON LEAVES, CATECHISM, CARDS, ETC.

The Society inaugurated the agitation for Temperance Lessons in the regular International Lesson Series, petitioning its Committee and Convention, and in 1875 commenced the publication of Independent Temperance Lesson Leaves, and has continued it up to the present time, and twenty-eight different Numbers have been published, which have had a circulation of 660,000 copies; the Catechism on Alcohol and Tobacco, 193,865; Readings and Recitations, 23,500; Juvenile Reciters, 8,500; Temperance Speaker, 14,000; National Temperance Orator, 6,250; Primary Leaflets, 130,000; Temperance Catechism, 57,500; Primary Temperance Catechism, 12,000; Catechism on Beer, 5,000; Illuminated Cards, 1,000,000. The Society has 135 four-page illustrated children's tracts upon the list, 3,890,500 copies of which have been printed the last twenty years.

TEMPERANCE TRACTS.

The first publication of the Society, outside of the two monthly papers, was a four-page tract entitled "A Shot at the Decanter," by Rev. Dr. T. L. Cuyler, of which 185,000 have been published. The Society has now on its catalogue 875 different tracts and leaflets, as follows:

		PAGES PRINTED.
255	two, four, eight, and twelve pages, 12mo.....	41,340,800
135	Children's Illustrated, four pages, 18mo.....	15,562,000
20	four-page Illustrated, 12mo.....	2,248,000
11	four-page Teacher's Series, 12mo.....	472,000
93	one-page handbill, 8vo.....	5,871,000
57	one-page handbill, Beer Series, 8vo.....	3,012,500
45	one-page handbill, Gospel Series, 8vo.....	1,511,000
40	one-page handbill, Cider Series, 8vo.....	503,000
14	one-page handbill, Public Service Series, 8vo..	99,000
8	one-page handbill, Wine Series, 8vo.....	58,000
94	Union Leaflets, 4, 8, and 16 pp., 32mo.....	8,456,000
30	Temperance Leaflets, 4, 8, and 16 pp., 32mo....	4,961,600
15	Penny Papers, 12 pp. each, 16mo.....	492,000
30	Leaflets for Young People, 4 pp., 16mo.....	1,372,000
13	Primary Leaflets, 2 pp., 12mo.....	260,000
15	German Leaflets, 1 and 4 pp., 12mo.....	600,000
		86,818,900

MUSIC AND SONG BOOKS.

At the time of the organization of this Society there were no temperance song books in existence. One of the first things done was to secure the best musical and literary talent of the nation to write words and music adapted to the needs of the cause. Every prominent poet in the country was written to for verses, and every effort made to secure a first-class music-book. The Temperance Chimes was the first book published, followed in after years by others, until to-day at great expense we have a large variety of books and songs adapted to every kind of meeting and service desired. Of these music books the following have been published: Temperance Chimes, 78,900 copies; Ripples of Song, 85,000; Band of Hope Melodies, 35,750; Bugle Notes, 40,500; Temperance Hymn-Book, 43,600; Prohibition Songster, 25,000; National Temperance Hymn and Song Book, 14,600; Temperance Hymn-Cards, 15,700; Campaign Temperance Hymns, 32,000; Little Bow of Blue, 2,860; The Temperance Evangel, 5,000; Temperance and Gospel Songs, 2,500; Band of Hope Songster, just issued, 5,000.

MISSIONARY WORK OF THE SOCIETY.

The early years of the Society were mainly spent in securing and publishing a temperance literature, but urgent calls very soon came for gratuitous and missionary work far beyond the means at our command. The donations to the Society were never sufficient to prosecute this work satisfactorily. The best that could be done has been done. A distinct department was organized and placed in charge of a Missionary Committee, to plan and care for the growing interests of the work. This missionary department consisted in part as follows:

1. The work among the Freedmen of the South, in sending missionaries and a literature to Ministers, Churches, Educational Institutes, etc.

2. The work in Congress for a National Commission of Inquiry into the results of the liquor-traffic, and to look after other National temperance interests at the Capitol of the Nation.

3. To hold Conferences, Conventions, Mass Meetings, Sabbath Evening Services, and other gatherings and meetings, in different parts of the country.

4. To endeavor to introduce temperance text-books into the Public Schools of the Nation.

5. To scatter a literature in prisons, hospitals, penitentiaries, shops, jails, and in other needy localities.

6. To send a specially prepared volume upon the various phases of the temperance question to the pastor of every Colored Church in the South.

The calls for tracts and documents for gratuitous distribution, from all parts of the country, have come to us in multiplied numbers and with increased and pressing importunity. The National Temperance Society is the organization in this country to which such calls naturally come, and as the Tract and Bible Societies, organized similar to ours, make large donations to needy localities, it is taken for granted that we will respond in like manner to appeals for donations. We would respond as freely if the funds were placed as freely at our disposal. As it is, our donations for missionary work exceed the entire receipts from donations and legacies to the benevolent and missionary work of the Society.

The total receipts from donations to the National Temperance Society for the last twenty years, are not half as much as some of the great benevolent and missionary societies receive in a single year. The publication department has been drawn upon to such an extent as to cripple its operations and embarrass the important work of issuing new publications.

Notwithstanding all this drawback and discouragement the missionary work has developed to large proportions and reached hundreds of thousands of homes, and is doing an immense amount of good toward awakening the country to its peril and individuals to their duty and their safety. The Society has held a large number of national and local conventions, conferences, camp-meetings, Sunday services, and children's meetings all over the country, which have been the means of awakening new zeal and activity all along the line.

COMMISSION OF INQUIRY.

The National Temperance Society early entered Congress for appropriate legislation in relation to the liquor-traffic. In 1872 it petitioned for prohibition in the District of Columbia and the Territories. In 1873 it commenced the agitation for a Commission of Inquiry concerning the traffic in intoxicating liquor and its relation to the public welfare. It asked for a Commission of Seven, to be appointed by the President, to make an impartial investigation into the whole matter.

It printed and distributed among temperance organizations and churches a large number of petitions, and presented more signatures

for the object than were ever presented to the American Congress for any other purpose whatever. The Society employed a District Secretary who should have special charge of this matter, and more than ten thousand dollars has been spent the last fourteen years in prosecuting this special line of work. Five times has the bill passed the Senate of the United States, but has never come to a direct vote in the House. It has been the means, however, of a wide agitation all over the land, of exciting an earnest debate in the halls of Congress, and of awakening the entire community to a deeper interest in the entire question. Although the bill has not been passed, the issue has been joined and an agitation commenced and carried on which shall increase until it demands much stronger legislation than has been asked by these petitioners.

WORK AMONG THE FREEDMEN.

The most promising missionary field for temperance work now before the American people is among the colored population of the South. It is the great temperance missionary work of the age. Wholly uneducated in relation to the temperance reform at the time of their sudden emancipation, the freedmen, in their new estate of freedom, have been peculiarly susceptible to the drink temptation and greatly exposed to its dangerous influence. In many instances their escape from chattel slavery has been but to come speedily under the ruinous bondage of intemperance. Wasteful and destructive as are the ravages of strong drink among other classes, they are especially deplorable among many of the freed people of the South. Whiskey is a great obstacle to their material thrift and prosperity, to their social, moral, and religious progress, and a great hindrance to the proper training and education of their children. Released from chattel slavery, they are now many of them in the perilous toils of the still and the bottle. This people, now more than seven million in number, stand with outstretched hands for help to break the bondage of intemperance, whose chains, fast being forged by the whiskey oligarchy, are riveted by the saloon and a depraved appetite. The National Temperance Society early entered into this work, and now it covers the entire Southern States. It is the first time in the history of the large majority of their race that the temperance question has been presented as a work of life and a necessity for action. We have received the hearty co-operation of the various educational institutions, missionary societies, schools, and temperance organizations throughout the South, and been warmly welcomed by ministers and churches. Every colored church and school, so far as we know, are open to our work. The following is the plan of operations adopted by this Society:

"1. Sending missionaries or lecturers to visit churches, conferences, educational institutions, schools, etc., delivering addresses, introducing temperance text-books into schools, and endeavoring to enlist ministers and teachers to help carry on the work among this people.

"2. To organize societies for colored people wherever practicable in all parts of the country.

"3. To circulate a literature with the view of reaching every cabin-home in the South.

"4. To introduce temperance text-books into schools and educational institutions wherever possible.

"5. To continue the work of supplying the ministers of colored churches with documents covering every phase of the temperance question.

"6. To issue an appeal or address on temperance to the colored people of the South to be circulated as widely as possible."

The missionaries of the Society have visited nearly every Southern State, delivering addresses in churches, schools, educational institutions, conferences, and doing a vast amount of personal visitation and labor. Hundreds of thousands of people have attended these meetings. Nearly fifty conferences of ministers and teachers have been visited, addressed, and the members supplied with a temperance literature. More than ten thousand dollars' worth of literature has been circulated among this people the last few years by this Society, and the great good results are seen in the results of the local option elections all over the South. The State of Georgia has been covered with a temperance literature for several years, through the two or three hundred students of Atlanta University who carried it with them into every county in the State, as they went from the University in the summer season to teach public and private schools to obtain a little money to aid in completing their education.

BOOKS IN SCHOOLS AND EDUCATIONAL INSTITUTIONS.

The Atlanta University was the first school in the country to introduce Dr. Richardson's "Temperance Lesson Book" as a study, and every student is a total abstainer, and the hundreds of teachers who annually go out from its fold go forth thoroughly indoctrinated with temperance principles, and are bold and faithful in imparting the truth to those under their charge. Dr. Richardson's "Lesson Book" and Miss Colman's "Alcohol and Hygiene," and "Catechism on Alcohol," are already introduced into about fifty colored schools and institutions, and other books and papers have been circulated in thousands of Sabbath-schools, public and private schools, all over the South. These school-books go to the foundation of the whole matter, and contain just what ought to be taught in all the schools of the country. The calls from other schools and institutions are greater than we can fill.

PAMPHLET FOR MINISTERS OF COLORED CHURCHES.

A special pamphlet of 226 pages, written by sixteen different persons, has been printed and sent to over six thousand ministers of colored churches, giving argument, appeal, statistics, and facts upon various phases of the temperance question. We have received abundant testimonials of the good accomplished through the instrumentality of this pamphlet. A volume entitled "Gospel Temperance" has also been sent to all the theological seminaries of the South. The NATIONAL

TEMPERANCE ADVOCATE has also been regularly sent gratuitously to a large number of colored ministers. The work opens more and more upon our hands; a hundred thousand dollars could be profitably used annually in promoting this work. Everywhere the churches and schools are opened before us. Calls come in larger numbers than we can answer. The work will continue to be prosecuted with all the vigor possible with the resources at our command.

TEXT-BOOKS IN PUBLIC AND PRIVATE SCHOOLS.

The National Temperance Society was the pioneer in the effort to secure the introduction of temperance text-books into the public and private schools of the land. Almost the first year of its existence it sought for writers for this purpose. One or two series submitted some eighteen years ago were rejected because they did not come up to the requirements. The Temperance Catechism, published in 1870, was extensively used, followed by the Catechism on Alcohol, which secured a hundred thousand circulation through the columns of the *Youth's Temperance Banner*, and nearly two hundred thousand since in pamphlet form. In 1875 an important educational conference was held in the parlors of Hon. Wm. E. Dodge, when Rev. Dr. Mark Hopkins, President of Williams College, read a valuable paper upon the "Relations of the Social Drinking Customs to the Educational Interests of the Country," which was published and thousands of copies circulated, and a very general interest awakened all over the country.

Early in 1876 public attention was called to this question in a stirring editorial, from which the following is an extract:

> There ought to be prepared, for general adoption in our public schools, academies, and colleges, a physiological and scientific text-book, of which the admirable lectures on alcohol by Dr. Richardson might well constitute the basis. Such a book could be at once acceptably introduced in many schools in different portions of the country, and with great and permanent benefit to both scholars and teachers.

The subject was kept continually before the public through the columns of *The National Temperance Advocate*, by public meetings, and other agencies. In 1877 the Society affirmed that

> As a part of the physiological instruction both pertinent and profitable for the pupils of our common schools, would be enlightened teachings as to the effect of alcohol upon the human system.
>
> There can be no doubt that such instruction would be the means of saving many a victim now recruited from among the pupils of public schools for the unhappy army of drunkards whose deathly tramp is heard throughout the land.

In 1878 the Society published "The Temperance Lesson Book," by Dr. Benjamin Ward Richardson, of London, who had given careful study and preparation for such an undertaking. It has been sent gratuitously to Boards of Education, Superintendents of Public Instruction, and teachers in all parts of the country to the extent of thousands of dollars which have been spent in the agitation and prosecution of this branch of our labor. It has been introduced into many public and private schools with great profit. No book of equal scientific value has yet been pre-

sented to the American public, and it deserves a much wider circulation than it has yet attained.

The Society, at its Annual Meeting in 1878, unanimously adopted the following resolution:

Resolved, That a deputation of five, with the President of this Society as chairman, be appointed to wait upon the Board of Education of New York, and to request the introduction into the public schools under their care of a suitable text-book on alcohol and its effects upon the human system, such as Dr. B. W. Richardson's "Temperance Lesson Book," now being introduced in the schools of London, and published by the National Temperance Society; and we hereby recommend the friends of temperance everywhere to take measures to secure the introduction of this exceedingly valuable temperance text-book in all schools, public and private, throughout the country.

The deputation, consisting of Hon. Wm. E. Dodge, Rev. Dr. Albert G. Lawson, Dr. Willard Parker, Peter Carter, Esq., and A. M. Powell, Esq., waited upon the Board of Education, and held a long conference, and the Board voted to place the "Temperance Lesson Book" upon the Supply List, where it has stood ever since.

At the Annual Meeting of the Society in 1879, the following resolution was adopted:

That scientific instruction concerning the nature of alcohol and its effects upon the human system, ought to be given in all schools, public and private; that we welcome as a timely and valuable aid in this important work the republication by the National Temperance Society during the past year, of "The Temperance Lesson Book," by Dr. B. W. Richardson, F.R.S., of London, which we warmly commend to the favorable consideration and use of school-boards and teachers everywhere.

Conferences of much value and largely attended, were held at different times in the parlors of the Young Men's Christian Association, also in the parlors of Rev. Dr. T. L. Cuyler, of Brooklyn, and Dr. C. R. Agnew, of New York.

In 1881 the Society published a new scientific text-book by Miss Julia Colman, entitled "Alcohol and Hygiene," designed for a younger grade of pupils, which has been strongly commended by scientists and superintendents of schools. Subsequently "Alcohol and Man," by Dr. William Hargreaves, and "Boys' and Girls' Temperance Text-Book," by H. L. Reade, were published.

In 1883 an Educational Conference was held to promote the enactment of a State law requiring the study of alcohol and its effects upon the human system in all the public schools of the State, and by special invitation of the Society, Mrs. Mary H. Hunt, superintendent of the scientific department of the National Woman's Christian Temperance Union, addressed the Conference. The following resolution was adopted by this Conference:

Resolved, That this Conference heartily approves the introduction of scientific instruction in all the schools of the State of New York which are supported by the public money; and we call upon those who shall constitute the next Legislature, to enact that henceforth the study of alcohol and its effects upon the human system shall be required in all our normal and public schools.

In February, 1884, another Conference, called by the Society, was addressed by Rev. Dr. T. L. Cuyler, Dr. C. R. Agnew, Mrs. Mary T. Burt, and others, and the following resolution adopted:

Resolved, That we respectfully petition the Legislature to pass a law requiring that provision shall be made for instructing all pupils in our public schools in physiology and hygiene, with special reference to the effects of alcoholic drinks, stimulants, and narcotics generally upon the human system.

At its Annual Meeting in May, 1884, the Society unanimously adopted the following resolution:

Resolved, That we rejoice in the praiseworthy action of the Legislatures of New York, Vermont, Michigan, Rhode Island, New Hampshire, and Minnesota in providing by law for temperance instruction in their public schools, and we urge all other States to take early kindred action.

Atlanta University, Georgia, was the first institution in the United States to introduce the "Temperance Lesson Book," which was followed by a large number of other Southern institutes, and hundreds of graduates have gone all over the South speaking the truth and extending the knowledge to thousands as to the nature and effects of alcohol upon the human system. They teach "bed rock" truths in these institutions, and the strong, radical sentiments, moral and religious, as well as those scientific, are taught as to the effects of alcoholic beverages. The National Temperance Society rejoices that the Woman's Christian Temperance Union and other organizations have taken up the question for which this Society stood alone for many years; and hopes that the time may soon come when every child in America shall receive the benefit of such instruction.

ESSENTIALLY A MISSIONARY WORK.

The entire work of the Society is essentially a missionary work. Its entire list of publications are all for the purpose of arousing individuals and the public to the infinite mischief and curse of the drink, and persuading every one to leave it alone at the peril of both soul and body, and to help exterminate the traffic fraught with such deadly results.

If not a dollar had been received in return for the millions of publications issued since the organization of the Society, and all had been sent out gratuitously, it would have been one of the grandest missionary works of the age. The fact that nearly $800,000 has been received from the sale of publications should be a great cause for congratulation.

Tract distribution is usually considered a gratuitous work. Money is raised from churches and benevolent individuals to circulate them in needy and distant places. Mission, tract, and other societies collect large sums of money for the purpose, but this Society has succeeded in distributing large quantities through their sale to individuals and societies without the aid of charity.

Hardly a day passes that requests do not come for statistics, facts, and arguments upon various phases of the question, to help prepare newspaper articles, lectures, sermons, or debates, which have been cheerfully answered. This work is purely missionary and gratuitous, though costly in the aggregate, but returns tenfold to the general cause in increased light, agitation, and education upon every phase of the question.

The Society is the great educational temperance force of the nation.

Its literature and its work influence millions of homes all over the land. Its platform and its fundamental principles are such that all enemies of the drink and the drink-traffic can stand upon irrespective of party affiliation or denominational creeds. The following resolution was adopted at the last annual meeting of the Society:

Resolved, That this Society is strictly non-partisan in its relation to political parties, its membership including members of all parties; and since it applies one test alike to each and all, that of uncompromising hostility to the manufacture, importation, and sale of intoxicating beverages, and to the license system by which the liquor-traffic, for beverage purposes, is legally sustained and perpetuated, therefore it is truly national, and entitled to the consideration and support of temperance people throughout the entire country.

FINANCE.

The weakest point in the temperance reform is its lack of a proper financial basis. How to carry on the work without the necessary funds has been the great burden of this Society from its infancy up to the present time. There is no steady source from whence financial help comes to aid in removing the cause of intemperance. People will sing and shout, pray and talk, sympathize and congratulate, but when the contribution-box comes round the enthusiasm vanishes, the fire cools, and the treasury is not replenished. People have not been educated or accustomed to give to temperance with any degree corresponding with the liberality shown to all other benevolent objects. The great majority fail to see the magnitude of the work or the necessity of contributing funds with which to carry it forward. The effort made the first five years of the Society's existence to raise a permanent fund of $100,000 was an entire failure, not one dollar of which was ever received. An effort to raise $20,000 met with only a partial success, as will be seen by the following extract from the annual report of 1873:

The financial department of our work is the only one which has not proved a success. The original attempt to raise a $100,000 fund, the interest of which was to be used for the purposes of the Society, was abandoned after four years of effort without success. The effort to raise a $20,000 fund, three years ago, was partially successful, but the subscriptions which we supposed were secured have not been realized, and only $13,450 has yet reached the treasury. While endeavoring to raise this amount, the regular donations have fallen off more than the amount of this fund received, so that we are no better off—if as well—by this experiment. There has been no year of our existence that we have had adequate donations for our work. The lowest estimate of the amount necessary to carry on the operations of this Society, maintaining its agencies, stereotyping new books, tracts, and pamphlets, making up deficiencies for ADVOCATE and BANNER publications, providing for what gratuitous distribution is necessarily incidental to our work, is $15,000 a year. This amount has never been realized a single year of our work, while some years not amounting to half that sum.

The annual report of 1875 said:

The Society never has been endowed, never had a working capital, but has always expected it would have in the near future. In this faith it has struggled on from year to year, practicing the strictest economy in every department, overworking in some, neglecting many destitute fields from which came loud calls for help, trusting and hoping that the Lord would turn the hearts of some of His children to do great things in this branch of His vineyard.

The report of 1876 said: "The past year has found us still deeper in debt and requiring still greater faith to carry on the work. The indebtedness the first of April was $14,000." In 1877 the indebtedness was reduced to $12,000. The report of 1879 said: "The donations the past year have been but a little over $4,000." In 1880 "the total donations from all sources were $3,652.78 and the indebtedness $14,000." In 1881 relief came through the instrumentality of Hon. William E. Dodge, then President of the Society, who raised about $40,000 to pay off this debt, which was then $16,000, and furnish a working capital to be used in enlarging the business, publish new books, pay for copyright, and thus largely increase the efficiency of the Society and perpetuate its usefulness. This is the only approach to a working capital which the Society has had since its first organization. Mr. Dodge himself gave the sum of $20,000 to be invested with the express stipulation that the interest only should be used in the gratuitous circulation of temperance literature. $2,500 of the $40,000 was from John I. Blair, which was also set apart at his own request as an invested fund, the interest of which only could be used. The money raised by Mr. Dodge for a working capital was invested, under his direction, in stereotyping, printing, copyrights, and in enlarging the business department in many directions. This afforded immense relief and gave new impetus to the work in all departments. The Publication Department felt the new life, and many valuable scientific and other works have been published. While the receipt of this fund was of great relief and of great encouragement, yet its influence upon others in the matter of giving was not entirely wholesome. The total receipts from donations and legacies outside of the amount for "working capital" in 1882 were only $2,415.12. In 1883 only $3,562.86. In 1884 only $6,558.05. In 1885 only $7,380.36. Had the donations kept pace with the demands of the missionary work, the Publication Department would not have been so burdened as has been the case in the last two or three years. It is hoped that the friends of the cause will hereafter furnish the small amount necessary to carry on the missionary work, that the Publication Department may have the opportunity to extend its operations, and enter new fields of publication which constantly open before it. The ever-changing nature of the contest for the overthrow of the drink system demands new thought and argument and publication. A few more thousand dollars invested immediately in publishing new and valuable MSS. would furnish an ample return in a few years, and the amount would repeat itself in other publications as the returns came from those already published.

The enemies of temperance are contributing their money by the hundreds of thousands of dollars to help stay the onward march of temperance, and they are spending liberal sums in printing and circulating a literature upon their side of the question. The friends of temperance should see to it, that this Society shall go forward, and not backward in the great work of enlightening the people upon every phase of the temperance reform.

RECEIPTS FROM JANUARY 1, 1866, TO MAY 1, 1885.

DATE.	FOR PUBLICATIONS.	DONATIONS, LEGACIES, AND WORKING CAPITAL.
January 1, 1866, to May 1, 1866	$6,299.02	$8,926.60
May 1, 1866 to May 1, 1867....	17,959.96	8,632.49
" 1867 to " 1868....	28,398.86	7,662.57
" 1868 to " 1869....	34,253.19	12,026.11
" 1869 to " 1870....	36,191.73	14,973.49
" 1870 to " 1871....	40,917.37	12,128.60
" 1871 to " 1872....	43,390.54	6,057.25
" 1872 to " 1873....	43,819.22	9,662.86
" 1873 to " 1874....	41,543.70	15,312.15
" 1874 to " 1875....	42,949.00	9,119.33
" 1875 to " 1876....	43,118.25	12,574.81
" 1876 to " 1877....	40,758.72	10,569.56
" 1877 to " 1878....	46,858.62	7,182.63
" 1878 to " 1879....	41,482.78	4,327.53
" 1879 to " 1880....	43,613.87	3,702.78
" 1880 to " 1881...	45,779.15	26,009.43
" 1881 to " 1882....	51,281.41	8,742.64
" 1882 to " 1883....	49,378.37	11,189.95
" 1883 to " 1884....	52,815.02	18,177.91
" 1884 to " 1885....	51,321.09	7,380.38
Total.....	$796,764.67	$214,359.07

On the first day of May, 1885, this Society had spent $105,719.71 for stereotyping, copyrights, and literary labor for the 1,383 different publications then on its catalogue, from over 250 different writers. The statistics and arguments and entire reading matter contained in the books, tracts, pamphlets, and papers have been republished in a great variety of forms, and have been the basis of millions of sermons, lectures, and newspaper articles all over the world. Quite a number of our books and pamphlets have been republished in Canada, Mexico, Great Britain, and Australia, and have received a wide circulation in other countries. Many of them have been furnished to nearly all the governments of Europe, to Cabinets, and Crown officers, to officially report upon measures relating to intemperance and the liquor-traffic, and the best means of dealing with the same. Quite a large number of publications have been sent to Africa, South America, and other countries, and are doing a missionary work in all parts of the South.

NATIONAL TEMPERANCE CONVENTIONS.

The National Temperance Society was the outgrowth of the National Temperance Convention which assembled at Saratoga Springs, in August, 1865. The responsibility of calling another Convention rested upon the Society, when, in its judgment, another was needed. A call was accordingly issued for 1868, and several hundred delegates from almost every State in the Union met at Cleveland. Other delegative National Conventions were called—in 1873, at Saratoga Springs; in 1875 at Chicago, and in 1881 at Saratoga Springs. These were all largely attended by delegates from conventions and assemblies of ministers, Religious bodies, State Committees, and all National and State

Temperance organizations. The following resolution was adopted at the Convention in 1881:

Resolved, That the National Temperance Society is hereby requested and empowered to call the next National Convention in this series whenever, in their judgment, the exigency of the case will seem to require it.

SUMMER MASS MEETINGS.

An important feature in the work of this Society has been the holding, in different parts of the country, of Temperance Camp-meetings, and other great gatherings of the friends of Temperance in the summer-time. These meetings have been attended by hundreds of thousands of people, and more than a hundred addresses a year, for several years past, have been delivered by some of the ablest temperance speakers in America, directly under the auspices of the Society. These have been great educational centres of influence, and have been largely instrumental in moulding public opinion against the drink and the drink-traffic. Every phase of the temperance question is presented at these gatherings by specialists, who prepare expressly for the occasion. We have abundant testimony to the great good done at these meetings.

SUNDAY EVENING TEMPERANCE SERVICES.

For several years past a series of Sunday Evening Temperance Meetings have been held in New York, Brooklyn, and other cities, addressed by clergymen and well-known advocates of the cause in churches of nearly every denomination. These develop the moral and religious aspects of the question, and promote the missionary work of the Society. A large class of persons have been reached and influenced by these Sunday evening services who never attend regular temperance meetings, and who have become more enlisted in, and more favorable to, the operations of the Society.

BEQUESTS FOR TEMPERANCE.

The National Temperance Society and Publication House is duly incorporated and legally qualified to receive in trust, in aid of its work, bequests of money or real estate. Very few legacies, however, have been received since the organization of the Society. Other societies and institutions, religious and philanthropic, are in receipt of large amounts from this source, and none need them more than this Society. The missionary work now assumes such large proportions as to entitle it to generous remembrance on the part of those who are blessed with means to donate or bequeath. The temperance reform seeks to remove the great cause which so often renders large benevolent expenditures in other directions a necessity. There is no channel of Christian effort in which bequests, large and small, will do more to promote the welfare of mankind. The following is a suitable form of bequest:

I give and bequeath to the NATIONAL TEMPERANCE SOCIETY AND PUBLICATION HOUSE, incorporated in the year 1866, under the Laws of the State of New York, the sum of.....Dollars, to be used for the purpose of said Society.

OFFICERS OF THE SOCIETY.

T. L. CUYLER, D.D., President.
J. N. STEARNS, Corresponding Secretary and Publishing Agent.
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HISTORY OF THE NATIONAL WOMAN'S CHRISTIAN TEMPERANCE UNION.

BY CAROLINE B. BUELL, CORRESPONDING SECRETARY.

THE Woman's Crusade, which began in Hillsboro, Ohio, December 23, 1873, and by which the saloons were closed in two hundred and fifty towns and villages of that State, was the outward expression of that thought which later on crystallized into the greatest organization of women which the centuries have yet known. That mighty uprising of women in defence of *home* swept like a whirlwind over the whole land, and in its wake left many a little band of the "tried and true" ready to stand and to suffer, if need be, in a sacred cause.

Until the following summer no effort was made to gather up the sentiment which had thus been made for the temperance cause; but a few women having met at Chautauqua, N. Y., the question was discussed and a meeting called. As a result, on August 15th, about fifty women gathered in a temperance prayer-meeting, after which a business meeting was held, at which Mrs. Jennie F. Willing acted as presiding officer and Mrs. Emily Huntington Miller as secretary.

A committee on organization was appointed, and the chairman and secretary instructed to issue a circular letter asking all temperance organizations composed of women to hold conventions in their respective States, and to elect delegates representing each Congressional district to attend a Convention for Organization, to be held in Cleveland, O., the 18th, 19th, and 20th of the coming month of November.

The following names were affixed to the call: Mrs. Jennie F. Willing, chairman; Mrs. Emily Huntington Miller, secretary; Mrs. Dr. O. B. Gause, Philadelphia; Mrs. E. J. Knowles, Newark, N. J.; Mrs. Mattie McClellan Brown, Alliance, O.; Mrs. W. Barnett, Hiawatha, Kan.; Miss Auretta Hoyt, Indianapolis, Ind.; Mrs. Ingham Stanton, Le Roy, N. Y.; Mrs. Frances Crook, Baltimore, Md.; Miss Emma Janes, Oakland, Cal.

The Convention assembled in the Second Presbyterian church in Cleveland, O., November 18th. Delegates were present from the organized States of Ohio, Michigan, Indiana, New York, Wisconsin, and Iowa, and from New Jersey, Vermont, Pennsylvania, Maine, Massachusetts, Alabama, West Virginia, Kansas, Colorado, and California, which, at that time, were unorganized. The Committee on Credentials reported one hundred and

thirty-five names, not all bearing credentials, but, upon motion, these were all made members of the Convention, entitled to all privileges except that of voting.

The Committee on Permanent Organization reported the following-named ladies as officers of the Convention: Mrs. Jennie Fowler Willing, president; Miss Auretta Hoyt and Mrs. Mary T. Burt, secretaries; Mrs. W. A. Ingham, treasurer; and twelve vice-presidents.

Committees were appointed—on Resolutions, "Mother Stewart," chairman; on Constitution, Mrs. J. Ellen Foster, chairman; on Official Organ, one from each State.

In accordance with a vote of the Convention, a circular letter was prepared "*to the women of the Great Nations*" asking their co-operation in the temperance reform. Mrs. Annie Wittenmyer, of Pennsylvania; Mrs. Z. G. Wallace, of Indiana, and Miss Frances E. Willard, of Illinois, were made a committee to draft and present a memorial to Congress.

Miss Frances E. Willard presented a "Plan of Work" under the following sub-heads:

I. Organization; II. Making Public Sentiment; III. Juvenile Temperance Societies; IV. The Pledge; V. Sacramental Wine; VI. Anti-Treat Leagues; VII. Temperance Coffee Rooms; VIII. Homes for Inebriate Women; IX. Reformed Men's Clubs; X. Bureau of Information; XI. Counter Attractions of Home; XII. Home Missionary Work; XIII. Gospel Temperance Meetings; XIV. Fountains; XV. Money; XVI. Trysting-time with God.

The resolutions as adopted comprehended the following ideas: An appeal to the President of the United States, Senators and Congressmen, Governors of States, and all those in public life to give the weight of their influence to the Temperance cause; an appeal to the House of Representatives asking concurrence with the Senate bill providing for a commission of inquiry into the results of the liquor-traffic; a protest against physicians prescribing alcoholics, and closing with the following:

Resolved, That recognizing the fact that our cause is and will be combated by mighty, determined, and relentless forces, we will, trusting in Him who is the Prince of Peace, meet argument with argument, misjudgment with patience, denunciation with kindness, and all our difficulties and dangers with prayer.

Mrs. E. J. Thompson, of Ohio; Miss Frances E. Willard, of Illinois; and Mrs. A. M. Noe, of Indiana, were appointed a Committee on Juvenile Temperance Organizations.

A committee was appointed to consider and report regarding the publication of a paper which should be the "organ" of the Society; but this committee, after discussing the matter, asked that a Standing Committee of seven be appointed, with power to act. The following-named ladies were chosen: Mrs. Annie Wittenmyer, Pennsylvania; Mrs. S. J. Steele, Wisconsin; Mrs. S. A. Gifford, Massachusetts; Mrs. E. E. Marcy, Illinois; Miss Emma Janes, California; Mrs. Mary C. Johnson, New York.

A Constitution was adopted, and the following ladies were elected officers, to serve for one year:

Mrs. Annie Wittenmyer, of Penn., President; Miss Frances E. Willard, Ill., Corresponding Secretary; Mrs. Mary C. Johnson, N. Y., Recording Secretary; Mrs. W. A. Ingham, Ohio, Treasurer. Vice-Presidents were elected for Pennsylvania, Illinois, Indiana, Ohio, California, Iowa, Massachusetts, Maine, Wisconsin, New York, Vermont, and Michigan.

After the appointment of a committee of three to draft an appeal to the young ladies of the land, asking their social and personal influence in favor of the temperance cause, the Convention adjourned.

The foregoing account of the first Convention of the National Woman's Christian Temperance Union has been given, because as we look back over the years which have intervened, we find that the "plan of work" then adopted by women new in temperance methods, was the outline, even at that early date, of the departments of work which we now pursue, proving most conclusively that education in methods or experience are not the most necessary qualifications for those who rely upon God, and are led only by His Spirit. When God has a special work to be done He calls upon individuals or peoples to do that work, and never yet has He failed in His plans of reform. We might turn back the pages of history and recount the many reformations that have convulsed the world since its creation to the present time, and point out the fact that each participant in such reforms has had a legitimate work, and that one by one, as the need of the hour has demanded, they have come to occupy their place and perform each their own part in the great plan, till by united and concentrated action the keystone has been put in place, and the great arch triumphantly completed.

The "Woman's Crusade," which gave birth to the National Woman's Christian Temperance Union, was the expression of such suffering and agony as the world has not looked upon since that day when the King of kings gave His life on Calvary, that we might be released from the bondage of sin and made free in Christ Jesus. That great "whirlwind of the Lord" which swept over our land and even out to the islands of the sea, and in its eddyings caught up so many of the noble women of the land, did not subside till in Convention assembled, hearts which had been touched by the magnet of a common sorrow were drawn together, and the National Woman's Christian Temperance Union received its christening. Each year since then the anniversary of that christening has been observed by the women God has called to this great work, and at Cincinnati, Newark, N. J., Chicago, Baltimore, Indianapolis, Boston, Washington, Louisville, Detroit, and St. Louis, has the National Union gathered the members of its ever increasing family together, and while they have "sat together in heavenly places in Christ Jesus," they have noted the failures, and profiting by past mistakes, have planned for a more vigorous prosecution of their chosen work.

At the outset the women knew little of what had been done in the past, and were alike ignorant of methods, and wrought upon by a knowledge of suffering rather, perhaps, than by the broader feeling of philanthropy, they made the saloon their objective point, and *saloon visiting* was the first work of the Union. Not slow to learn, they soon found that the saloon constituted the picket line of the enemy, and that behind the formidable breast-

works of fashionable society; down deep in the ravines of men's appetites and behind the solid walls of legislation, the liquor-traffic was strongly entrenched, and that it was the *traffic* and not alone the *saloon* that had set itself as the obstruction to their onward march. They learned that to drive in a few of the pickets did not capture the enemy, for from the main army so securely lodged behind the law, new pickets were thrown out, and a new line formed often in advance of the old one. But they also learned that a constant firing on the pickets harassed the enemy, and so this plan of operations was for years carried on.

THE OFFICIAL ORGAN.

At once, after organization, the question of a medium of communication between the National and several State and local auxiliaries thrust itself to the front, and the Committee appointed in Cleveland set itself to supply this deficiency, and in June, 1875, the first copy of the new paper was issued under the name, *The Christian Temperance Union.* Mrs. Jennie F. Willing, of Chicago, was the first editor. At the Second National Convention a Publishing Committee was appointed, consisting of seven ladies, and the interests of the paper were committed to their care. In the fall of 1876 the Executive Committee appointed a new Publishing Committee, and Mrs. Mary T. Burt, Miss Frances E. Willard, and Mrs. Caroline B. Buell were made a quorum, to whom the interests of the paper were entrusted. The name was changed to *Our Union.* Miss Margaret E. Winslow, of Brooklyn, N. Y., was chosen editor, and Mrs. Mary T. Burt, of the same city, publisher; subsequently Mrs. Burt was elected editor, followed by Miss Esther Pugh, and again by Miss Winslow, until the fall of 1882, when the paper was consolidated with the *Signal,* of Chicago, under the name of *Our Union Signal,* and edited by Mrs. Mary B. Willard, but at present in charge of Miss Mary Allen West, of Illinois. *Our Union Signal* is published by the

WOMAN'S TEMPERANCE PUBLICATION ASSOCIATION,

incorporated under the laws of Illinois. The stockholders, by the articles of consolidation, are to be members of the W. C. T. U., and the policy of the paper, by the same terms of agreement, is to be governed by the National Union. This association aims to publish tracts and leaflets especially designed to aid the superintendents in prosecuting the work of their several departments in the W. C. T. U., and to this end they have already issued a number of such tracts and leaflets.

At the very beginning of the work of this organization the publications of the

NATIONAL PUBLICATION HOUSE

were recommended, and they have been and will always be an important agency in the work of the Union—National, State, and local. At the first Convention held, a resolution was unanimously passed endorsing these publications, and urging their claims upon the attention of the members of the W. C. T. U., and this was followed at succeeding Conventions till, in 1876,

Miss Julia Colman was made chairman of a Committee on Leaflets, which in course of time became the

LITERATURE DEPARTMENT.

The object of this department is to make people more intelligent as to first principles, knowing that, could the public mind be educated and the public conscience awakened, the use of drinks containing alcohol would not be so generally used. This department has supplied a series of Leaflets, now 94 in number, and covering nearly as many different lines of thought. A series of Handbills about Beer now numbers 57. The Public Service Series 14, and the Wine Series 8. Those on Gospel Temperance numbering 45, and those in German 7. The 40 Cider Handbills are more recent, and they all quote largely from the best thoughts of the best writers on these subjects. There are 26 numbers of the Leaflets for Young People; 15 Penny Papers (12 pages each); 13 Primary Leaflets; 11 Tracts in the Teachers' Series, and 6 W. C. T. U. Pamphlets. These are having a large circulation, some counting up by the million. Readings on Beer and Cider have also been arranged for adults' study.

The literature department does not stand alone, but reaches out and touches every other line of temperance work. It recognizes the need of temperance teaching among the young as well as the old. It believes "it is easier to *form* than to *reform*," and in accordance with this idea has furnished a line of books peculiarly adapted to children—such as the "Primary Catechism," the "Temperance School," to accompany the "Catechism on Alcohol"; these for the Juvenile Unions, while the "Manual" is designed for teachers. "Alcohol and Hygiene" was also prepared as a text-book, and largely introduced into the public schools in many States. All these publications have had and now have a large sale, some counting up by the million.

The distribution of tracts "by topics" has also been introduced, a method proving much superior to the old one of "*scatteration*," as it is much more likely to secure a careful reading, and also does away with the old feeling of personality which the presentation of a tract sometimes carried with it.

JUVENILE ORGANIZATION.

The whole range of this "three-armed" department was comprehended in the first "plan of work" adopted at the first Convention, under article two, third section, viz.: "Teaching the children in Sabbath-schools and public schools the ethics, chemistry, physiology, and hygiene of total abstinence." Add to this a recommendation in the same "plan," "the formation and perpetual continuance of temperance societies to be composed of children and youth," and we have the outline of our effort in this department, which combines at this date *Juvenile Societies, Sunday-School Work, and Scientific Instruction in the Public Schools.*

At the outset all three were combined in one—a "Committee on Juvenile Organization"—and this continued till the Convention held in the city of

Chicago, in the fall of 1877, when the Committee reported that "With the view of reaching the greatest number, securing the utmost permanency, and accomplishing the highest good, we have decided that these points can be secured most effectually through the Sabbath-schools; and believing the surest and most practicable way of getting the subject of temperance regularly and systematically before these schools would be through the International Lesson Committee, petitions have been sent to Sabbath-school associations and other Christian assemblies, in which they all most cordially unite in asking the International Committee to prepare one lesson for each quarter upon the subject of temperance." It was afterward learned that this Committee prepares the outline of lessons two years in advance, and nothing further could at that time be done. A Committee on

SUNDAY-SCHOOL WORK

was appointed, and the department inaugurated as a separate line of work has continued till this time. Miss Lucia E. F. Kimball, of Illinois, who had served on the Committee since the very first, was in 1880 made the superintendent of this department, and under her skilful and energetic direction the work has grown to large proportions. First the "open Sunday" was gained; this gave in the regular series one Sunday for which no lesson was prepared, and publishers of Sunday-school helps came to our assistance and prepared temperance lessons to be used by all schools where temperance had become in any way a part of the teaching. All over the land the members of the local Unions brought their influence to bear, and these lessons were taught and still are in thousands of Sunday-schools.

Petitions were also prepared to be presented to the International Lesson Committee, these to be signed by pastors, superintendents, and teachers, asking for lessons in the regular series, for although the "open Sunday" was greatly to be desired, regular quarterly lessons furnished by the Lesson Committee was the point still to be gained. These petitions were rolled in by the hundreds, and at the Convention of the International Committee, held in the city of Louisville, in June, 1884, the following resolution was passed:

Resolved, That this Convention recommend the International Lesson Committee, in making out its next series, to provide temperance lesson subjects quarterly in its regular course.

In accordance with this resolution it is expected that in the series prepared for 1887, subjects will be furnished for four temperance lessons in that year, and those to follow.

This is *the great success* of this department, and the more so since it came after years of waiting and patient labor.

At the Chicago Convention, held in 1877, a Committee was appointed to introduce temperance into schools and colleges. This Committee continued its work till 1880, when Mrs. Mary H. Hunt, of Mass., who had the year before been made chairman, was appointed to the superintendency of this line of effort, which soon became known as the department of

SCIENTIFIC INSTRUCTION,

and for the first year thereafter was confined to introducing into the public schools through the various local Boards of Education and into State Normal schools text-books teaching the nature and effects of alcohol on the human system.

In 1878 the "Temperance Lesson Book," by Dr. B. W. Richardson, of England, and in 1880, "Alcohol and Hygiene," by Miss Julia Colman, were brought out by the National Publishing House, and were the pioneer books in this line of work in the public schools. They were introduced largely in the East.

During the winter of 1882 a bill relating to temperance instruction in the public schools of that State passed the Connecticut Legislature, and in the following May Vermont placed upon her statute-books a law requiring the study of "elementary physiology and hygiene, which should give special prominence to the effects of alcoholic drinks, stimulants, and narcotics on the human system." New Hampshire and Michigan followed in 1883, New York and Rhode Island in 1884, and Maine, Pennsylvania, Massachusetts, Nebraska, Kansas, Nevada, Alabama, and Missouri, in 1885. Dakota also secured a law requiring oral temperance teaching. Up to the winter of 1884 the books already named were the only ones prepared on this subject for schools; but after the success in securing laws in several States there became a demand for a regular school-book prepared not only from a scientific stand-point, but also from the stand-point of the teacher, and at the earnest solicitation of Mrs. Mary H. Hunt, Dr. J. Dorman Steele was induced to adapt his "Fourteen Weeks in Human Physiology," to this department of work. This was indorsed by Mrs. Hunt as superintendent of the department in the National Woman's Christian Temperance Union. A little later "Hygiene for Young People" was brought out, it having been prepared under the direction of the same department, and endorsed as to scientific accuracy by A. B. Palmer, M.D., LL.D., of the University of Michigan. During the present year the missing link in this chain of books has been supplied by the publication of the "Child's Health Primer," a book designed for the primary classes in all public schools. The work attending the preparation of these books has been most laborious, but they meet a long felt want. The success in this line of endeavor has not been gained without corresponding opposition, not only by individuals and by local and State Boards of Education; not alone in legislative halls, but the introduction of books after the law is secured, has been one of constant work, illustrating the old adage, that "eternal vigilance is the price of liberty," for no sooner is a law gained than the enemy appears with his old plea, "A little is good"; and by this means some schools are using books not wholly satisfactory to the Woman's Christian Temperance Union.

No other department of work has grown in the last five years more rapidly than has this. Still the time has not yet come when it is safe in any State to disband the children or give over our efforts in the department of

JUVENILE UNIONS.

At the close of the crusade there were probably not, in the whole country, under the auspices of the women, a score of temperance organizations composed entirely of children, but to-day the land is a network of these societies, and from Maine to the Golden Gate, from the Lakes to the Gulf, thousands of children may to-day be called to arms for God and home and native land.

These bands are gathered under various names, such as Juvenile Union, Temperance School, Band of Hope, Cold Water Army, True Blue Cadets, Cadets of Temperance, and Loyal Legion. "The children are afield," and their war-cry is, "Tremble, King Alcohol, we shall grow up."

TEMPERANCE IN SCHOOLS OF HIGHER EDUCATION.

That some *have already* grown up we have, as a Society, noted. We have found them not only in the homes, but in the various schools of higher education, and by this department it will be our endeavor to carry to them the "thus saith science" regarding this temperance question.

YOUNG WOMEN'S WORK.

Among the first acts of this Society was the appointment of a Committee on Young Ladies' Leagues, which was continued until 1880, when Mrs. Frances J. Barnes, the former chairman, was made superintendent of the department. This department has grown till in nearly every State there may be found young women's organizations, with their following of honorary members, the latter composed of young gentlemen.

This arm of the service is a most important one, since no class in society wields a greater influence than young ladies; from their ranks must the parent organization receive new members in the future, and upon the Y. W. C. T. U., the W. C. T. U. will depend for a new lease of life.

THE PRESS.

That *the press is mightier than the voice* might well pass into a proverb since the former in these days of quick printing and rapid transit has made it possible to penetrate, bearing the truths of science, where the latter can not reach. The pulpit on Sunday speaks to thousands, but on Monday by the aid of the *press*, it speaks to tens of thousands; and so these winged messengers are ever carrying to human minds the thoughts of others, whether good or bad. When a reform can avail itself of machinery already in running order, by just so much is the cause advanced, and combining these two ideas the Woman's Christian Temperance Union has for several years sought to reach the masses with truths to which they might be loath to listen were they otherwise presented. That this line of work has not been an utter failure the press of to-day so largely filled with temperance matter is positive proof.

To encourage pure literature and aid in every possible way the

SUPPRESSION OF IMPURE LITERATURE

has been and is now one line of work of this organization, and not a little effort has been put forth to agitate the question, and much has been done toward securing better laws on this subject in the different States.

EVANGELISTIC.

The National Woman's Christian Temperance Union was the outgrowth of prayer, and to this birthright do its members still cling. Faith in God is engraven in living characters upon their banners, and in hope of their Divine commission, "Be it unto thee even as thou wilt," they not only pray, but work. The study of God's Word has always been a feature in the work, and the plan of

BIBLE READINGS

issued at intervals, many a woman has found not only helpful to herself, but she has been thereby better able to help others.

DAY OF PRAYER IN WEEK OF PRAYER.

The world has felt the great throbs that have come in answer to the many ascending petitions of the Week of Prayer, and all phases of Christian endeavor have been strengthened thereby. We have recognized this, and petitions have been sent out, asking the signatures of ministers and representatives of Christian organizations of all denominations, the same to be presented to the Evangelical Alliance, asking that one day of the week of prayer be devoted to the temperance reform. To our call for signatures they have come from not only Christians and Christian churches in our own land, but from all over the world.

UNFERMENTED WINE.

Ever since the day when our second father planted a vineyard, and partaking of the *fermented* wine was overcome, wine has been a mocker, and strong drink raging, and many have been deceived thereby. Some there are who, being the inheritors of only the natural appetites, have been able to appear to the world as uninjured by tampering with that which experience and observation declare to be both deceitful and dangerous. But he who has chosen to experiment that he might prove to himself whether or not he can be deceived, but who has only found to his sorrow that he was thus deceived, and having been made aware of his danger tries to retrace his steps, to him it is never again safe to offer wine. This had been proved in our work so many times that at the Convention held in Baltimore in 1878, a committee was raised to urge the adoption in the churches, of the use of the pure juice of the grape, the symbol of the blood of Him "who was wounded for our transgressions, who was bruised for our iniquities." We have found many helpers in this, notably the Methodist Episcopal Church, which by its discipline recommends the use of *unfermented* wine at the sacrament.

CAPITAL AND LABOR.

Influence has been brought to bear upon manufacturers to arouse them to facts regarding the relation of the liquor-traffic to their business interests, and a great advance has been made, not so much perhaps as a philanthropic measure as one of self-interest, but the results are largely in the right direction.

MEMORIALS AND PETITIONS.

In accordance with the recommendation of the Cleveland Convention a memorial was prepared and sent broadcast throughout the land, and speedily returned bearing thousands upon thousands of signatures. Mrs. Wittenmyer, chairman of the Committee, took the memorial to Washington, and in February, 1875, it was presented to Congress by Senator Morton, of Indiana, and referred to the Committee on Finance, whither the ladies followed it to speak in its behalf. It was favorably reported by the committee, but was not reached during that session.

In 1876 at the Newark Convention the Home Protection Petition was adopted. This petition asked that woman might have an opportunity to help decide the question as to the existence of the saloon over against her own home. This was to be secured by means of woman's signature to petitions which should have the effect of a vote for or against legalizing the liquor-traffic, under local option laws. It was extensively circulated in all the States and Territories, and presented to the several Legislatures and to Congress. A hearing was had before the House Committee on Judiciary, Hon. Proctor Knott, chairman.

In the winter of 1885 the department of Franchise presented to Congress a petition asking for a sixteenth amendment to the Constitution of the United States, prohibiting the disfranchisement of any citizen on the ground of sex. This petition was signed by the general officers, the superintendent and secretary of the department. Other petitions have been circulated, but largely confined to States.

A petition of 180,000 names (90,000 names of voters) was presented to the Legislature of Illinois in 1879, making in effect a similar request, save that the ballot for woman was asked for instead of the "vote by signature," to a petition.

Petitions of two and three hundred thousand names, asking for Home Protection and Constitutional Amendment, were presented in Ohio, largely through efforts of the Woman's Christian Temperance Union of that State, under Mrs. Mary A. Woodbridge; Iowa, led by Mrs. J. Ellen Foster, and Massachusetts, by Mrs. Mary A. Livermore, have also petitioned on a grand scale, the first for woman's temperance ballot and Prohibitory Constitutional Amendment, the latter for Constitutional Amendment. Michigan Woman's Christian Temperance Union also petitioned on a large scale in 1881–83, led by Mrs. Mary T. Lathrap. Every State Woman's Christian Temperance Union has petitioned in some form for Prohibition, though not by such overwhelming numbers. The victory for Constitutional Amendment

gained in Maine in 1884 was largely through the instrumentality of the W. C. T. U. of that State, directed by Mrs. L. M. N. Stevens.

Other legislation has been secured in various States by laws prohibiting the sale of liquors at *State and County Fairs*, and the selling of cigars or cigarettes to minors. Efforts for local option laws have been successful in many counties in the Southern States because aided by the Woman's Christian Temperance Union.

At the Convention held in Detroit, Mich., in 1883, it was voted that a memorial be presented to each of the National political Conventions, to be held during the following spring, asking that such Convention "advocate and adopt such measures as are requisite, to the end that the prohibition of the importation, exportation, manufacture, and sale of alcoholic beverages may become an integral part of the National Constitution, and that your party candidate shall be by character and public pledge committed to a National Constitutional Prohibitory Amendment." At this same Convention the following resolution was adopted:

> We will lend our influence to that party, by whatever name called, which shall furnish the best embodiment of prohibition principles, and will most surely protect our homes.

The memorial was presented to the Conventions respectively. The Greenback platform contained among others the following plank:

> For the purpose of testing the sense of the people on these subjects, we are in favor of submitting to a vote of the people an Amendment to the Constitution in favor of suffrage, regardless of sex, *and also on the subject of the liquor-traffic.**

The Democratic party by its platform declared itself "opposed to all sumptuary legislation"; and the Republican party platform, while silent on the question of prohibition, reaffirmed its past utterances, which included the famous Raster resolution. On July 23d, 1884, the memorial was presented to the Prohibition party, at its Convention in the city of Pittsburg, Pa., and by them received and its platform adopted, and candidates nominated in accordance with the request of the memorial.

At the Convention held in St. Louis, in the fall of 1884, the following resolution was adopted by a vote of 188 ayes to 48 noes:

> We refer to the history of ten years of persistent moral suasion work as fully establishing our claim to be called a non-political society, but one which steadily follows the white banner of prohibition wherever it may be displayed. We have, however, as individuals, always allied ourselves in local and State political contests with those voters whose efforts and ballots have been given to the removal of the dram-shop and its attendant evils, and at this time, while recognizing that our action as a national society is not binding upon States or individuals, we reaffirm the positions taken by the Society both at Louisville in 1882, and at Detroit in 1883, pledging our influence to "that party by whatever name called, which shall furnish us the best embodiment of prohibition principles and will most surely protect our homes." And as we now know which national party gives us the desired embodiment of the principles for which our ten years' labor has been expended, we will continue to lend our influence to the national political organization which declares in its platform for National Prohibition and Home Protection. In this, as in all our progressive effort, we will endeavor to meet argument with

* Italics are ours.

argument, misjudgment with patience, denunciation with kindness, and all our difficulties and dangers with prayer.

In the department of *Franchise* quiet effort has been made by individuals or local Unions in those States where this idea is made prominent.

The work of the National Woman's Christian Temperance Union covers a wide field, and stretches out to all classes and conditions. It enters the stately *Drawing-Room* of the influential and wealthy. It contemplates the *Foreigner* who comes to our shores seeking a liberty and prosperity he failed to find in his own land; the *Freedman* in his cabin, and the *Indian* on the Western plains. It has provided *Friendly Inns* and *Coffee-Houses* for the reformed man, free from the seductions of his old enemy, and *Free Reading-Rooms* away from the temptations of the saloon. It has carried the gospel of temperance to the *Lumberman* and *Miner*, who, by their manner of employment, are removed from the restraints of home and society. It seeks out the sick and afflicted, and by the *Flower Mission* has found entrance not only behind *Prison, Jail*, and *Police Station* bars, but into many a heart darkened by sin. It seeks to give weary man a day of rest free from *Sabbath Desecration*. It offers the safeguard of the Pledge to the *Soldier* and *Sailor* and the *Railroad Employé*, and it gathers the young girls of those homes not deserving that blessed name, and teaches them, through the agency of the *Kitchen Garden*, not only the art of housekeeping, but that of home-making also,—in fact, it follows with its beneficent influences wherever the liquor-traffic has touched with its deadly blight. Among the newer departments are *Heredity* and *Hygiene, Narcotics*, and "*Efforts to induce Physicians not to prescribe alcoholics*," this latter the outgrowth of work done before medical associations by committees appointed in the earlier days of the organization.

HAYES MEMORIAL PORTRAIT.

This picture was first suggested by Rev. Frederick Merrick, of Ohio, in honor of Mrs. Lucy Webb Hayes, who, during her residence at the "White House," gave to the world a conspicuous example of total abstinence by banishing intoxicating liquors from the table and sideboard of the Executive Mansion and from all banquets given by herself and the President. The portrait is a full-length figure of Mrs. Hayes, painted by Daniel Huntington, president of the Academy of Design, New York. It was placed in the White House by the National W. C. T. U. on March 7, 1881, the presentation speech being made by Miss Frances E. Willard, and responded to by President Garfield. The engraved copy of the picture has been largely circulated by the Union, and hangs in many a home and school-room in the land, teaching its lesson of total abstinence.

ORGANIZATION.

In 1883 Miss Willard, with Miss Anna Gordon, her secretary, visited every State and Territory of the entire forty-eight, from Puget Sound to the Gulf of Mexico, beside nearly all the provinces of Canada—a Temperance trip without a parallel in the annals of the reform. As a result of their work and that in the South by Mrs. S. F. Chapin, of Charleston, S. C., with

the pioneer trips of Mrs. Mary F. Shields in Wyoming, New Mexico, and Arizona, and Mrs. Mary Clement Leavitt in California, the decennial of the crusade saw this "Gospel Temperance" society not only introduced in the chief towns, but organized *by States and Territories* throughout the United States. Meanwhile Mrs. Letetia Youmans, of Canada, has carried the white ribbon all over the Dominion, and in February, 1885, the Dominion W. C. T. U. was organized. Mrs. Margaret Lucas (sister of John Bright) and Mrs. Margaret Parker have introduced it throughout England.

In the fall of 1884 Mrs. Mary Clement Leavitt, being then on the Pacific Coast, sailed for the Sandwich Islands, on her way "around the world," to carry the banner of the W. C. T. U. to every country on the globe, and form a World's W. C. T. U. Thus far Mrs. Leavitt has been most cordially received, not only by the people in these far-away countries, but by our missionaries, who have hailed with gladness her coming and been the right arm of the service wherever she has gone. The W. C. T. U. has grown under her skilful management and earnestness, as is evidenced by letters received from those she has visited, and by the same means we hear that her coming is being looked forward to by many who have heard of her brave endeavor to "belt the globe" with the white ribbon of the W. C. T. U. This Centennial anniversary finds her in Australia, from whence she goes to China and Japan.

The thirty-eight departments of work are embraced under the following general classifications: I. Organization; II. Preventive; III. Educational; IV. Evangelistic; V. Social; VI. Legal.

FINANCE.

Probably no organization has in the same length of time been able to carry on so many varied lines of work, covering so great an area of territory, with so small an outlay of money. The total receipts in 1880, six years after organization, were $2,548, and the expenditures were $2,048.38. In 1882 they were $4,046.70, expenditures $3,331.23, and in 1884 they were $8,805.74, expenditures $6,581.40.

OFFICERS—PAST AND PRESENT.

Mrs. Annie Wittenmyer, of Philadelphia, was President for five years, and was succeeded by Miss Frances E. Willard, of Evanston, Ill., who has held the office for nearly six years. Miss Willard was the first Corresponding Secretary, Mrs. Mary T. Burt, of Brooklyn, the second, and the writer the third, and present incumbent of that office.

Mrs. Mary C. Johnson was the first Recording Secretary, and Mrs. Mary A. Woodbridge second, and still occupies that office, and Mrs. L. M. N. Stevens, of Maine, is and has been for five years her faithful assistant.

Mrs. W. A. Ingham, of Cleveland, O., was first Treasurer, Mrs. S. K. Leavitt, of Cincinnati, second, and she was succeeded by Miss Esther Pugh, of Cincinnati, who still guards the treasury.

MEMBERSHIP.

From the latest reports, which are very incomplete, the following is taken:

Auxiliaries	4,068
Membership	70,360
Y. W. C. T. U.'s	298
Juvenile Unions	15,011
Membership	128,932

THE HEADQUARTERS

are at 16 East Fourteenth Street, New York City.

THE BADGE

of the organization is a small *bow of white ribbon*, worn in the buttonhole of the dress, and the following is the

PLEDGE.

I hereby solemnly promise, God helping me, to abstain from all distilled, fermented, and malt Liquors, including Wine and Cider, and to employ all proper means to discourage the use of, and traffic in, the same.

THE AIMS

of the Woman's Christian Temperance Union are—the correct formation of the habits of the children, the reformation of drinking men, the awakening of the conscience of the people regarding the habits and customs of society, the transformation of public opinion relating to the liquor-traffic, and helping by its influence to bring it to bear at that point where the will of the people becomes the law of the land.

When the prohibition and entire banishment of the liquor-traffic shall have been accomplished, the work of the Woman's Christian Temperance Union will not be finished, since its ultimate aim is to help on the coming of His kingdom whose right it is to reign, and upon whose shoulder the government will rest. Till that day it will continue to be, as it has aimed to be in the past, the strong ally of the Church and the harbinger of a better and purer civilization. Its strong faith grasps that blessed promise, "Oh, woman, great is thy faith; be it unto thee even as thou wilt," and steadfastly clings to the words of Christ, "Every plant that my Heavenly Father has not planted shall be rooted up."

THE INDEPENDENT ORDER OF GOOD TEMPLARS.

BY S. D. HASTINGS, P.R.W.G.T.

If all who read this paper could read the history of the Order in the Centennial Temperance volume of 1876, written by the Hon. Simeon B. Chase, my present task need be nothing more than to trace the history of the Order from 1876 to 1885. But as many will see this who never saw that, it will be necessary to go over, to some extent, the ground covered by Mr. Chase, and in doing so I shall offer no apology for borrowing largely from his able paper. When I make quotations, without giving credit, it will be understood that I am quoting from Mr. Chase's history, contained in the Temperance Centennial volume of 1876.

The Good Templar Order is strictly a

TEMPERANCE ORGANIZATION.

It has no other purpose in view. It is not a beneficiary society. Its sole purpose is to deliver the land and the world from the curse of intemperance.

Its platform of principles, adopted many years since, is thorough and radical. No temperance organization in this or in any other land has ever erected a higher standard.

Its principles are thus stated:

1. Total abstinence from all intoxicating liquors as a beverage.
2. No license in any form, or under any circumstances, for the sale of such liquors as a beverage.
3. The absolute prohibition of the manufacture, importation, and sale of intoxicating liquors for such purposes,—prohibition by the will of the people, expressed in due form of law, with the penalties deserved for a crime of such enormity.
4. The creation of a healthy public opinion upon the subject by the active dissemination of truth in all the modes known to an enlightened philanthropy.
5. The election of good, honest men to administer the laws.
6. Persistence in efforts to save individuals and communities from so direful a scourge, against all forms of opposition and difficulty, until our success is complete and universal.

After the "secession" from the Order in 1876, of which I will speak hereafter, three additional planks were added to the platform of principles, as follows:

7. The admission to membership in the Order goes on the idea of *privilege* and not *right*; rights not attaching until after admission

8. That all mankind are equally privileged to apply for membership in the Order, and all may be admitted who can pass the ballot in Subordinate Lodges, and the chartering power of Grand Lodges, *and only those.*

9. That the questions of race, language, or nationality have nothing to do with membership in our Order, there being in the fundamental principles underlying the Order no discriminations for or against the one or the other, all standing alike in matters of privilege, outside or inside the Order.

NO LICENSE—PROHIBITION.

Thus it will be seen we endeavor to strike at the root of the evil by making it an *outlaw* wherever it is met. As the use of alcohol, in any form or degree as a beverage, is dangerous and ruinous, and hence immoral, we oppose any scheme by which the State is to give legal sanction to the traffic; and as it has, or should have, no *status* in *morals*, so we would allow it none in *law*. . . . . We defy the wisdom of any legislative body to frame a license law that is not fraught with the most glaring inconsistencies and a disgrace to a statute-book; and while ostensibly designed to place the traffic under wholesome restrictions, and to throw around society some measure of protection from the terrible evils consequent upon the use of intoxicating drinks, the vender under such law laughs in the face of and practically defies the judicial authorities while he daily draws thousands into the maelstrom of destruction. For these reasons the Good Templars oppose the manufacture and sale, for use as a beverage, of all intoxicating drinks, in any form or quantity. We believe the license system a device to quiet the moral nerves of our country while Antichrist can operate with impunity in leading his victims to ruin.

OUR PLEDGE OF TOTAL ABSTINENCE—WHAT IT MEANS.

Total abstinence from all that intoxicates is construed by our organization to exclude the use of sweet cider and unfermented wine, or the juice of the apple, grape, and berry, in any state, as a beverage.

To maintain so high a standard, especially so far as pertains to the use of sweet cider, has required great firmness and unswerving adherence to principle. . . . .

Thus our Order occupies the highest possible ground; and we exclude from our sideboards and tables, and prohibit in all forms, the use of sweet cider as a beverage.

PERPETUITY OF THE PLEDGE.

Again, Good Templars are pledged to total abstinence for life—a feature not in all temperance pledges.

We make the pledge of total abstinence the essence of the whole thing, and upon this hinges our work in every department of reform; and hence to restrain men from breaking it, when once made, is our great end and aim. . . . . Thus stands, written upon our colors in golden characters, *Lifelong is the Good Templar's Pledge;* and we trust that no hand may ever succeed in blotting it out from our standard or in tarnishing its lustre.

THE ORDER AS AN EDUCATOR.

Our Order has peculiar advantages as an educator.

Our first and paramount object has ever been to bring the young of both sexes into the fold of the Order, to be trained up under the guidance of their parents and older friends in the principles of strict total abstinence, that, when the next generation comes upon the stage of action, the ruling and motive part of society will entertain healthy sentiments and practice temperance.

The social advantages of the Order are great. The entire family can here meet around one common altar.

The youth of both sexes can here find genial hearts with which they can mingle, safe and secure from the taint they might receive in other circles. No organization can fail

to become more refined by the presence and influence of woman; and as she fills many of the offices in our lodges, and may be admitted to all, her influence is greater than in other societies composed of both sexes. The advantage to the young in this respect is very great.

Meeting from week to week the society of the refined, noble-hearted, and intelligent; listening to the conversation, and receiving from all a kindly word and pleasant smile, can not fail to be potent for good. . . . . Young men may safely and pleasantly pass an evening here in the society of young ladies, while no temptation to drinking or gambling is placed in their way. If a young man just entering an active life, and away from home, is a Good Templar, he may find friends to help him in the midst of temptation, and by these regular and frequent meetings, with others to talk and labor for temperance, he is strengthened and perhaps saved.

No matter how high or low may be his social standing, he may at any time find a pleasant and safe circle in which to spend a lonely evening and enjoy the benefits of the best society, to which otherwise, perhaps, he could not gain access.

OUR FINANCIAL SYSTEM.

Our financial system, as connected with our sustentation and active operations, is one of our strongest bonds to keep us alive and together, and hence effective.

To keep the machinery of our organization running, to print and circulate tracts and papers, and to sustain the lecturer in the field, each member contributes alike, rich or poor, the fees and dues being placed so low as to be within the reach of all; and upon the regular and prompt payment of such dues depends our right to be present at the meetings. Thus each member feels and knows that he contributes the same as any other to the support of the Order, and that upon him rests the same responsibility, and to him is due equal credit. Each one knows that the *vitality* of his membership is indissolubly connected with the prompt payment of his dues; hence the actual supporting and advancing of the cause, and vitality of membership, depend one upon the other. And as the interest we feel in the prosperity of a cause is very apt to be measured by the amount of our investment in it, and the regularity with which we attend to it, no more zealous, active, and faithful laborers can be found in this noble reform than the Good Templars.

HISTORY.

The Order originated in Central New York in the summer of 1851, and in the course of a few years spread into Canada and some ten or twelve of the States of the Union. The Grand Lodge of New York was recognized as the head of the Order until May, 1855, when representatives from ten Grand Lodges, viz., New York, Pennsylvania, Canada, Iowa, Indiana, Kentucky, Michigan, Missouri, Illinois, and Ohio, met at Cleveland, Ohio, and organized the Right Worthy Grand Lodge, the supreme head of the Order.

The Order has since spread all over the civilized world, and now exists in every State and Territory of the United States; in every Province in Canada, including Nova Scotia, New Brunswick, Prince Edward Island, New Foundland, Manitoba, and British Columbia; in England, Scotland, Wales, and Ireland; in Norway, Sweden, and Denmark, and in various other countries in Europe; in India, China, and Japan; in Africa; in Australia, New Zealand, and Tasmania; in the Sandwich Islands, and in many other Islands of the Ocean.

The ritual of the Order has been translated into some ten or twelve different languages.

In all parts of the world the same ritual is in use, the same songs are

sung; the members of the Order everywhere enter their lodge-rooms with the same password, the password being changed all over the world every three months.

A Good Templar would be just as much at ease in a lodge-room in China, in Africa, or New Zealand, as he would at his own home.

Since the origin of the Good Templars more than five millions of persons have been initiated into the Order, and have listened weekly to its total abstinence teachings. Of this number, probably not less than four hundred thousand were hard drinkers; and of these, at least two hundred thousand have kept their pledge, and have become active laborers in the reform. The present membership of the Order is over three hundred thousand; and including those who seceded in 1876 and who still claim to be Good Templars, will probably exceed five hundred thousand.

The Good Templar's pledge being for life, there are hundreds of thousands now disconnected with the Order who are true to their pledge, and earnest advocates of the temperance cause.

Three sessions of the R. W. G. Lodge, the supreme head of the Order, have been held in Canada: that of 1858, in Hamilton; that of 1865, in London, and that of 1885, in Toronto. The session of 1873 was held in London, England, and fifty-seven persons crossed the Atlantic to be present at the meeting. It was one of the most interesting meetings of the body ever held. The delegates from this side of the Atlantic addressed large audiences in most of the large cities of England, Scotland, and Ireland. The largest halls were filled to overflowing, and the most respectful attention was given to the different speakers.

In November, 1874, S. D. Hastings, of Wisconsin, was sent as a missionary to visit the Order in the Sandwich Islands, Australia, New Zealand, and Tasmania.

He spent about fifteen months on his mission, visiting all the cities and most of the large towns in Australia, and everywhere addressed large audiences in advocacy of total abstinence and prohibition. On his return in 1876 he reported the existence of eight Grand Lodges in Australia, with an aggregate membership of between thirty-five and thirty-six thousand. In his report to the R. W. G. Lodge, Mr. Hastings said:

> The spirit of the Order in all the Colonies is good. The Grand Lodges are officered generally with able, good, and true men and women, who seem to appreciate the importance of the work in which they are engaged, and who are doing what they can to carry it forward. . . . . I am painfully conscious that as an organization, we are far from doing our full duty anywhere; that our Order in no locality is exerting the influence which it can and ought to exert; still I am of the opinion that we do not realize how much good we are actually accomplishing; that we do not often enough consider what we have done, and hence fail to derive that stimulus to increased exertion that is afforded by the consciousness that we are really succeeding in some fair measure in the accomplishment of what we have undertaken. In all my travels in different lands, I have never met with a Good Templars' Lodge, let it have been ever so small and weak, that had not accomplished vastly more than enough to compensate for all the time and money and effort that had been employed in establishing and sustaining it, while in hundreds of cases the good accomplished was so marked and tangible as to be acknowledged by all, including the

strongest opposers of the Order. I am sure our brothers and sisters at the Antipodes are doing a good work, and all things considered, the Order there will compare favorably with the Order in any other part of the world.

The annual sessions of the international body of Good Templars have been held as follows: First session, 1855, Cleveland, Ohio (organization); second session, 1856, Louisville, Ky.; third session, 1857, Chicago, Ill.; fourth session, 1858, Hamilton, Canada; fifth session, 1859, Indianapolis, Ind.; sixth session, 1860, Nashville, Tenn.; seventh session, 1861, St. Louis, Mo.; eighth session, 1862, Detroit, Mich.; ninth session, 1863, Chicago, Ill.; tenth session, 1864, Cleveland, Ohio; eleventh session, 1865, London, Canada; twelfth session, 1866, Boston, Mass.; thirteenth session, 1867, Detroit, Mich.; fourteenth session, 1868, Richmond, Ind.; fifteenth session, 1869, Oswego, N. Y.; sixteenth session, 1870, St. Louis, Mo.; seventeenth session, 1871, Baltimore, Md.; eighteenth session, 1872, Madison, Wis.; nineteenth session, 1873, London, England; twentieth session, 1874, Boston, Mass.; twenty-first session, 1875, Bloomington, Ill.; twenty-second session, 1876, Louisville, Ky.; twenty-third session, 1877, Portland, Maine; twenty-fourth session, 1878, Minneapolis, Minn.; twenty-fifth session, 1879, Detroit, Mich.; twenty-sixth session, 1880, New York, N. Y.; twenty-seventh session, 1881, Topeka, Kansas; twenty-eighth session, 1882, Charleston, S. C.; twenty-ninth session, 1883, Chicago, Ill.; thirtieth session, 1884, Washington, D. C.; thirty-first session, 1885, Toronto, Canada.

The following are the names and term of service of the several presiding officers of the R. W. G. Lodge: James M. Moore, Kentucky, 1855–6; S. M. Smith, Pennsylvania, 1856–7; O. W. Strong, Illinois, 1857–8; Simeon B. Chase, Pennsylvania, 1858–63; Samuel D. Hastings, Wisconsin, 1863–8; Jonathan H. Orne, Massachusetts, 1868–71; John Russell, Michigan, 1871–3; Samuel D. Hastings, Wisconsin, 1873–4; John J. Hickman, Kentucky, 1874–7; Theo. D. Ranouse, Wisconsin, 1877–9; John J. Hickman, Kentucky, 1879–81; Geo. B. Katzenstein, California, 1881–4; John B. Finch, Nebraska, 1884.

Allusion has been made to the fact that there was a "secession" from the Order in 1876. As this was really one of the most important events that has ever occurred in the history of the organization, it deserves more than a passing notice.

As an introduction to what I wish to say in relation to this matter, perhaps I can not do better than to quote from a report presented to the R. W. G. Lodge at its session in Charleston, S. C., May, 1882:

The original act of secession at Louisville in 1876 was one of the most preposterous and absurd ever perpetrated by intelligent men. Simply because they failed, under pretext of giving the Order to the colored people of this country, to repeal the action of the previous session of this body, held at Bloomington, which action actually opened the way for the introduction of the Order among the colored people, *while at the same time it opened the way for the division of the Grand Lodge of England*, in the event the majority of the members of that Grand Lodge desired to have it divided—because they failed in this—and even in their attempt they were acting unconstitutionally—about a dozen of the members of this body withdrew from the session and proclaimed to the world that *they were the original body*, and that the nearly one hundred members who continued

quietly to transact the business of the session were outsiders and no longer members of the original and true Order of Good Templars!

If the farce had ended at Louisville it would not have been so bad; but it did not. These men returned to their homes, and by the grossest misrepresentation—by statements utterly without foundation in fact—by concealing facts of the utmost importance to be known for a right understanding of the matter—they induced the Grand Lodges with which they were connected to follow them in the high-handed and unwarranted course they had pursued.

This may appear to be a very strong statement of the case, yet a brief history of the facts will show that it is none too strong. The Order existed in all sections of our country, South as well as North, and it was not strange that there should occasionally arise questions touching the status of the colored man in the Order. The Order, as an Order, always took the ground that it was open to all colors and creeds and nationalities. It may be well to call attention here to some peculiarities in the organization that have not always been made sufficiently prominent in the discussion of this question of secession.

Persons who wish to organize a Lodge of Good Templars make their wishes known by applying for a charter to the body that has the power to grant charters; if they reside within the bounds of a Grand Lodge, to the Grand Lodge, if in session; if not in session, to the Executive officers of the Grand Lodge; if outside the bounds of a Grand Lodge in some country where no Grand Lodge exists, the application is made to the R. W. G. Lodge or its Executive officers. The granting of a charter, or the refusing to grant, is a matter entirely at the discretion of the body or officers to whom the application is made. If the application is refused, it is something they have a right to do under the Constitution and laws of the Order, and there is no authority to call them to account for their action. When a charter has been granted and a Lodge regularly organized, the Lodge has a right to say who shall be admitted to membership. Every applicant is subjected to a ballot. This ballot is secret, and no one can know how another votes unless he voluntarily makes it known. Four ballots against an applicant bars the doors of the Lodge against him. If the four or more who vote against an applicant keep their own counsels, nothing can be done about it, and there the matter must end. If they should boast of their action and should show that they had acted from some improper motive, such as to prevent the growth of the Lodge and thus ultimately to break it up, they would be liable to a charge for acting in a manner unbecoming a Good Templar, and if the charge was sustained they could be expelled from the Order. From this it will be seen that a colored man might be refused admission to the Order, or a charter be refused to a Lodge composed of colored men and women, and the Order, as an Order, not be responsible for it.

Any one who is acquainted with the state of feeling at the South, knows that there is but little association in churches or organizations of any kind between the whites and the blacks, and this feeling operated to a great extent to keep the blacks out of the Order.

The Constitution of the R. W. G. Lodge allowed of the organization of

but one Grand Lodge in a State or country. In order that the way might be opened for the blacks to have Subordinate Lodges and Grand Lodges of their own, an amendment to the Constitution in the following words was proposed at the session of the R. W. G. Lodge held in Boston in 1874:

After the assent obtained or upon petition of any Grand Lodges, charters for one or more Grand Lodges, or for one or more Subordinate Lodges under immediate jurisdiction of the R. W. G. Lodge, may be granted, covering a part or the whole of the territory embraced by the charter of such existing Grand Lodges.

Notice of a change in the Constitution of the R. W. G. Lodge has to be given one year in advance of action being taken. This proposed amendment came up for action the following year at the session held in Bloomington, Ill., and was regularly adopted.

It will be noticed that this opened the way for the organization of Lodges for the blacks in the Southern States, and it also opened the way for the organization of a second Grand Lodge in any State or country where a second one was needed, and the R. W. G. Lodge thought it wise to charter it.

The Grand Lodge of England had become very large, numbering over 200,000 members, and there was a very strong desire on the part of many of the members to have it divided. This was violently opposed by the G. W. C. T., Joseph Malins, and others who followed his lead. On the adoption of this amendment at the Bloomington session, so strong was the feeling of opposition that Joseph Malins and Geo. Gladstone at once resigned the offices to which they had been elected, and were on the point of retiring from the session, and they were only pacified by the adoption of the following resolution:

Resolved, That the R. W. G. T. and R. W. G. S. be requested not to issue additional charters, during the ensuing year, to jurisdictions other than those of Maryland and North Carolina.

Those were the only jurisdictions where it was expected the colored people would be ready to organize during the year. The adoption of this resolution would prevent any action being taken toward the division of the Grand Lodge of England during the year.

Notice was immediately given that a motion to rescind this amendment would be made at the next session of the R. W. G. Lodge. The facts already given should be carefully borne in mind, as they furnish the key to the most extraordinary action that took place at the next session of the R. W. G. Lodge at Louisville, Ky., in 1876. *The whole trouble with the amendment was that it opened the way for the division of the Grand Lodge of England, and the real motive of the attempted action at Louisville was, under cover of a desire to help the blacks into the Order, to repeal this provision of the amendment.*

Almost the first business that was introduced at the Louisville session was the question of rescinding the amendment to the Constitution adopted at Bloomington.

On a motion being made to rescind the amendment, the Rev. Geo. Gladstone, of Scotland, offered the following amendment:

To strike out from the R. W. G. Lodge Constitution Article I., Section 3, the words commencing with "except" and ending with "business," and insert the following in their place: "Except that in any Grand Lodge territory, where difference of language or race preclude united working, a duplicate Grand Lodge charter may be granted, covering the same territory, and having jurisdiction over all Subordinate Lodges of the language or race for which it is granted; and in any case where a Grand Lodge excludes persons from membership, owing to language or race, its jurisdiction shall, so far as the excluded community is concerned, be considered unoccupied territory, and the R. W. G. Lodge, or any Grand Lodge, may mission such portions till they have sufficient Subordinate Lodges to receive a duplicate Grand Lodge charter with coequal powers with the Senior Grand Lodge in that territory."

It may not be amiss at this point to refer to the action taken by the G. W. C. Templars of the Grand Lodges of England, Scotland, Ireland, and Wales previous to the session of the R. W. G. Lodge at Louisville, Ky.

On the first day of January, previous to the session, these officers issued a circular entitled "Shall the Negro be excluded from the Order?" a copy of which was forwarded to all the Grand Lodge jurisdictions in the world. This circular claimed to give a history of the action of the R. W. G. Lodge touching the admission of the negro into the Order, and the conclusion reached by the signers was that the negro had been practically excluded, and that the only way to effectually open the doors to his admission was by the adoption of an amendment to the Constitution of the R. W. G. Lodge.

The circular indicated the kind of an amendment they desired should be adopted, and then went on as follows:

Should the R. W. G. Lodge accede to this principle, our Grand Lodge will remain in connection with that body as heretofore. *Should it not* unmistakably accede at its next session, our Grand Lodges *will sever* themselves from those jurisdictions which violate the above principle; while those Grand Lodges affirming it will be invited to federate themselves in a *provisional international court* analogous to the present R. W. G. Lodge. Such new body will be asked to dispatch missionaries to the Southern States to organize subordinate and Grand Lodges among the colored people, and among the whites who may favor the action taken.

They came to the meeting of the R. W. G. Lodge with a *demand*, accompanied with a *threat*. They demanded the adoption of a certain amendment to the Constitution, and declared that in the event it was not passed, "they would sever themselves" from those who refused to accede to their demands. This was certainly a grave error on the part of the British brethren. Because (1) in the circumstances in which they appeared in the R. W. G. Lodge, there could be no fair, candid, brotherly discussion of the questions at issue. They presented their ultimatum, and said, "Adopt this or we leave you." Their minds were made up; they were not open to conviction; with them it was a foregone conclusion. (2) Because the members of the body did not stand on an equality in the circumstances in which they were placed by the British brethren; they appearing as *dictators*, not as brothers willing to talk over the matter under consideration, and decide it upon its merits. (3) Because it placed those who were really friendly to their view of the matter in an embarrassing situa-

tion. While they would be willing to vote for a measure when satisfied of its merits, they would hesitate to do so under a threat; and (4) Because it was calculated to excite the determined opposition of those who would naturally be opposed to the action contemplated. This is human nature everywhere. Come to men kindly, in a spirit of brotherly love, and they may be induced to yield their objections; but come with a demand accompanied with a threat, and the opposition is intensified and rendered almost, if not quite irresistible.

It was in such circumstances as these that the amendment of Mr. Gladstone was offered, and yet so anxious were the members of the R. W. G. Lodge to conciliate their British brethren, that they smothered their feelings, and gave a kind and respectful hearing to all they had to say in support of their proposed amendment.

As before stated, no amendment to the Constitution could be adopted without a year's notice having been previously given. The only notice given at the Bloomington session was to rescind the amendment adopted at that time. The amendment of Mr. Gladstone introduces new principles never before even suggested, and proposes to make the most radical changes of which no previous notice had been given. So strong was the desire on the part of the majority of the members of the body to conciliate the British brethren, that had they consented to eliminate from the amendment those features that were new, and hence clearly unconstitutional to be acted upon at that time, the rest would have been yielded for the sake of peace and harmony, although exceedingly objectionable to many. But no concessions whatever would be made by the British brethren. When urged privately to consent to some changes in the amendment, the invariable reply was substantially: "No; there is our ultimatum; we will consent to no change whatever; take that or nothing."

The claim set up by the British brethren was that the negro was excluded from the Order by action, or by the refusal to act, on the part of the R. W. G. Lodge. This was most emphatically denied. The R. W. G. Lodge is not a body of original jurisdiction. It is mainly an appellate court, and can only act upon matters of this kind when brought regularly before the body. In all cases where the question had come before the body the decisions had been in harmony with the views of those who recognized the negro as possessing all the rights of the white man, in and out of the Order.

If it had been proved or admitted that there were obstacles in the way of the admission of the negro into the Order, the proper question would have been as to the best way to remove those obstacles, and not to come with an *ultimatum* that absolutely prevented the calm discussion of the real question at issue.

Although the Gladstone amendment was so objectionable, and although its friends refused to consent to any alteration, the body was unwilling to vote it down, and leave the question in relation to the admission of the negro into the Order unnoticed, and hence in place of the amendment, adopted the following substitute, viz.:

WHEREAS, R. W. G. Templar Hastings, as long ago as 1866, and such decision was affirmed by the R. W. G. Lodge, decided in answer to the following:

"*Question:* What is the law of our Order touching the granting of charters for Lodges composed of persons of African descent? And (2d) as to the expediency of such action?

"*Answer:* There is no law of our Order that would interfere with the granting of charters for Lodges composed of persons of African descent, and my own opinion is, that it would be expedient to encourage them in every way in our power to protect themselves from the evils of intemperance, and to aid us in our efforts to drive intemperance from the land. I have a most earnest desire that in meeting questions of this kind, the Order of Good Templars may take the high ground of Christian principle, and trust in God that all will be well in the end.

"In forming Lodges of colored persons, *proceed in all cases as though they were whites.* I do not understand that our Order takes into account the color of a person's skin any more than it does the color of his hair or eyes."*

That in the year 1873 the R. W. G. Lodge adopted the following resolution:

"That all Subordinate Lodges within the jurisdiction of any Grand Lodge, whose charters have not been revoked or suspended for a violation of the Constitution, laws, or rules of the Order, are entitled to be recognized and receive quarterly password, and that the refusal thereof because of race, color, or condition, will be violation of duty and obligation."

Thus clearly showing that this R. W. G. Lodge has always had its doors wide open to *all* without distinction of color or condition.

That the amendment passed in 1875 in the following words, to wit:

Except after assent obtained, or upon the petition of any Grand Lodge, charters of one or more Grand Lodges, or for one or more subordinate lodges under the immediate jurisdiction of the R. W. G. Lodge may be granted, covering a part or the whole of the territory embraced by the charter of such existing Grand Lodges,—

was not intended in any way to interfere, and does not in fact interfere with the eligibility of any man, white or black, to membership in the Order, but simply enlarges the privileges and powers of the Grand Lodges, as indicated in the amendment; therefore

Resolved, That any provision in the Constitution or by-laws of any Grand Lodge, that in any manner condemns this well-understood fundamental principle of the Order is absolutely null and void, and this R. W. G. Lodge is prepared at any time to revoke the charter of any Grand Lodge that may persist in violating this or any other law of the Order. At the same time this R. W. G. Lodge recognizes the undoubted right of each Grand Lodge to determine to whom it shall grant charters for subordinate lodges.

That it is not expedient to repeal the amendment to the Constitution passed in 1875 as set forth above, as this R. W. G. Lodge does not see any reason why the privileges so granted to the several Grand Lodges should now be withdrawn.

Immediately on the adoption of this substitute, Joseph Malins rose in his place and read the following declaration:

WHEREAS, The Representatives in the Assembly have failed to give the number of votes in favor of the ultimatum issued by the Grand Lodge of Great Britain and Ireland, ex-

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* This was the first time the question was ever presented to the head of the Order; what higher ground could have been taken? How could it have been possible to have opened the door more fully for the admission of the negro? And this action of the R. W. G. Templar was fully and emphatically endorsed by the R. W. G. Lodge, and that body has never taken any action inconsistent with this first action.—S. D. H.

pressed in the amendment moved by Bro. Rev. George Gladstone, and which seeks the affirmation, and provides for the practical enforcement, by constitutional provision, of the principle that color shall not bar those of African or any other race from the protection and enjoyment of the full privileges of membership in any jurisdiction of our Order;

Therefore, We, the whole of the Representatives present from the above-named Grand Lodges, do, in accordance with the explicit and positive instructions of the said Grand Lodges, hereby withdraw, and request this, their declaration, be inserted in the Journal of this session.

This declaration was signed by the twelve representatives from the Grand Lodges of Great Britain and Ireland. Those of the number holding office resigned their offices, and at the close of the afternoon session left the body and did not return. They immediately telegraphed to England that they had "SECEDED," and then went to another room and organized, and claimed that they constituted the only true R. W. G. Lodge of the Order of Good Templars, and that the nearly one hundred from whom they had separated were outsiders and no longer members of the I. O. G. T.!

It would be difficult to find anywhere the record of a more preposterous and absurd transaction!

If they did not like the Order with which they were connected, they had a perfect right to "*secede*" and form another organization if they thought it best to do so.

But to assume as true, what had no foundation in fact, that the doors of the Order were closed to the negro, and then to attempt to force upon the Order a remedy devised by themselves, without consultation with their associates, by a procedure utterly in violation of the Constitution of the R. W. G. Lodge, and then because they failed in the attempt, to go out leaving behind them almost the entire body, and set up the claim that they were the true and original body, is a procedure without a parallel in the acts of intelligent men and women! Since their secession they have attempted to justify their action by trying to show that, in various instances, obstacles had been thrown in the way of the introduction of negroes into the Order, or that the R. W. G. Lodge or its executive officers had not lived up to the principles that had been enunciated touching this matter.

Many of the cases presented were pure fictions, without any foundation whatever in fact, while in some instances, where a little wrong may have been done, the wrong was the act of an individual or a subordinate lodge, or possibly of a Grand Lodge; but the matter had not only never been before the R. W. G. Lodge in a way to give that body jurisdiction, but had never even come to the knowledge of that body in any way.

Possibly the history of this movement can not be more appropriately closed than by giving another extract from the report presented to the R. W. Grand Lodge at its session in Charleston, S. C., May, 1882, from which I have already quoted:

The injury that has resulted to the cause of temperance all over the world in consequence of the action of the seceders can never be fully understood.

It has divided our Order in many of our jurisdictions, and instead of unitedly laboring for the furtherance of the cause of temperance, they have been contending with each

other, while the evils they were banded together to overthrow were increasing all around them; and this body, representing as it does the entire Order, has been so financially crippled in consequence of the secession movement, and the great expense involved in our effort to maintain the integrity of the Order, that we have been unable to do a tithe of what we ought to have done in the special line of work that belongs to us to do.

Probably the disastrous results of the secession movement have nowhere been more seriously felt than in the Southern States of this country. To preserve their consistency, it seemed necessary that the leaders of the movement should attempt to do something for the colored people of the United States, and from the time of the secession until the present, they have had their paid emissaries in this country trying to sow dissension in our ranks and to destroy the confidence of the colored people in the members of our Order; trying to convince them that men and women who had shown themselves to be their life-long friends had suddenly become their enemies; and this R. W. G. Lodge, now in session, in the heart of the Southern States, wish to give emphatic expression to the conviction that the efforts of the secessionists of Great Britain to plant their bogus order among the colored people of this country, while it has done no good, has greatly retarded the work among these people; has tended to create ill feeling between them and those who were disposed to be their friends, and to aid them in their efforts to deliver themselves from the curse of intemperance, and generally to retard the progress of the cause in this entire section of the country.

The result of their professed friendship for the colored man has tended greatly to his injury.

THE INFLUENCE OF THE ORDER.

During the past twenty years this Order has been one of the most powerful and successful agencies in carrying forward the temperance reform. The soundness of its fundamental principles has given it great influence—*total abstinence for the individual and total prohibition for the State.* As a general thing these principles have been faithfully lived up to by the members of the Order. The work of the Order has been mainly educational. The more than five millions of persons who have taken the pledge of total abstinence have weekly been instructed in the great principles of the temperance reform.

The ten thousand meetings held each week—the more than five hundred thousand held each year—serve to keep the subject constantly before the minds of the members, and thus to keep alive their interest in the movement.

This Order has had much to do in creating the public sentiment which now pervades the land in opposition to the liquor-traffic. Besides the thousands of lodge meetings held every week, many Grand Lodges have had more or less able lecturers constantly in the field advocating total abstinence and prohibition.

Some of the lecturers have been men of great ability and eloquence, and their lectures have been attended with the most marked success. The Order has been instrumental in placing in the hands of the people a large amount of most valuable temperance literature. In several States that valuable work of Judge Pitman's, "Alcohol and the State," was placed in the hands of State officers, members of the legislature, judges of the courts, prominent lawyers and clergymen, and other distinguished citizens.

Nearly twenty thousand copies of the able lectures of John B. Finch, in a

handsome bound volume, have been placed in the hands of the people, and have been read by perhaps a hundred thousand persons. The R. W. G. Lodge has a permanent Literature Committee whose attention is constantly given to the matter of the circulation of temperance literature.

Much of the temperance legislation that has been secured in different parts of the world has been secured through the agency of this organization. It has always had within its ranks all classes of men and women—the high and the low, the rich and the poor, the learned and the unlearned—and has thus been enabled to exert an influence upon all classes. It has had within its ranks two Vice-Presidents of the United States, scores of Governors of States, members of Congress, judges of courts, members of legislatures, presidents and professors of colleges, bishops, doctors of divinity, teachers, bankers, merchants, and in fact every profession, trade, and occupation has been represented in its ranks.

It would not perhaps be out of place to claim some credit for the Order for what has been accomplished in other directions by its active and prominent members. The idea of establishing the National Temperance Society and Publication House—an organization that has done as much, if not more than any other in pushing forward the great temperance reform—originated in the brain of a prominent Good Templar—Hon. James Black—and to him, as much at least as to any other one man, are we indebted for the successful establishment of this useful organization. Many of its officers are and always have been active Good Templars.

The movement for incorporating into the State and National Constitutions amendments prohibiting the importation, manufacture, and sale of intoxicating drinks originated in the Grand Lodge of Wisconsin, and its chief supporters in all the States of the Union have been members of this Order.

And the last great movement, the one which many suppose to be *the one* that is to secure the final triumph of the temperance reform—the organization of the Prohibition party—originated among Good Templars, and has been mainly sustained by them.

As erroneously supposed by some, the Order is not a partisan organization, although one of its great objects is to secure the prohibition of the liquor-traffic.

Perhaps the position of this Order on the matter of political action can not be better shown than by giving an extract from a report adopted by the R. W. G. Lodge, at its session held in Chicago, May, 1883:

> The movements for independent political action, in different parts of the country, are omens of the better time coming when men shall better understand the philosophy of political party action, and when they will not blindly follow their leaders into the camp of the saloon and its supporters. The great work of Good Templars in the political branch of labor is to educate its members to vote against the saloon at all times and under all circumstances. The decisions of the Order, and all its deliverances, are in favor of this line of action.

Appended to this report was the following resolution, which was also adopted:

Resolved, That we rejoice to see movements in different parts of the country looking to the disruption of parties wedded to the dram-shop influence; and we call upon all members of the Order of Good Templars to separate themselves from all complicity with the liquor-traffic, and vote *only* for such men *and with such political party* as will favor the entire suppression of the liquor-traffic.

As a further illustration of the position of the Order upon this question, the closing portion of a report adopted by the Grand Lodge of Wisconsin, at its session held in Madison the second day of the present month, is given:

The Order sympathizes with every movement made in good faith to put an end to the liquor-traffic; and the Order in this State has looked upon the *Prohibition party* as a movement of this kind, and hence does not hesitate to say to those engaged in it, God-speed.

If the Democratic or Republican party will take as bold and aggressive a position against the liquor-traffic, the Grand Lodge will bid them a most hearty God-speed in all their efforts in this direction.

In speaking of the influence that has been exerted by the Good Templar Order, it will hardly be assuming too much to claim some credit for aid rendered to the Woman's Christian Temperance Union.

The W. C. T. U. is without question one of the grandest and most effective temperance organizations—if not *the* grandest and most effective temperance organization—now in existence. With its thorough and systematic organization reaching all phases of the great reform, and extending all over the land, with its noble and talented President and the peerless band of devoted women who are laboring with her, the W. C. T. Union is one of the most powerful organizations ever rallied to the support of any moral reform.

But would it have been possible for this organization to have done the great work they are now doing had not the way been prepared to a great extent by the labors of the Good Templars?

At the very start the Good Templar organization placed woman upon a perfect equality with man.

She is eligible to every position in the Order, not excepting that of its chief executive officer, and nearly all positions have been filled by women, including that of the chief executive officer of several Grand Lodges; and women have had a training and an experience in this Order that had never been previously accorded to them, and that did a vast deal in preparing them for their labors in connection with the Woman's Christian Temperance Union.

Those who instituted the Order of Good Templars builded wiser than they knew.

The work of this Order is not yet completed. Under the leadership of its present efficient chief executive officer, John B. Finch, plans are maturing for making the Order in the future a more efficient agency for good than it has ever been in the past; and this Order will continue, as it always has been, in the front rank of the great temperance reform.

THE SONS OF TEMPERANCE.

BY REV. R. ALDER TEMPLE, MOST WORTHY SCRIBE.

THE Order of the Sons of Temperance sprang from the lap of the Washingtonian Movement. It was when this movement was in the zenith of its prosperity—when John H. W. Hawkins was electrifying thousands in New England, and Pollard, Wright, and others were pushing their conquests in New York, New Jersey, and Pennsylvania—when the new gospel which these men preached to confirmed drunkards had reformed thousands, and the new methods which they practiced had set the Eastern and Southern States in a blaze, that a few far-seeing Washingtonians conceived the project of originating a new Temperance Order.

Nor were the grounds on which the new Order was considered necessary without sufficient cogency to justify such a measure. The history of all great moral movements which have burst suddenly upon the world and dazzled the eyes of men by their luminous progress clearly demonstrates that "enthusiasm is not a normal condition, but a sentiment which, by its very nature, can not be permanent." The grand sweep of the temperance reform, which astonished men by its compass and velocity, subsequently to 1830, was followed by declension and inactivity in 1838. And prudent men had their convictions that similar results would, in the nature of things, follow the movement now agitating the country—forebodings which were fully verified by the records of the period, which show that of 600,000 drunkards reformed during this great awakening, 450,000 relapsed into their old habits, and men then living came to mourn over the prostrate might of that magnificent movement.

A society was, therefore, needed which should offer a refuge to reformed men and shield them from temptation; a brotherhood which should attract them by the cordiality of its sympathies, interest them by the variety of its functions, and strengthen them by its moral support—in a word, which should, by its living spirit of love and fraternity, unlock the wards of their hearts and reach the elements of humanness which lay buried there and rehabilitate and re-enthrone them.

Another conspicuous necessity had its influence in originating the new Order. A large proportion of the reformed inebriates had emerged from the deepest poverty and must begin life anew. It was requisite

that they should be furnished with the means of support in time of sickness. The popular beneficial societies of the day were accessible; but none of these required total abstinence as a condition of membership, nor could their benefits be made available by the reformed without serious peril. A society was, therefore, needed which would offer its benefits and highest distinctions, without prejudice, to the humblest as well as the loftiest, and apply the balm of healing to the wounds inflicted by ignorance, improvidence, and intemperance.

With a view to attain these objects, sixteen sagacious, strong-souled, earnest men met in Tee-Totaler's Hall, New York, on Thursday evening, September 29, 1842, and organized New York Division, No. 1, Sons of Temperance. To these sixteen men, Daniel H. Sands, John W. Oliver, W. B. Tompkins, James Bale, Edward Brush, Isaac J. Oliver, Thomas Edgerly, George McKibben, Joseph K. Barr, Thomas Swenarton, F. W. Wolfe, J. H. Elliott, John McKellar, John Holman, Henry Lloyd, and Ephraim L. Snow, history assigns the honor of originating, with unpretending purpose, an Order which was destined to "carve its highway to renown," and achieve its deeds of glory for God and humanity in fields wide as the world.

In harmony with the original design the objects of the new society were declared in the official records to be, *To shield its members from the evils of intemperance; to afford mutual assistance in case of sickness; and to elevate their characters as men.* The constitution of the new Division (elaborated and perfected at subsequent sessions) provided for the holding of regular weekly meetings, for the establishment of a fund for the payment of sick and funeral benefits, for admission to membership by ballot and ceremonial initiation, for trial for offences and infliction of penalties, and for entrance to regular meetings by means of a password.

From the beginning the Order disclaimed the appellation of a "Secret Society." Unlike such societies, its principles and objects were published broadly in the face of day. Nor has it any claim to be regarded as an "Oath-bound Society"; unless the simple repetition of the pledge can be called an oath. That its regular meetings should be private was rendered expedient by the nature of its organization. As a beneficial corporation it must guard itself from imposition; as a brotherhood it must take cognizance of the reputation and deportment of its members; as a society it has its own peculiar and private affairs to transact. The Order had as sound reasons for privacy as bank directors, insurance companies, and church courts. It was deemed advisable, therefore, at the outset, that the Order should throw around its regular meetings some such guards as those which protect the retirement of the family circle from unauthorized intrusion, and that entrance should be gained by the means, not of knockers and door-bells, but of a simple password.

The new Division, now fully established and equipped, had no sooner settled down to work than it appeared clear that its honored founders,

who had stamped the form and pressure of their character on the structure of the new Order, had not staked their chances for the veneration of posterity on an uncertain venture. The way having opened for the introduction of the Order into New Jersey, New York Division, No. 1, on the 10th of December, made a provisional arrangement for the issuing of charters for other Divisions; and on the 9th of January, 1843, three new Divisions having been opened and the requisite number of representatives having been elected, the Grand Division of New York was legally constituted, and Daniel H. Sands was elected and installed Grand Worthy Patriarch. From this date the Order advanced with unexampled rapidity. The Grand Divisions of New Jersey, Maryland, Pennsylvania, Connecticut, and Massachusetts were successively organized, and on the 17th of June, 1844, twenty-one months after the foundation-stone of the edifice was laid, the "National Division Sons of Temperance of the United States" was instituted, with Daniel H. Sands for its chief officer, and having jurisdiction over six Grand Divisions, seventy-one Subordinate Divisions, and about six thousand members.

The Order now appears in the "serene completeness of artistic unity," with its National, Grand, and Subordinate Divisions, each branch having its own constitution and distinctive powers, and all united in mutually dependent relations, which successive years have left unchanged.

The National Division is the highest parliament of the Order, and is composed of elected representatives who had won the honors of the highest offices in their respective Grand Divisions. It holds its sessions annually and exercises supreme legislative functions under the following limitations: (1) it shall never alter the pledge; (2) it shall never abridge the right of representation in the National Division; (3) it shall not infringe the right of appeal; (4) it shall not absorb nor control the funds of Subordinate Divisions; (5) it shall not interfere with the rules of order or parliamentary proceedings of Subordinate or Grand Divisions.

The Grand Division is composed of elected Representatives who had been successively raised to the chair in their respective Subordinate Divisions. It holds its sessions quarterly or semi-annually, and exercises legislative powers within the limits of its constitution.

The Subordinate Division is composed of such persons of good character as had been elected to membership and had taken the pledge of total abstinence. Its meetings are held weekly, and it is governed by a constitution, provided by the Supreme Body, which leaves it untrammelled in the regulation of its proceedings, and guarantees to it the right to control its own funds and adjudicate upon offences, under limitations which provide for *per capita* assessment and appeal to the higher courts of the Order.

The natural effect of the rotation of such a system as this must be to concentrate in the Supreme Body the ripest wisdom, the broadest experience, and the most distinguished worth of the Order, since none

but those who have successfully and meritoriously passed an official probation in the Grand and Subordinate Divisions can be entitled to preferment to that body.

The progress of the Order during the first decade of its history was a grand triumphal march. At the close of 1845 it numbered fourteen Grand Divisions, six hundred and fifty Subordinate Divisions, and forty thousand members. Enthusiasm everywhere ran high. A fire had been kindled which "preys upon high adventure, and tires of naught but rest." The general rejoicing which followed the great victory gained in the State of New York in 1846, when the "No License" vote was carried at the ballot-box by a majority of 45,478, was yet in its flush when twelve thousand Sons of Temperance assembled in the city of New York, on the 9th of June, to hold a National Jubilee and celebrate, amidst the waving of flags, the ringing of bells, and the thunder of cannon, the marvellous triumphs which had been achieved. And as though these demonstrations of gladness had sent their reverberations across the continent, so general was the awakening that, at the annual session of the following year, it was reported that only four States of the Union remained in which the standard of the Sons of Temperance had not been planted, and that at the close of 1846 the membership of the Order numbered 100,000—an increase of 60,000 in one year.

At this period many crude prejudices against the Order had vanished, and much bigoted opposition had been conquered by success. The apprehension that the sympathy of the Sons of Temperance would be withdrawn from the masses and expend its energy within their own circle proved to be groundless. It is a fact, to which history does justice, that they stood in the front rank of the army of reform, that much of the zeal which yielded its inspiration to the masses was kindled in the Division room, and that the temperance reform flourished most where the influence of the Order was most conspicuous. Sons of Temperance had not forgotten the high purpose which had given birth to their Order, which was to give permanence and stability to the temperance movement, by gathering together the discordant and heterogeneous elements which had been set in motion and reducing them to harmony and consistency. And in conformity with this purpose the National Division said in its second Annual Session, in 1845:

> WHEREAS, The Order of the Sons of Temperance was one of the results of the redeeming Washingtonian movement; and whereas, in order to secure the success of sober principles, much depends upon the public agitation of the subject; therefore be it
>
> *Resolved*, That the National Division of the Sons of Temperance of the United States recommend their brethren throughout the country to support public temperance meetings.

From the policy and practice here recommended the Order has not departed to this day.

A new evidence of the popularity and world-wide adaptations of the Order now appeared, which had never been anticipated by its founders, as may be judged from the title which the National Division assumed at its organization. Hitherto the operations of the Order had been con-

fined to the country which gave it birth. It was now to cross national boundaries and display its colors in other lands. In August, 1846, while Drs. Lyman Beecher and John Marsh were representing American temperance in the World's Convention, in London, Philip S. White was planting a Division of the Order in Montreal. Early in 1847 the State of Maine and the Province of New Brunswick clasped hands across the St. Croix, and the flags of the United States and Great Britain intertwined, and the Stars of the Union beamed brightly on the Cross of Saint George, as old alienations were bound in marvellous unity under the banner of the new fraternity. No modification of its structure was necessary to accommodate the Order to the genius and habits of the people of the Provinces. The Washingtonian forces had exhausted their strength and their harp was silent. And as the new Order gathered up the strings of the broken harp and sounded its call through the Province, so general was the rally that in September of the same year the Grand Divison of New Brunswick was organized amidst a flood of enthusiasm. In 1847 a Deputy was commissioned to introduce the Order into Great Britain, and on the 19th November of that year he instituted a Division of the Sons of Temperance in the city of London. Great was the exultation when the young American eaglet crossed the Atlantic, fluttered its plumage in the eyes of the British lion, and built its nest in the heart of his den. The "little one" soon became "a thousand," and the anticipations of Tupper were fulfilled. Columbia remembered "her mother in her age," and the "calm historic page shall tell of Britain blest in her, her son." The National Division then (in 1849) changed its name, and was no longer called the National Division of the *United States*.

PROHIBITION.

At its 9th Annual Session, in 1852, the National Division delivered its first pronunciamento on prohibition. If there was halting in its councils when the cry of "No License" was ringing through the country it was not because that cry awakened no echo in its heart. There were kingly men in its ranks—men who stood forth in sharpest outline as powers in their day. And they were prohibitionists to the core, and with dinted sword and helmet stood in the heat of the "no license" conflict. But though the chronicles of the National Body show no formal declaration of prohibitory principles previously to this date, they certainly do give from time to time stout proof of the sentiments which prevailed in the Order. In 1849 the chief officer of that body, General Cary, had said, "We must have a nobler, higher, holier ambition than to reform one generation of drunkards after another. We must seal up the fountain whence flows the desolating stream of death." At the same Session the National Division, with a view to turn the whole artillery of the Order against the liquor-traffic, invited facts and statistics illustrative of its effects upon the well-being of society. The time had now come, however, when a more explicit and definitive exposition of its prohibitory

principles and policy was deemed to be necessary. After asserting, therefore, that "the *mission* of the Order is to secure the utter annihilation of the manufacture of, and traffic in, intoxicating drinks," and that "the object and duty of Government are not to regulate, but prohibit wrongs," the National Division declares—

1. That as members of society and as citizens we have the right, and it is our duty to exercise it, to suppress, by all legitimate and honorable means, the manufacture of, and traffic in, intoxicating drinks.

2. That, in becoming Sons of Temperance, we give up none of our moral rights and are exempt from none of our duties as citizens.

3. That we desire, will have, and will enforce laws, in our respective localities, for the suppression of this man-destroying, God-dishonoring business.

To the policy set forth in these resolutions the Order has adhered to this day.

The condition of the temperance cause at large, at this period, indicated considerable advance throughout the country. Total abstinence was accepted, both in theory and practice, by a large majority of the people. The consumption of intoxicating beverages had decreased two-thirds in twenty years. The popular voice was everywhere demanding the legal suppression of the liquor-traffic. The Supreme Court of the United States had decided that individual States had a right to regulate, restrain, or prohibit the sale of liquor as a beverage. Prohibitory laws had been enacted by a number of State Legislatures. It was when the "Dirigo" State, in the flush of recent victory, was bearing her proud device aloft, and Massachusetts, Rhode Island, New Brunswick, and Minnesota were following in her train, that the Order of the Sons of Temperance closed the first decade of its history. It had now reached the zenith of its influence and power. It had rolled up a membership of 230,000. The tide of its progress had swept on without a refluent wave, and each year had added to the conquests of its predecessors. It had traversed the continent from the Atlantic to the Pacific, and established itself in the British Isles. In every State of the Union and in every Province in the Dominion it had harvested the fruit of its labors. To the homes of poverty and the haunts of vice it had gone, dispensing truer honors than those of earth, and riches that wax not old. It had gone down into the hearts of tens of thousands whose lives it had made beautiful and blessed, and who would never come to look on its sun-setting but with "eyes full of heart-break."

SECOND DECADE.

The Order in England, after eight years' growth, had passed the period of its minority and already numbered, according to the official reports, thirty-six Divisions and a thousand members. Suitable provision for its settlement when it should come of age had been a subject of forethought and consideration by the parent body, and a scheme was now proposed for forming a separate National Division for Great Britain

and Ireland—a measure which seemed the more necessary, for the reason that certain alterations in the constitution and form of government of the Order were requisite to meet the requirements of existing acts of Parliament. Mutually satisfactory conclusions having been reached as to territorial boundaries and the relative powers and prerogatives of the proposed body, a charter was issued for the formation of the National Division of Great Britain and Ireland, giving plenary powers to the new Division, but with the proviso that such powers should not extend to "the original issue of passwords, nor visiting and withdrawal cards, nor to any alteration of the pledge." The new National Division was organized on the 26th April, 1855, and entered upon its career of beneficence with high and loving purpose, and with the brightest prospects of success. Since that period the Order in Great Britain has steadily advanced, has affiliated prominent temperance men of great personal influence, and has maintained the most intimate and cordial relations with the Order in this country.

The opening of the second decade of its history found the Order in America exhibiting signs of weakness and weariness, in a great measure the result, no doubt, of its accelerated growth and development. A note of alarm is sounded by the chief officers, and the great Order appears setting its shoulder against adverse influences, and straining its energies to preserve, without abatement, its power and prestige. A necessity had arisen for reconstruction and consolidation. It gave itself bravely to the work of "taking stock," of remedying defects in its machinery, of rectifying the errors of its administration, of cutting off unhealthy excrescences and of bringing itself down to the hard concrete. It then strove to infuse new life and vigor into the renovated body. It rallied its forces to the support of the temperance press, which itself had originated, and which at this period it controlled; it scattered tens of thousands of temperance tracts; it mounted the rostrum at thousands of temperance meetings; and it sought to bring itself into the closest contact with the social elements around it. The Order was sound in its oneness of principle. It had pursued no tortuous policy. It had seen its mission with no obliquity of vision. All its actions evolved from one comprehensive principle, and converged into one magnificent achievement. Its vocation was to infuse the leaven of purity into disordered masses and to open the world's dim eye to the might of a great wrong. It emerged from "cloistered seclusion," and, holding the mastery of all its faculties, threw itself into the current of the world's thought and opinion, and followed the "stream of tendencies" in adapting itself to the wants of a progressive age.

LADY VISITORS.

The most popular change made in the constitution of the Order at this time was the removal of existing restrictions on the admission of females. The purest instincts of human nature assign to woman an imperial place in all moral and social, as well as religious movements.

She is man's natural ally in all enterprises tending to elevate and improve the race. American ladies had dignified the name of woman in the fields of literature, and they were destined soon to gather the brightest lustre around it in the hospitals of their country and on the battle-fields of temperance. That no place in the Order had as yet been assigned to females was not owing to the indifference of the membership at large, but to the excessive caution of its leaders. The agitation of years at length led to a compromise, and in 1854 they were admitted to Subordinate Divisions, as visitors, under certain prescribed conditions. But no regulations which consigned females to a subordinate position in the Order could long hold ground against the spirit of the age. In 1866 all distinctions were lost in their advancement to the rights and privileges of full membership, and woman took her seat beside the lord of creation as his equal and complement—like "perfect music set to noble words."

The changes made in the system at this period—notably, the reception of females, the lowering of the minimum age for the admission of youths, and the revision of the ceremonies and financial regulations—gave a new impetus to the Order and enlarged the sphere of its influence. Especially did they bring the Order into closer relations with the young, for whom it had years before provided a separate, though short-lived, organization, and whom it now took immediately under its wing.

At the close of the second decade of the history of the fraternity the war-cloud had cast its deepest and darkest shadows upon the country. Wide-spread paralysis settled down upon the Order. Disintegration stared it in the face. The interruption of communication rendered the transmission of intelligence difficult and uncertain. The collection of reliable statistics of the Order, under these circumstances, was simply impossible. But from the best available sources it is ascertained that during the ten years ending in 1862 the Order must have sustained a loss of two-thirds of its Divisions and three-fifths of its membership. How far this declension is due to the inevitable law of reaction, operating on an overgrown body, it would be difficult to determine. The proximate causes assigned, however, by the officials of the Order are, (1) the absorption of general attention by the prohibitory movement, and the consequent suspension of individual effort for the enlargement of the Order and the reformation of inebriates; (2) the attraction of kindred societies formed upon the same general principles, but with more showy appointments; (3) the changing of the financial system of the Order with a view to provide a revenue for Grand Divisions by a *per capita* assessment of Subordinate Divisions.

But the Order was adversely affected by circumstances which had a far wider influence than those which have been mentioned. General apathy had reigned throughout the temperance ranks during the last ten years and produced asphyxia. Reactionary tendencies were abroad and reverses had disheartened the bravest and most sanguine. Several States which had adopted a prohibitory law repealed it and recalled the

banished license system. In other States the law, though still retained, was a "dead letter," and no effort was made to enforce it. Civil dissension, with its anxieties and political problems, engrossed public attention. Then came the call to arms, with its drain on the manhood and resources of the nation. The platform and pulpit were engrossed by the national cause. Temperance aggressive work was diverted from its old paths, and found a new sphere in the camps of the army. In the meantime the friends of the vampire traffic sprang to their ramparts and found willing allies in the 2,000,000 of emigrants who during the last ten years had come to swell the foreign population, bringing with them their old-country habits and vices, and giving new force to the reactionary movements which were in progress.

THIRD DECADE.

The civil war, during its desolating progress, had swept the Order almost entirely out of existence in the revolted States. As soon, however, as the last gun had been fired and peace was restored to the reconquered States, communication was opened with the scattered veterans of the Order, and steps were taken to rebuild the shattered altars and rekindle the vestal fires. The result was as satisfactory as the unsettled state of the country would allow, and in many an unexpected quarter hearts were found which still beat true to the Order of the Sons of Temperance.

The close of the war found the Order still strong of arm and stout of heart. It had passed through a period of darkness which had proved fatal to many kindred institutions, but had never lowered its flag. It had been "tried as by fire," but had come forth from the crucible pure gold. It was still strong in its unity, confident in its vitality, and resolute in the grandeur of its high purpose. In a dark hour of America's history, when the feeling of international charity was put to a crucial test, it had given to the world a beautiful and touching example of the sympathy and brotherly love which animated its being. The war had cut off the supply of a staple article of industry upon which the manufacturing districts in England were largely dependent. And when the cry of hunger arose from starving operatives, and floated across the Atlantic to the American shore, the National Division of the Sons of Temperance issued an appeal to Grand Divisions of the Order to contribute of their substance to relieve the wants of their suffering brethren in the mother country. It was fitting, then, that when the red hand of the assassin had extinguished the life of the pure and blameless Lincoln, the sentiments of indignation and horror which prevailed throughout British territory should find expression in the warmest words of sympathy and condolence from the Order in the British Provinces.

AUSTRALIA.

Another British welcome awaited the Order when steps were taken to introduce it into the distant island of Australia. The first Division

was planted in Victoria by a Deputy from Great Britain, in 1861, and the first in New South Wales, by the Grand Division of Nova Scotia, in 1864. In the following year a charter was issued by the National Division of Great Britain and Ireland for a Grand Division in Victoria, and in the same year a charter was also issued by the National Division of North America, for a Grand Division in New South Wales. In the same year also New South Wales applied for a charter for a National Division for that colony, and for reasons which seemed sufficiently cogent at the time, a charter was granted for the National Division of Australia, but covering the entire continent of Australia and the islands of Oceanica. This National Division was organized at Sydney, on the 14th of March, 1868. But as the Grand and Subordinate Divisions in Victoria and South Australia held their charters from the National Division of Great Britain and Ireland, in order to avoid difficulties arising from a conflict of authority, by mutual agreement a charter was subsequently issued for a new National Division, to cover Victoria, South Australia, Tasmania, and Western Australia, leaving to the National Division of Australia all the other territories named in its charter.

COLORED MEMBERSHIP.

The claims of the colored people to the benefits and privileges of the Order had been a subject of consideration in the National Division for years; but up to this period the formal recognition of those claims had been held in abeyance by the strong ethnical prejudices and convictions which prevailed. Now, however, the question was revived under a new aspect. The civil war had crushed the slave power, and the colored man was free. He had ceased to be a chattel, and was now a citizen. And while organized efforts were being made throughout the country to elevate and improve the condition of the freedmen, morally, intellectually, and socially, the National Division abolished all restrictions on the entrance of colored people into the Order by an ordinance passed at the Montreal Session in 1866, which provided for the formation of Subordinate and Grand Divisions among them, and for their constitutional elevation to the National Division; and at the same time instructions were given to the Grand Divisions "to adopt the most practical and effective plan for the promotion of the principles of the Order among people of this class." Thus, by the exercise of prudence and Christian forbearance, a difficulty which had prostrated kindred societies, and even churches, was successfully met, and an arrangement effected which has given general satisfaction, and has led to the organization of several colored Grand Divisions, which are now represented in the National Division.

PROPAGATION.

The propagation work of the Order was, at this period, prosecuted with ardor and diligence, and with considerable success in all parts of the jurisdiction. The constitution of an adequate and reliable fund to enable the National Division to assist weak Grand Divisions, and especi-

ally to re-establish the Order in the South, had been a subject of anxious debate during the last few years. Various schemes, all involving the general principle of *per capita* assessment, had been successively tried, with more or less satisfactory results. In 1871 a permanent basis of a fund was established by an enactment which fixed the amount of *per capita* to be paid by Grand Divisions, and provided that two-fifths of that amount should be set apart for propagation purposes. This regulation, which is in force at the present day, produces a comparatively small, but a certain income, and has served to systematize and extend the labors of the National Body.

At the close of the third decade the Order numbered nearly 94,000 members—a net increase of 4,000 during the ten years. It had now recovered from the disasters of the war period. The seed which it had planted, like the actions of the just, grew and "blossomed in the dust." Grand Divisions were now in operation in thirty-seven States of the Union, and Subordinate Divisions in several of the remaining six. The Order was now floating on the flow of the tide. While blackness was in the heavens it had stood with bared head until the storm-cloud had passed over, and then it girt on its strength to repair the desolation. "Signs of comfort gathered faintly through encumbered darkness." Order grew out of confusion, and hope was born of despair. In the state of the prohibitory movement, in the attitude of public men, and in the prevalence of the beer frenzy there was much to create disquietude and alarm. But now that God had given "quietness" to the nation, men had leisure to look at the danger at home and to enter the lists against the old foe. A new champion for the cause of education and reform now appeared in the National Temperance Society, which was destined to win trophies and royal honors in world-wide fields. Its footprints were already in all the principal cities and towns of the country, and nobly did it support the Order at a time when discussion ran high on the scientific theories which had been obtruded into notice.

FOURTH DECADE.

The opening of the fourth decade found the Order harnessed for war, with visor closed and lance in rest. Pernicious sophistries as to the use of intoxicating liquor had been endorsed by eminent men—physicians, senators, clergymen, and jurists—and scattered through the country. The Brewers' Association, which knew no weariness, assumed to define the "position of malt liquor as a national and *temperance* beverage, and as a necessary, nutritious, and healthful stimulant." The effect of these fallacious speculations was disastrous on the young men of the country. They were led to reconstruct their theories of temperance on a false and mischievous basis, and thousands of them, deceived, hoodwinked, and betrayed, fell back into habits of intemperance. It was harvest time for the brewers, and the consumption of beer was doubled in ten years. It was an arduous conflict for the temperance host; but

nil desperandum was their brave device, and God turned the tide of battle in their favor.

THE WOMEN'S CRUSADE.

A new and unexpected ally now appears on the field, whose armorial bearing is a sign of conquest the world over. The Women's Crusade was inaugurated in Ohio at the close of 1873. Like a beam of sunshine it overspread the country, and in a few months occupied a dozen States of the Union, and then gave birth to the Woman's Christian Temperance Union. A leading official of the Order compresses the wealth of a volume into a single line when he says: "The women's movement is of the sublime." It took up arms for the recovery of the holy sepulchre of slaughtered hopes and joys, peace and purity, life and love. It was woman's holy, tearful, passionate pleading against the outrages of the liquor-traffic. It was the pent-up agony of centuries finding a voice in woman's prayer and protest. It was born amid the inspirations of the hundred and forty-sixth Psalm, and God was in it. The Woman's Christian Temperance Union is now established in nearly all of the States of the Union and Provinces of the Dominion, and is a most powerful and effective organization, commanding the respect of all good men.

REFORM MOVEMENT.

Simultaneously with the Women's Crusade, the Reform Movement, originating among reformed drinkers, and pervaded by deep religious sentiment, entered upon its victorious career in the State of Maine. Rivalling the Washingtonian Movement of 1840, it soon girdled the continent, upheaving the torpid masses of society and gathering tens of thousands into the temperance ranks.

The effect produced by these novel but irresistible agencies was soon apparent in the marvellous progress of prohibitory sentiments, and in the adoption of local option laws by several of the States. To the liquor-traffic they brought speedy disaster. In two years from 1873 the beer statistics show a decrease of seven hundred and twenty breweries, and a diminution in the manufacture of malt liquor of 5,600,000 gallons. A wail of lamentation arose from the camp of the brewers. With plaintive moan their Congress said, "The efforts of certain bodies of men who, by means of societies, brotherhoods, and individual efforts, oppose, denounce, and misrepresent our trade, have caused serious annoyance and detriment to all engaged in the production and sale of malt liquors."

The results produced by these agencies to the Order of the Sons of Temperance excited no less disappointment than surprise. The Order had been brought into existence by the Providence of God to preserve the fruits of the Washingtonian Movement. It, therefore, hailed the approach of the new awakening with gladness, threw itself into the front of the movement, and yielded vigorous co-operation. But "custom is fatal to all novelties." And when the tide had spent its force and began to recede, it left the ruins of multitudes of Divisions scat-

tered along the shore. The leaders of the new movement regarded "close societies" with little favor, and Sons of Temperance, captivated by the splendor and success of the new agencies, in many cases abandoned their Divisions to helpless decrepitude or speedy dissolution.

The state of trade in the country at this time also lent its influence to affect the Order, and "swell the billows of its troubled sea." The period from 1875 to 1878 was one of unexampled business depression, and all moral and reformatory institutions suffered from its effect. Thousands, especially in commercial and manufacturing centres, had no reliable employment, and tens of thousands were, for some years, able to earn only a precarious livelihood. Many were compelled by necessity to withdraw from the Order, and many others were dropped because of their inability to meet their pecuniary obligations.

It can excite no surprise that the Order should suffer from the causes which have been named, and that its statistics should show a diminution in the number of admissions to membership, from 1875 to 1879, at the rate of 15,000 a year. From the same source it is ascertained that, during the same period, a large decrease had appeared in the number of tracts distributed and of public meetings held, indicating that the general apathy and indifference which had followed the declension of the reform movement had in some measure extended to the Order.

RELIEF SOCIETY.

At this period steps were taken to meet a growing demand for an Insurance feature, as a means of giving additional strength and stability to the Order. The beneficial system was practically abolished in 1849, when the National Division delegated to Subordinate Divisions the option of suspending benefits; and since that period the system, which had been a fruitful source of distrust and contention, had gradually sunk into disuse, and it was not desirable to revive it. But a society established on the principle of mutual assessment, and standing in the relation of an adjunct or accessory to the Order, was considered both desirable and practicable. The statistics of similar societies had demonstrated that the death rate among total abstainers was below the average—that while the actual deaths among moderate drinkers came within a mere fraction of the "expected" deaths, among total abstainers the actual deaths are only *seventy per cent.* of the "expected" deaths. On the grounds of economy and reliability a society formed upon this basis would have the strongest claim for support. Accordingly the S. of T. National Mutual Relief Society was organized on the 25th of June, 1879, under a constitution approved by the National Division. It has, at present, a membership of 2,000, and the number is steadily increasing. In giving increased stability to the Order, checking its losses, preventing the surrender of charters, as well as in practically aiding the work of propagation, it has already done essential service.

The close of the fourth decade, 1882, finds the Order once more well advanced on the "up grade." At this date it numbers 73,000 members, and 1,468 Divisions—a gain, in three years, of 33,200 members, and

319 Divisions. Its prospects have not been brighter at any time during the last twenty-two years. The changes which successive years have made in its constitutions and modes of working have placed it on higher vantage ground. With augmented resources, and with the hoarded experience of nearly half a century, it is still in the trenches operating against the "gigantic crime of crimes," whose fate must ultimately be decided, not by the spell of gold, but by the voice of a free people.

A general review of the history of the Order furnishes a theme for thanksgiving and a motive for exertion. During the forty-three years of its existence it has admitted to membership, in America alone, 2,250,000 persons. It has collected for temperance and benevolent purposes $8,450,000. Its muster-roll has borne the names of kingly men from parliament and pulpit, bench and bar, seats of learning and marts of trade, as if "genius had brought out her jewels" and furnished them nobly for humanity's sake. It has been a breakwater against intemperance, and a tower of strength in the days of siege and strife. It has stood to its faith and purpose amidst desertion, betrayal, and temporary defeat—amidst the opposition of partisans and the double-dealing of political leaders. In the days of its adversity it "mourned over the waste" and "slowly gathered grains of gladness," and waited for the reaping-time to come. It robed itself in the spoils of vanquished difficulties, and its conquests have accumulated at every onward step. There are many who wait for its halting. It was good in its day, it is said; but it is an anachronism now. But let the Order of the Sons of Temperance be true to itself and to its high purpose; let it add to its Love, Purity, and Fidelity the adornment of Piety, and exhibit to the world the glad nuptials between Temperance and Godliness, and seraphim will rally at its side, and it shall see "the serried ranks of evil routed by the lightening of its eye."

TEMPLARS OF HONOR AND TEMPERANCE.

BY REV. C. S. WOODRUFF, MOST WORTHY TEMPLAR.

THE successful reform movements in the world's history have been those born in the time of greatest need, inspired of God, and receiving the devotion of unselfish hearts.

The Temple of Honor is a child of Providence. Born at a time when there was a lagging in the great Temperance Reformation, and a lack of something was unmistakably felt, it came into existence not only to help the inebriate in his desire to reform, but to confirm and establish him in his honest endeavors,—to throw around him strong arms of fraternal help and sympathy, to educate him in purer principles of life and character,—and more than all this, to inaugurate those great educational forces which should make the individual an abstainer and the State a protector, and hence a prohibitor.

Succeeding the Washingtonians, the Sons of Temperance created a world-wide interest in the cause, and enlisted multitudes in their ranks. But the enlisted man is quite inefficient till he is instructed and disciplined in the work of his new warfare. Changes from the old life must be effected and his habits formed anew.

The Temple of Honor came forward for this work of upbuilding character and cementing the bonds of a firmer brotherhood, to educate and impress all classes so that not only should the reformed man come to the rescue of his fallen brother, but that all, the young and old, and the womanhood of the race should engage in the work of preventing the ruin rum works.

The order of the Sons of Temperance had been so successful in their work of reform and so engrossed in it they did not see the need of more educational work, and they desired no change. They clung to the "old paths."

But some of its members realizing other elements of stability and fraternity were needed, cast about for new plans and methods.

It was perhaps wise that the order of Sons was thus conservative. They have continued in their work and have a record of which any society may justly be proud, while this unwillingness to make any changes resulted in the formation of an order which for beauty of

ritual, strength of fraternal ties, impressive obligations, and force of educational influence and power, to reach all classes and conditions of society, is unsurpassed.

All organizations cluster around some principle or thought; and symbols, the great medium of conveying truth, are used to give expression to them.

The name, "Temple of Honor," is the embodiment of the great principles which underlie this order.

What the square and compass are to the Mason, and the three links to the Odd Fellow, what the crescent is to the follower of the prophet, and the cross to the Christian, the Temple of Honor is to those who have passed its portals and proven faithful to her vows.

There is a significance in the Temple. The Temple succeeded the tented Tabernacle of the wilderness. It was not to be taken down and folded up. It was to remain as long as man's need required. It was built not upon sandy desert, but sacred moriahs, solid rock.

So this order for its symbol has chosen not a tent or lodge, but the during edifice,—built not upon the uncertain passions and prejudices, but on the eternal rock of Temperance, the only safe foundation of society. If of a slower growth than some orders, it is designed to be more stable in its perpetuity.

Then, again, the Temple is the place of worship, where man's holiest emotions are incited, and where divine inspiration touches the souls of men. In this reform which is inspired of God, and to be accomplished in co-operation with the divine might, we come to God's Holy Temple for His inbreathing of Himself.

History shows the mighty deeds of men have been performed under the influence of religious enthusiasm. This has fought the battles, produced inventions, and made discoveries. It nerves the arm of the soldier on the bloody field, the student in the library.

By it Columbus was inspired for the voyage on the untried sea to the discovery of a new world.

So by this as Templars—the knight-errants of humanity, come to this Temple they shall be taught and inspired for bravest battle and grandest sacrifice for the work of reform.

But no reform in behalf of man is successful that does not make the most out of man. To elevate men we must develop manhood, incite them to noble purpose, and inspire them with highest conceptions of the possibilities in them. So this order appeals to manhood,—all that is true, self-reliant, helpful, and loving—which we call Honor. Thus we link together Godhood and manhood. We man the life-boat with two good, strong oars, faith in the divine and work by the human—reliance on God and confidence in man. Not like as the shipwrecked sailor who tried to cling to the rock by his left arm, nor the other who clung with his good right arm, and were both wrenched from their hold and lost, but rather like that woman who, as she battled with the white-crested waves, singing

"Jesus, lover of my soul,
Let me to Thy bosom fly,"

put both arms around the rock, and clasping hands, held firmly to that rock of safety,—so the Temple of Honor teaches the race to hold fast to the rock of Temperance by the left hand of manhood and the right hand of divine trust, and clasping hands in prayer they shall be secure.

The order of the Temple of Honor began to take shape in 1845, and on the fifth day of December in that year an association was formed, called "Marshall Temple, No. 1, Sons of Temperance." This was a society formed by members in the order of Sons, designed to be a higher degree, in which members could be recognized by signs, grips, and signals. It will be noticed that this name was continued for some time with some addition, and that membership in it was possible only to those in good standing in some Division of the Sons.

There were 45 members in this first Temple at its organization. Their names are preserved. They were men devoted to the work and their memories have come down to posterity unsullied.

A form of regalia was chosen, consisting of a white apron, symbol of purity and obedience to a vow, and the names of the officers were fixed nearly as they are now, appropriate to the stations the incumbents occupy.

Acting as the head of this new order, Marshall Temple, No. 1, granted charters and instituted Temples quite rapidly in New York City, New Jersey, Baltimore, Boston, and elsewhere.

It took hold of the thinking men among the Sons. They saw its adaptation to the wants of the times. It provided grips and signs by which members could be recognized, and secret signals by which when in danger they could be warned.

By January 16th, in 1846, the number of new Temples had so increased that representatives from twelve different localities met in American Hall, corner of Broadway and Grand Street, and organized a Grand Temple. This body had charge of the further granting of charters, and at this early day charters were granted to seven additional Temples and the Grand Temple of Pennsylvania.

It was fondly hoped that the Temples would be recognized by the National Division, as a higher degree in that order, and the Templars did not as yet dream of anything more. Negotiations were had with this end in view.

The initiation fee was fixed at five dollars, and subsequently the minimum was fixed at three dollars, where it still remains. These sums seem high as compared with other Temperance orders, and yet there are not a few who deem them yet quite too low. Men value what costs them something.

The growth of this new order was healthful and regular, although somewhat hampered by the uncertainty as to its future condition. Additional Grand Temples were formed this year in Maryland, Massachusetts, and Ohio, showing an order scarcely a year old with Grand

Temples in two of the Middle States, in one of the Eastern, in one of the Southern, and in one of the Western States; besides local Temples in many others.

It was decided June 12, 1846, by the National Division, after courteous correspondence and careful consideration, that it was inexpedient to form a connection between the National Division and the Temples of Honor.

This severed all hopes of alliance with the parent body, and with all due respect and filial regard, they prepared to launch out into the sea of activity as a separate order, and on November 5, 1846, was organized the "National Temple of Honor of the United States." This step cost something; many entered upon it with diffidence, as one that was forced upon them; while many who had never anticipated it shrank back and severed their connection with the Temples. It was not, however, till 1849 that the formal vote of separation was passed.

A constitution was then formed, and A. D. Wilson elected Most Worthy Templar, the first of an honored list of efficient officers who have served the order with great fidelity.

The order continued to grow and to add to its pillars of usefulness, as Providence seemed to indicate. In 1848 the pledge was made binding to the end of life, this order thus being the first to make this requirement, and her pledge is now one of the most binding a person can take. Each one who takes it is made to feel that a Templar's vow is registered in Heaven.

At this early stage arrangements were made for our Social Temples, opening the door to women. We were thus the first to invite women to labor in this whitened harvest-field. Woman has thus become one of the greatest powers for good in the Temperance work. Many of the women whose kindled hearts gave inspiration to the Crusades, had received their first lessons in this philanthropic work in the Temples of Honor.

As early as 1850 the order began the preparation for degrees, something new in Temperance Societies. The initiation had endeavored to teach the importance of Truth, and other rituals were added.

Love to God and to man is taught in the next degree. While we fight the debasing influences of the grog-shop, we must educate men to be pure. So this forms a third degree. Then comes that which all the ages has applauded, Fidelity, faithful to vows and all good purposes.

To these are added yet three others, Tried, Approved, and Select Templar, still further strengthening the principles of Truth, Justice, and Virtue. It is objected by some that there is too much of these, too much machinery. Did you ever see a man look at a locomotive and express his dislike at the complexity of its machinery? But when we see it move, dragging its heavy load of freight, or precious burden of life, through the valleys and over the mountains, we say it is just the thing; every piece of iron, brass, and steel is needed. The inexperienced man might say, "Why these rods, these bands and bars?"

But when the engineer pulls the valve he knows their use. Behold its power, as it does its mighty work so grandly.

So to the uninitiated our machinery may seem useless, but when we see it starting from Drunkards' Curve with its burden, and bringing back scores of men from that Demon Land—along the bright valley with its clear streams and up the heights of the struggle against evil habits and old associations, till it brings them to the summit of Total Abstinence, where they stand on the Eternal Rock of Temperance, SAVED ;—we know every part of it is needed.

In the year 1851, Temples having been established beyond the national domain, the name first assumed was not appropriate, so it was changed from National Temple to Supreme Council of the Temple of Honor and Temperance. There had been remarkable growth. Not only were there sixteen regularly organized Grand Temples, but there were Subordinate Temples in nearly every State in the Union and in the Canadas.

This growth was checked by the civil war, which not only seemed to paralyze all benevolent work, but as it prevented travel to and from the South, there were at the Session of the Supreme Council in 1861, in its meeting at Cincinnati, only representatives from six Grand Temples, and all these, of course, from States north of Kentucky. The growth of the order had been largest in the South. In Texas alone there were one hundred and ten Subordinate Temples, and so large was the work that two Grand Temples had been formed in this State. Of course all these ceased during the war; and indeed so engrossed were the minds of the people North with the war, that no Session of the Supreme Council was held in 1863. The Session had been appointed for Pittsburg, but owing to the fact that the Confederate soldiers were in possession of part of the State of Pennsylvania, and the excitement prevailing, it was not held that year. And it was found, after the close of the war, that so many had died on the battle-field and in the hospital, finances were so prostrated, that in many places the order had ceased to exist, while in all it had greatly diminished; and since that time we have had to begin at the foundations and build anew. But the remaining few, true to their vow of fidelity, took up the work for God and humanity. The obstacles were great, but with dauntless courage they struggled on. Gains were made, some lost ground was recovered; some years making gains when all other orders stood still or retrograded.

But growth meant also improvements in the order. It was noted that while rum brings want to the drunkard's family, the reformed man's first thought is to undo, as far as possible, the wrong of the past, and make provision for the future. Many reformed men were too poor to take a policy in a life insurance company, and many know that the risks in these are increased because they admit moderate drinkers. So in 1878 the Temple of Honor adopted an endowment plan, by which, at a nominal cost, the lives of its members might be insured, and a safe provision made for their families after death. This endowment

has already assisted a large number of families of deceased members, while the living think of it with comfort as a protection to their wives and children when they are dead.

As yet no prominent Temperance Order had made provision for boyhood. They took in reformed men and strove to save the young men, but no plan was consummated by which the boy should be preserved from the evil and fortified against its temptations. Therefore, in 1880, the Temple of Honor adopted a plan for a junior department suited to the boys. By this, under suitable leaders and instructors, the boys of the land are gathered and trained up to fight against rum. When once we have thus gathered and gained the boys of a single generation, we have solved the Temperance problem for the future.

The fortieth anniversary of the origin of the Temple of Honor will be celebrated in Brooklyn in December next.

The dew of youth is yet on its brow, and yet it has the equipment and vigor requisite for arduous service. It is not a political organization, but prohibition has ever been its watchword. It is not sectarian, but requires love to God, to man, and to country. It is for peace and fraternity, and yet it believes the war on the tyrant is one of extermination.

It is a Temperance Society, and more, for it seeks to advance men in intelligence, social position, and self-respect. It is a fraternity; "All for each and each for all," is the motto.

With these principles and past history it has gained a place among the organizations which seek to help mankind. Seeking no other emulation than that which provokes to good works, she goes in the battle array with all others to wage unceasing warfare against the great evil of our race.

NYACK-ON-THE-HUDSON, *September* 22, 1885.

THE CONGRESSIONAL TEMPERANCE SOCIETY.

BY JOHN W. CHICKERING, D.D., COR. SEC.

ATTACHED to a paper bearing date February 14, 1833, are the names of twenty-five Members of the Twenty-second Congress, "agreeing to associate in the formation of a Congressional Temperance Society, to be organized at some future day of the Session." The signers were representative men from various parts of the country; including such names as Theodore Frelinghuysen, John Davis, Samuel Bell, Gideon Tomlinson, Horatio Seymour, Felix Grundy, G. M. Dallas, W. W. Ellsworth, William Hendricks, Edward Everett, James Randolph, George N. Briggs, Isaac Southard; several of them having been interested in the movement twenty years earlier by the Massachusetts Society, now the oldest in existence.

Pursuant to this call, a number of Members of Congress and others connected with the Government, assembled in the Senate-Chamber—now the United States Court-room, on the evening of February 26. Hon. William Wilkins was appointed Chairman; and after prayer by one of the chaplains, the draft of a constitution was presented by Hon. Theodore Frelinghuysen, and unanimously adopted.

The preamble is as follows:

> As the use of ardent spirits is not only unnecessary, but injurious; as it tends to produce pauperism, crime, and wretchedness; and to hinder the efficacy of all means for the intellectual and moral benefit of society, and also to endanger the purity and permanence of our free institutions; and as one of the best means of counteracting its deleterious effects is the influence of united example;
>
> *Therefore*, We, Members of Congress and others, recognizing the principle of abstinence from the use of ardent spirit, and from the traffic in it, as the basis of our Union, do hereby agree to form ourselves into a society, the object of which shall be, by example and kind moral influence, to discountenance the use of ardent spirit and the traffic in it, throughout the community.

The roll of membership included not only Members of Congress, but officers of the United States Government, civil and military, heads of departments, who practically adopt the great principles of the Society.

The organization was completed by the choice of Hon. Lewis Cass,

Secretary of War, as President; and Hon. Walter Lowrie, Secretary of the Senate, as Secretary; with nine Vice-Presidents and an Executive Committee, representing different sections of the country; with a membership of about one hundred.

The first anniversary was held February 5, 1834, in the Representatives' Hall; the attendance and the Society itself, having outgrown the limited dimensions of the Senate-Chamber.

After prayer by Rev. Thomas M. Stockton, Chaplain of the House, the Annual Report of the Executive Committee was presented by Hon. Theodore Frelinghuysen, Chairman. The Report expresses much satisfaction with the salutary tendency of the organization; encouraging the friends of the enterprise, silencing the cavils of prejudice, and raising the tone of just opinion; several State Legislatures having by resolutions and example shown appreciation of the movement.

The Society, thus inaugurated more than half a century ago, has moved on its way ever since, with perhaps some periods of suspended animation, or at least neglect of full records at times, owing in part to the biennial change in its constituency.

In the year 1842, however, an important change was made in the basis of association. The phrase "ardent spirit," originally employed in the pledge, meaning distilled liquors, had been found, here as elsewhere, inadequate to define the boundaries of safety and danger; some of the very men for whom their brethren of the Senate and House had employed the organization as a Reform Club had fallen, and that without breaking its pledge. One of these, a man of uncommon brilliancy, illustrating the truth that this vice, as has been said of death, "loves a shining mark," had been, apparently, saved from his terrible appetite, but as the pledge did not include fermented liquors, he soon fell, and one day rushed up to the noble man who had persuaded him to join the Society, exclaiming, "For heaven's sake, Governor Briggs, give me something to save me; this pledge isn't worth the paper it is written on!"

A new organization was soon effected, on the basis of abstinence from all intoxicating drinks; and Tom Marshall commenced his speech, at the next public meeting, with the suggestive words, "Mr. President, the old Congressional Temperance Society has died of intemperance, holding the pledge in one hand and the champagne-bottle in the other."

The first President under this new total abstinence reorganization was Hon. George N. Briggs; Vice-Presidents, Hon. Messrs. Thomas W. Gilmer of Virginia, Thomas Henry of Pennsylvania, S. S. Bowne of New York, T. F. Marshall of Kentucky, Edmund Deberry of North Carolina, H. M. Waterson of Tennessee, J. T. Mason of Maryland, Calvary Morris of Ohio, and John Mattocks of Vermont; Secretary, I. M. Howard of Michigan.

Among the members at the time of this new departure were Messrs. Calhoun of Massachusetts, Hall of Vermont, Giddings of Ohio, Morgan of New York, Choate of Massachusetts, Wise of Virginia, and many others, well known at least in their respective sections.

On this basis the Society has since stood, perhaps stood *still* in some of the periods when the records at least were silent, being indeed a part of the time out of the city. Some fifteen years ago a fresh interest was awakened by the inauguration of a series of public meetings, and in 1876, the nation's Centennial year, the Congressional organization was renewed, Vice-President Wilson being then President of the Society, and devoting much time and labor to this branch of public and private morality.

At that time the ancient records were returned; and since then, a period of nine years, there has been no interval in the succession of Boards of Officers. The list of Presidents during this period has comprised the names of Senator Ferry of Michigan; Mr. McCrary, Secretary of War; Mr. Thompson, Secretary of the Navy; ex-Justice Strong, U. S. Supreme Court; Senator Dawes of Massachusetts; and the present incumbent, Hon. Robert B. Vance of North Carolina, now Assistant Commissioner of Patents.

If it be asked, "What has the Society been doing in this great national work?" it may be replied, on the testimony of outside friends of the cause, "Much, in many ways."

First, the very fact of a long-continued Total Abstinence Organization, composed of men in such positions, at the seat of Government, has exerted a wide and salutary influence, especially upon the young men of the country, many of whom have been tempted to regard social drinking as genteel and strict temperance mean.

Next may be mentioned the annual and other meetings, under the auspices of the Society, attracting large audiences in prominent churches, and reported by type and telegraph throughout the land. Even in *other* lands these reports have awakened attention and led to correspondence. Inquiries have come from members of the Danish Parliament respecting American methods and results; and friends of the cause in Great Britain and elsewhere have been encouraged and strengthened.

Some of the addresses on these occasions have passed into current Temperance literature, through our great central bureau of moral education in New York, whose founder and first President was once a Member of Congress, and, of course, of this Association. That great and good man was expected to speak at the fiftieth anniversary until, the day before, a message was received, "Mr. Dodge died this morning."

Specific recommendations, adopted in Washington, have been followed in different parts of the country.

The Michigan Legislative Temperance Society had such an origin; and letters received from a veteran temperance worker in Iowa, last February, show how lasting and productive a single suggestion may prove, coming from an influential quarter.

"Fifteen years ago," says the writer, "Friend" Stern, "when Hon. Henry Wilson and the late Schuyler Colfax were active in that Society, they sent out a recommendation for the holding of temperance meet-

ings on the 22d of February, in every school-house and church in the United States, for the purpose of reviving the cause." "The result, in Logan, was the formation of a Temperance Society, which has met four times a year with remarkable regularity. . . . . It still lives; and I desire, at its Annual Meeting, to make up a little history of its origin and progress. Hence I am anxious to know if its legitimate parent still lives."

We must not forget the influence of this Society in Washington, and in the twenty-six successive Congresses from which its membership has been chiefly drawn, though the roll includes the names of other officials, vice-presidents, secretaries, commissioners, and judges.

Of late years there has been less occasion than formerly for the exercise of one of its original vocations, that of a reform club, for the saving of Members of Congress from the ravages of this fearful appetite.

A late President of the Society, Senator Dawes, of Massachusetts, spoke at a recent anniversary, of a marked improvement in this respect. Years before, Vice-President Wilson had said:

> Congress is cleaner than formerly, when party managers found it necessary to act as assistant door-keepers, watching their men, lest they should go out and get too drunk to vote.

Still earlier, President Jefferson had spoken of those habits among various officials as a chief hindrance to the public service in every department; adding, "Were I to begin another administration, I would make the strictest temperance a prerequisite in all my appointments." When shall we see such a "Civil Service Reform"?

But if so much has been done, much more remains to be done, both in Congress and out; and when the people shall become all right, in principle and practice, their servants will not be so far wrong as it is to be feared some Members, even of the Forty-ninth Congress, may prove to be.

Let it be one fruit of this Centennial year, that the Fiftieth Congress shall contain no Senators or Representatives disgracing themselves, dishonoring those who elect them, either by personal habits, or by what they do or leave undone, in their official action, as the lawgivers of a great nation—a nation which "righteousness" must "exalt," or luxury and vice will destroy, consigning it to the common grave of Republics.

THE CITIZENS' LAW AND ORDER LEAGUE OF THE UNITED STATES.

BY CHARLES C. BONNEY, PRESIDENT.

A BRIEF HISTORIC SKETCH OF THE LAW AND ORDER MOVEMENT.

The object of this organization is the enforcement of the existing laws, particularly those enacted for the restriction of the liquor-traffic, and especially those which forbid the sale of intoxicants to children and youth. The supreme purpose of the Law and Order movement is the preservation of the rising generation from habits of dissipation and vice. Protect the young and the State will endure. This new crusade is against those who violate the laws. It teaches respect for the constituted authorities, a reverence of the sacred principle of human government, and the duty of all who receive the protection of the laws to uphold and enforce their requirements. It leaves the propriety of the laws to the people whose representatives enact them, and insists that while a statute, intended to suppress an evil or advance a remedy, is in force, it shall be obeyed. It seeks neither truce nor compromise, but demands only "obedience to the laws." The only terms which Law and Order organizations offer to law-breakers are "unconditional surrender," and they "move immediately upon the enemy's works." The historic reply of the Great Commander at the capture of Fort Donelson expresses, better than any new phrase that might be invented, the purpose and mode of warfare of the new movement. It is not vindictive; it seeks no revenge, but it insists upon submission to the laws. Its history and its methods may be outlined in a few words.

The Law and Order movement originated in Chicago in 1877. During the railway riots which in that year startled and alarmed the country, Frederick F. Elmendorf and Andrew Paxton observed that a large proportion of the rioters were half-drunken boys. Subsequent observations, carefully conducted, showed that an army of such boys, estimated to number thirty thousand, were habitual patrons of the liquor-saloons of Chicago, and were undergoing a rapid transformation into drunkards, vagrants, paupers, lunatics, and criminals. Those men gathered a handful of friends, and earnestly sought a remedy, supplicating the Divine guidance. Their prayers were answered, and they were led to the creation of a new agency for the repression of the worst evils of intemperance.

November 25, 1877, was organized the "Citizens' League of Chicago for the Suppression of the Sale of Liquor to Minors." This is the

parent organization of the new movement. Mr. Elmendorf was elected president, and Mr. Paxton appointed prosecuting agent. The president raised the funds; the agent prosecuted the cases. Let the matter be explicitly stated. Its simplicity excites incredulity. Mr. Paxton, and sometimes others, visited the dram-shops in a regular order, and whenever a minor was found drinking in a saloon, a complaint was made before a magistrate, and a prosecution instituted. Obstacles were encountered, but they were speedily overcome, and soon the penalty of fine or imprisonment followed the complaint so swiftly, that the then three thousand liquor-saloons of Chicago practically surrendered, and have ever since acknowledged the power of the Citizens' League. It is believed that fully five-sixths of the sale of liquors to minors has been effectually suppressed.

The extraordinary success of the new crusade led people to wonder why it had not been thought of before. It has had from the beginning the warm support of those great powers of civilization, the pulpit and the press. Its meetings have generally been held in churches and on Sunday evenings. The great newspapers, almost without exception, have commended the work and published its progress.

Such a movement could not long remain merely local. It soon extended to other towns and cities, became established in other States, and attained a national organization in Tremont Temple, Boston, Mass., Feb. 22, 1883, through a convention of delegates from eight States, and took the name of "The Citizens' Law and Order League of the United States." The second annual meeting was held at Lake Bluff, near Chicago, Aug. 28–29, 1884, and the third in New York City, Feb. 23, 1885.

The convention in Boston was followed by two large and earnest mass meetings in Tremont Temple; that at Lake Bluff by a very encouraging mass meeting in Farwell Hall in Chicago; and the annual convention in New York by a magnificent demonstration in the Talmage Tabernacle in Brooklyn. It is but just to say that the work begun in Illinois could hardly have attained so great a success throughout the country without the hearty and powerful co-operation it received in other States, especially in Massachusetts. The Puritan and the Prairie State share equally in the toils and honors of the new reform. The high executive ability and self-sacrificing labors of L. Edwin Dudley, of Boston, the founder and editor of the newspaper, *Law and Order*, and at the same time the Secretary, and as such the practical manager of both the Massachusetts League and the National organization, entitle him to a conspicuous recognition, and inseparably connect his name with whatever good the Law and Order movement has accomplished or may perform. His predecessor as Secretary of the National League, Mr. J. C. Shaffer, of Chicago, took an especially important part in the so-called High License contest in Illinois. The successor of Mr. Elmendorf, as President of the Chicago League, is Capt. I. P. Rumsey, who commanded the Board of Trade Battery in the war of the rebellion.

The spread of the movement has been so rapid and so spontaneous,

and without direct aid from the original or the national organization, that exact statistics are not accessible; but the secretary reported at the second annual convention, that from all the information he had been able to obtain, he felt warranted in stating that there were then probably not less than five hundred Law and Order Leagues in the United States with an aggregate membership of at least sixty thousand persons.

Inquiries for information of the means by which such extraordinary successes have been achieved, have been received from several foreign countries, including England, the Sandwich Islands, and the Cape of Good Hope. It was the belief of Mr. Elmendorf that the Law and Order movement would finally become not only national, but also international, and the signs of the times indicate that his faith will yet be verified by the fact.

The proceeding to organize a Law and Order League is not difficult. Any good citizen can effect such an organization in his locality. He need at first only obtain from the Secretary named below the forms of constitution and by-laws, and invite a few of his fellow-citizens to meet him and consider the matter. If they agree, they may at once select officers and form a league. The working force required is a Prosecuting Agent. The funds needed are only such as will pay the agent and defray the incidental expenses.

The anniversary of the birthday of Washington has been adopted as the annual Law and Order day. The local organizations of different parts of the country differ slightly in name, but are united in the nature and purposes of their work. They have revived the drooping majesty of the law, and created a new and growing public opinion in support of its enforcement. A better respect for domestic authority, social order, and moral power naturally follows in the train. This new movement represses only the evil; it advances only the good. It is itself obedient to the laws. It works within their limits. It keeps their precepts. It accords the protection of the laws to those which obedience it compels by prosecutions and penalties.

In an address setting forth the nature and principles of this reform, the writer said, and feels that he can not now do better than repeat that—

"While the present work of the law and order movement is concentrated on the single point of enforcing the laws for the regulation and restraint of the liquor-traffic, and especially the preservation of the youth of the country from the evils it engenders, the vital principle of the movement is as broad as the domain of government, and is essential to the endurance of constitutional liberty. That vital principle is *the supremacy of the laws.* Liberty must be obedient to the laws that self-government enacts, or liberty itself will degenerate into anarchy and perish. It is generally admitted that the laws for the restriction of the liquor-traffic are the most difficult of enforcement. If they can be enforced, any others which public opinion approves can be carried into effect. The law and order movement is manifestly entitled to the support of all good citizens, unless it can be shown that those engaged in

the liquor-traffic are entitled to a special indulgence to disobey the laws. All other classes are required to yield obedience to the requirements of the law-making power, and the last persons who should ask to be made an exception to that rule are the saloon-keepers and liquor-dealers.

"The Law and Order Leagues deal with the laws as they are, and seek their enforcement whether they provide for license, local option, or prohibition. If any there be who regard the laws as too severe, or as not strenuous enough, they may apply to the law-making power for any change they may desire. It is not the province of the Law and Order Leagues to discuss the propriety or impropriety of the laws, except so far as such discussion may bear on the question of their enforcement.

"THE SUPREMACY OF THE LAWS is a platform on which all good citizens can stand together; and the enforcement of the laws enacted to prevent intemperance, pauperism, and crime, and promote industry, prosperity, and good citizenship, is a work in which all who are interested in preserving the youth of the country from habits of dissipation and vice, can heartily unite."

The extraordinary practical results of the Law and Order movement are well epitomized in the report of the Board of Directors of the Chicago Citizens' League, made January 13, 1883, in these words:

During the past five years three hundred saloons have been closed; twenty-five thousand of our youth have been kept out of the saloons; sixteen hundred saloon-keepers have been arrested; three thousand homes have been visited; crime among minors has decreased; the League has exerted a law-and-order influence equal to that of seventy-five policemen; it has saved in police and criminal law expenses five hundred thousand dollars; and has diverted from the tills of the saloon-keepers to the tills of the butchers, bakers, clothiers, and others, two millions of dollars!

This sketch might be indefinitely extended, but I will only add a few items of general interest. The first president of the first local, the first State, and the first national Law and Order League ever organized, was Frederick F. Elmendorf. He died Oct. 11, 1883, and the writer was chosen to fill the unexpired part of the term. The president of the National League for 1884 was ex-Gov. John D. Long, of Mass. The office of secretary was held for the first year by Mr. J. C. Shaffer, of Illinois, since which time it has been filled by Mr. L. Edwin Dudley, of Mass., who is also the editor of the official organ of the League, named *Law and Order*, established by him, and published at Boston. Andrew Paxton, the "fighting hero," of the original Chicago League, has taken a most conspicuous part in extending the work throughout the country.

The movement does not in fact confine itself merely to the enforcement of liquor laws, but in numerous instances has extended its scope to demand obedience to other laws enacted for the protection of society. Such, for example, as the laws to prevent and punish Sunday desecration and gambling.

The organization of the National Law and Order League for 1885 is as follows:

President—Charles C. Bonney, Chicago, Illinois.

Vice-Presidents—Rev. Israel P. Warren, D.D., Maine; Charles H. Thorndike, New Hampshire; Hon. John B. Mead, Vermont; Hon. Rufus S. Frost, Massachusetts; Hon. T. T. Carr, Rhode Island; Hon. Noah Davis, New York; General Clinton B. Fisk, New Jersey; Hon. Arthur M. Burton, Pennsylvania; Rev. Washington Gladden, D.D., Ohio; Jerome T. Cobb, Michigan; Captain I. P. Rumsey, Illinois; General Lucius Fairchild, Wisconsin; Right Rev. John Ireland, Minnesota; Hon. C. C. Nourse, Iowa; General O. O. Howard, Nebraska; Joab Mulvane, Kansas.

Secretary—L. Edwin Dudley, 28 School St., Boston, Mass.

Treasurer—Hon. John G. Webster, Boston, Mass.

General Agent—Andrew Paxton, 112 Lasalle St., Chicago, Illinois.

Executive Committee—Rev. Lyman Abbott, D.D., New York; Hon. T. R. Swinton, Maine; Lewis D. Vail, Pa.; W. T. B. Milliken, New York; Rev. Howard Crosby, D.D., New York; General C. T. Christiansen, New York; John Wanamaker, Pennsylvania; John H. Perry, Connecticut; B. B. Johnson, Massachusetts; C. W. Wyman, Vermont; J. C. Shaffer, Illinois; George H. Foster, Wisconsin.

The following declaration of objects and principles was adopted at the Annual Convention of 1885:

The Citizens' Law and Order League of the United States, assembled in its third annual meeting composed of delegates from associations, laboring in all parts of the country to secure a better enforcement of existing laws in relation to the liquor-traffic, makes the following declaration to the people of the United States:

1st. We believe it an admitted fact that drunkenness inflicts upon the people of this country more misery, pauperism, and crime than all other causes combined.

2d. While we recognize the fact that other agencies must be used to diminish the demand for intoxicating liquors, we believe that much may be done through good laws, enforced, to restrict this great evil.

3d. We have witnessed in all sections of the country the humiliating fact that, while the people generally yield a cheerful obedience to all laws enacted for the protection of society, the dealers in intoxicating liquors have become confirmed in the habit of disregarding and disobeying all laws, enacted for the restriction of their business in the interest of good order, good morals, and a higher and better prosperity for person, family, State, and nation.

4th. We have arrived at the conclusion that the certain way to a better observance of law is to recognize the existing law as binding upon ourselves, and to labor for its thorough enforcement, to the end that a respect for law may be fostered, and with full faith that the road to better laws lies through the enforcement of those already existing.

5th. Every Law and Order League is expected to take for its platform the law of the State within which it labors, and to do all in its power to compel obedience to its provisions while it remains upon the statute-book.

6th. We invite all good citizens, irrespective of religious faith, of all political parties, without regard to their opinions upon questions of legislation, without respect to their views upon any other question whatever, to unite with us, and to labor for the complete enforcement of all laws placing restrictions upon the traffic in alcoholic drinks.

7th. We commend the paper, LAW AND ORDER, to the support of all persons interested in the cause, and hereby adopt it as the national organ of the League.

8th. We adopt as the motto of the organization these words, "We ask only obedience to law"; and as our watchword, "Save the boys"; and upon the platform here indicated, and with these inscriptions upon our banner, we go forth, to battle, with full faith that He who is author of all law will in the end crown our efforts with complete victory.

ROYAL TEMPLARS OF TEMPERANCE.

BY CYRUS K. PORTER, PAST SUPREME COUNCILOR, FOUNDER OF THE ORDER.

THIS Order has scarcely passed from its infancy to early childhood, and its true history, its greatest achievements must of necessity lie in the great future before it rather than in the past.

ORIGIN OF THE ORDER.

In the year 1869 twelve Lodges of Good Templars, two Divisions of Sons of Temperance, and one Temple of Honor were at work in the city of Buffalo. The combined membership of these societies would probably reach twelve hundred.

A few zealous workers, among whom was the founder of the Order of Royal Templars, resolved to attempt to close the saloons which were open on the Sabbath-day in violation of law, and a committee of one from each of the above societies was appointed for that purpose. The committee met frequently, laid its plans, employed counsel, collected money to carry on the work, procured the arrest of several offenders, brought a test case to trial, at the conclusion of which the Court withheld its verdict.

In justice to the Court, permit me to add that up to the present writing it has not rendered a verdict. Sixteen years we have waited patiently—are waiting still—while tardy justice permits two thousand saloons to stand with open doors on the Sabbath-day—a by-word and reproach to this otherwise beautiful city.

The committee soon became convinced that attempts to enforce the laws would prove futile; that the people were not willing to give this question their support; that public sentiment must be created in favor of the due enforcement of the laws, and to succeed the effort must be backed by the moral and religious elements in society; the committee therefore turned its efforts in that direction. A manuscript ritual and basis of organization, which the author had prepared some years before, was revised and an organization effected under the name of "Royal Templars of Temperance."

ORIGINAL OBJECTS OF THE ORDER.

It is pleasing to note that the Order of Royal Templars of Temperance came into existence with a special work to perform; that it was not the

result of any disruption with existing temperance organizations, and that the persons forming the original Supreme Council maintained for years their fraternal relation with the older Orders.

The original objects of the Order were to unite the *tried* and *true* workers in the cause of temperance in a fraternal band, and to labor "unceasingly for the promotion of the cause of temperance—*morally, socially, religiously, and* POLITICALLY." No person was eligible to membership who was not at the time of seeking admission a member in good standing of some temperance society or church, or who was not known in the community as an earnest worker in the cause of temperance. The Order was to be educational rather than reformatory, the members preferring to do their reformatory work through other existing organizations. The first Supreme Council was formed February 16, 1870, the principal officers being Cyrus K. Porter, Supreme Councilor; Henry B. Hickcox, Supreme Vice-Councilor; A. B. Buckley, Past Supreme Councilor; Horace C. Mills, Supreme Secretary, and John Lyth, Supreme Treasurer. Immediately following the organization of the Supreme Council came the institution of Pioneer Council, No. 1.

For a period of six years and a half the Order continued to do a local work for temperance, its greatest efforts being in the direction of distributing temperance literature and in securing the preaching of temperance sermons. No especial effort was made to push the Order outside of the city of Buffalo. It is true that some four or five Councils had been planted in different parts of the country, but nowhere outside of Buffalo had they succeeded.

In 1876 the Supreme Council determined to disband the old organization and reorganize on a new basis—that of adding a beneficiary fund to the Order. From June, 1876, to January, 1877, no meetings of a Select Council were held.

At a meeting of the Supreme Officers, held about the middle of January, 1877, a plan of beneficiary work similar to that adopted by the United Workmen was discussed, and it was resolved to reorganize the Order on that basis. At this meeting those present were Cyrus K. Porter, Supreme Councilor; P. A. Ross, Supreme Secretary; John Lyth, Supreme Treasurer, and Simon P. Greene, W. S. Dillingham, and William J. Guy.

1877.

On the evening of February 3, 1877, Central Council, No. 1, under the new basis of organization, was regularly instituted with *ten* members—*seven* males and *three* females. At a subsequent meeting of the Supreme Council three members were added to that body, making the full number of corporators complete, as follows: Cyrus K. Porter, Supreme Councilor; Simon P. Greene, Supreme Vice-Councilor; Dr. L. M. Kenyon, Past Supreme Councilor; Thomas Maytham, Supreme Chaplain; P. A. Ross, Supreme Secretary; John Lyth, Supreme Treasurer; Z. J. Norton, Supreme Herald; W. S. Di lingham, Supreme Guard, and William J. Guy, Supreme Sentinel.

The year 1877 closed with twenty Councils in the State of New York and one in Pennsylvania.

1878.

Tuesday, January 15, 1878, the Grand Council of Royal Templars of Temperance of the State of New York was instituted in the city of Buffalo, delegates from twenty-three Councils being present. Dr. J. W. Grosvenor, of Lockport, was elected Grand Councilor. At the close of 1878 New York had seventy-seven Councils; Pennsylvania, twenty-one; Ohio, seven; Kentucky, four; New Hampshire and Ontario (Canada), each one, with a total beneficiary membership of *four thousand two hundred and four*.

1879.

On Tuesday, January 28, 1879, the Grand Council of Pennsylvania was instituted in the city of Meadville, twenty-six of the twenty-seven Councils in the State being represented—J. G. McKnight, of Sharon, Grand Councilor.

During the year 1879 the standard of the Order was unfurled in six additional States of the Union and in the District of Columbia; 160 new Councils were organized and 6,559 new members added to the Order.

1880.

During the year 1880 the Order was introduced into three additional States. A Grand Council was instituted in the State of Illinois and one hundred and thirteen new Select Councils added to the Order. The year closed with a total membership in the Order of 14,646 in good standing.

1881.

The year 1881 saw the Order introduced into two additional States of the Union, a Grand Council formed for Michigan, and 113 new Select Councils organized; and the year closed with 18,313 members in good standing.

The Supreme Secretary, in his annual report for that year, uses the following language:

> As an evidence of the influence exerted by the benefits connected with the Order, the fact may be stated that during the year but TWENTY-EIGHT have been reported as expelled for a violation of the pledge—a showing equalled by no other temperance organization in existence.

1882.

During the year 1882 the growth of the Order received a temporary check, the report showing 455 Select Councils in good working order, with an aggregate membership of 18,173; to this should be added 1,175 Primary or Subordinate Council members, making a total of 19,348 members. During the year the Order was introduced into Virginia, South Carolina, and New Brunswick, and a Grand Council was formed for the Province of Ontario.

1883.

During the year 1883 the Order resumed its onward march. The Order was introduced into Georgia, Iowa, Nebraska, and the Provinces of Quebec

and Manitoba. The year closed its work with 534 Select Councils, and 19,261 members, exclusive of Primary or Subordinate Council membership.

1884.

On February 3, 1884, a Grand Council for Kentucky was instituted in the city of Louisville.

At the annual session of the Supreme Council, held in the city of Buffalo, March, 1884, Cyrus K. Porter, who had filled the position of Supreme Councilor for fourteen years, declined further service, and was succeeded by Dr. J. W. Grosvenor, of Lockport, N. Y. The reports for the year show the number of Councils to be 533, being a loss of one Council during the year, there being a small gain in membership.

At the annual session of the Supreme Council, held March, 1885, Judge J. H. Tatem, of Michigan, was elected Supreme Councilor, and E. H. Abbott, Supreme Secretary. During that session the membership of the Order residing in the Dominion of Canada was erected into an "Independent Beneficiary Jurisdiction." To-day the Order in the United States is in a healthy and prosperous condition, and will soon recover the number of Councils and members lost by the separation from its Canadian jurisdiction.

In conclusion, permit me to add that from the reorganization of the Order in 1877 to the close of the year 1884, the Order had collected and paid as benefits to the heirs of its deceased members, and to its totally disabled members, the sum of *one million one hundred and sixty-nine thousand five hundred and one dollars and twenty-two cents.* As a beneficiary Order it has been eminently successful. All of its members being pledged total abstainers, its rate of mortality has been perceptibly less than in Orders whose members are permitted to drink even moderately.

As a Total Abstinence Order it has been equally successful in curbing the appetites of its members and in diffusing true temperance light in the various localities where its Councils have been organized. It numbers among its members eminent jurists and profound theologians. Successful and experienced professional and business men are to be found in its ranks. Its doors are never closed against those who are willing to sign and maintain faithfully a pledge of total abstinence from *all* that intoxicates, and who are willing to labor for the advancement of the cause of temperance.

It is the rival of no Temperance Order, but seeks to cheer, encourage, and emulate all in their efforts to rid our common country of the evils of intemperance.

THE ORDER OF CADETS OF TEMPERANCE.

BY CHARLES H. MILLER, GRAND SECRETARY.

It has been nearly half a century since it began to dawn upon the minds of our temperance people that something should be done to save the youth of our land from being engulfed in the rising tide of intemperance.

Very little attention had been given to the training of the boys in the principles of total abstinence. Many thought their children safe, and failed to point out to them the dangers of this demon until, alas, the habit had grown upon them, and the agonized parents at last realized they had been too derelict in the most essential part of their children's training.

If we look at the records, we find more drunkards are made before the age of twenty than between twenty and thirty.

If we look around us in our every-day life we will see more drunkenness among those not yet out of their teens than of persons more matured in years.

We ask ourselves the question, "Why is this?"

We have but to make a single visit to any one of the numerous "free and easys" or summer gardens where intoxicating liquors are sold, and there see the inducements held out to the young to imbibe of the vile stuff, and the answer is easily arrived at.

Many are the snares thrown out by the saloon-keepers to tempt the young, because they know that it is in that direction their future trade must be looked for.

Prohibition can only be enforced and made effective by educating the people up to that stand-point, and where is a better place to begin than among the youth of to-day?

While many plans are being devised for promoting the cause of temperance and lifting the poor drunkard from the pit into which he has fallen, little thought seems to be given to our boys and girls who are growing up, with these terrible pitfalls showing themselves no matter which way they turn.

Is it not best that we should devote more time to preventing the formation of this habit by organizing "Bands of Hope" and "Sections of Cadets" than to wait until the habit is formed and the poor drunk-

ard cries out in despair, "Too late, too late"? Youth is the time to make impressions for good or evil, and had the earnest workers of the years past bestowed more attention to the organization of our boys into bands to combat this giant evil we would not be pleading to-day for more laborers in this glorious cause.

Let each and every minister, superintendent, and Sabbath-school teacher endeavor to deeply impress the importance of this subject on the minds and hearts of those under their charge. Let every parent who wishes his or her boy to grow up into manhood sober, honest, and respected, use every and all means to accomplish that purpose. To save the rising generation from the withering effects of intemperance should be our constant aim.

The temperance community has been so completely absorbed in reforming bad habits in adults, that in a measure it overlooked the importance of preventing the formation of them in the young.

When we view the rapid and unexampled increase of the various Orders and Societies (particularly that of the Order of Sons of Temperance), when we behold the happy and healthful influence their beneficent principles have produced upon the hearts and actions of men, we are forced to the conclusion that, of all moral agents, association is the most powerful.

If, then, the Order of Sons of Temperance and kindred Temperance Organizations have been found so potent in reclaiming the poor, fallen inebriate and restoring him to an elevated position in society, why, also, may not a similar organization prove efficient in throwing a shield around the unguarded youth of our happy land that will secure them from the ravages of "the all-pervading destroyer"? It was through such considerations as these that the glorious Order of Cadets of Temperance was brought into existence.

We are able only to fix with certainty upon the periods at which were commenced those associations denominated Orders, which have proved of such vast utility to the rising generation.

The first known effort to induce the young to join an organization and take the pledge of total abstinence was on the 9th day of January, 1844, when, at a quarterly session of the Grand Division Sons of Temperance of New York, the following resolution was presented:

Resolved, That the constitution of the Order of Sons of Temperance be so amended as to permit and invite the accession of temperance youths, not less than sixteen years of age, with the consent of the parent or guardian of each, respectively, to become members of our Order, but in no case to be permitted either to hold office or vote in the Division until they arrive at the age of twenty-one years.

This was referred to the Committee on Constitution of the Order, where it was allowed to die.

To Pennsylvania belongs the honor of perfecting and keeping alive an organization for the youth.

Early in 1845 a movement was made by William A. McKee, of Philadelphia, Pa., which brought the subject of juvenile organization to the

notice of the Grand Division Sons of Temperance, of Pennsylvania, but here the matter was suffered to go to rest.

In November, 1845, there was presented at a meeting of Morning Star Division, No. 66, Sons of Temperance, a plan of an organization similar to the one afterward adapted, to be called Cadets, but broader and perhaps better adapted to the real necessities of youth than the present Order. This plan proposed to have the Juvenile Order occupy the same relative position to the Sons of Temperance that the Sabbath-school does to the Church, and that each Division should have a Section of the sons of the members of the Division, under the control of the parents, and elected quarterly, to meet on the same night with their parents, the Section to bear the same name and number as the Division.

Besides total abstinence from intoxicating liquors, the pledge prohibited the use of tobacco and profanity.

Morning Star Division approved this plan and instructed its representatives in the Grand Division to present it there, which was done, but that Order being on the tidal wave of prosperity nothing more was heard of it.

It was the custom in those days to have parades of the Divisions of the Sons of Temperance, and about the close of the year 1845, after having witnessed a parade of this character, Oliver Williams and other lads employed in the Crane Iron Works at Catasauqua, Lehigh County, Pa., expressed a wish to be organized into an association, upon which Owen Rice and John Williams, of that place, together with E. F. Fleck, of Bethlehem, arranged a form of initiation for them and opened what was then termed a Division of the Juvenile Sons of Temperance.

Shortly afterward, brother Fleck organized a similar Division at Bethlehem, which he termed the Juvenile Order of Sons of Temperance.

Very little was afterward heard of these organizations until the completion of the arrangements for the introduction of the Cadets of Temperance by Wyndham H. Stokes, of Germantown, Phila., (a member of the Select Councils of Phila.,) who, after having prepared rituals and constitutions, entered heart and soul into the work.

His determination to do so was caused by seeing a number of boys in possession of a quantity of liquor, and many of them in a very intoxicated condition, and feeling that such a stain should not be allowed on the fair fame of that borough without some effort to counteract it, at once gathered about him his co-laborers and organized Germantown Section, No. 1, Temperance Cadets, which name was very shortly after changed to Cadets of Temperance. This occurred December 6, 1846.

The effort was so successful, and elicited so much admiration, that Brother Stokes was induced to have his forms and constitutions printed and distributed throughout the country. It was in this manner that it became known that similar organizations were located at Bethlehem and Catasauqua.

On New-Year's day, 1847, Robert M. Foust—the G. W. P. of the Sons of Temperance, and afterward a member of the House of Representatives of Pennsylvania—having accidentally attended a meeting of the Section at Germantown, became so much impressed with it and convinced that it was but the incipient stage of a movement that was calculated to produce an immense benefit to society at large, that he determined to at once lend his influence and exertions to its introduction in the city of Philadelphia. He met with such success that on January 26, 1847, Morning Star Section, No. 2, was organized in Temperance Hall, Third Street, below Green, with over twenty charter members.

The Sections multiplied very rapidly and on February 15, 1847, Brother Foust invited representatives of all Cadet Temperance organizations to meet at his house in the district of Spring Garden for the purpose of organizing a Grand Section. Much preliminary work was done at this meeting and an adjournment took place until the evening of February 22, 1847, when the Grand Section, Cadets of Temperance, of Pennsylvania, was organized. Many prominent men of the city were present at these meetings, among whom was J. N. Henderson, Esq., the first Controller of the city of Philadelphia.

The principal officers then elected were, Wyndham H. Stokes, Grand Patron; Robert M. Foust, Grand Secretary. Under the direction of these two men the work was rapidly put into shape, and the Order became so large and influential, that at the close of the first year and a half it was announced as having been introduced into twenty-two of the United States with over 300 Sections, embracing more than 12,000 boys.

By an arrangement between them, Morning Star Section became No. 4, the Sections at Catasauqua and Bethlehem, taking Nos. 2 and 3 respectively. Of the ten Sections that took part in the organization of the Grand Section, but three remain at the present time, viz.: Germantown Section, No. 1, located at Germantown; Morning Star Section, No. 4, located at 2235 Wood Street, Philadelphia; and Lehigh Section, No. 10, located at Allentown, Pa.

Everything worked harmoniously; the Order prospered, and nothing happened to cause dissension and trouble until the year 1853, when J. S. Lainhoff, of Good Samaritan Section, became dissatisfied with certain measures adopted by the Grand Section, and being also defeated for an office withdrew, and the Section refusing to pay its tax, the charter was forfeited and shortly afterward the Section, at his instance, started an Independent Order, now styled the "Junior Templars."

Several efforts have been made since that time to reunite the two Orders, but as the Independent Order refused to give up their title and ritual and reunite with the parent body in forming a new organization, the movement has always failed.

Some of the Sections of the Independent Order, not liking the assumption of power over the Cadets by the Temple of Honor and Tem-

perance, have surrendered their charters and been received into this Order.

The Order of Cadets of Temperance in Pennsylvania being the fountain-head of the Order in North America, grants charters for either subordinate Sections or Grand Sections in other States. The Grand Body is composed of five Patrons and all Past Archons in good standing in each Section.

Each Section is governed by five persons over eighteen years of age, and styled Patrons. Boys are admitted as members from the age of twelve years.

Our Ritual is beautiful and is founded on the principles of Truth, Virtue, and Temperance, and is calculated to engage the attention and elevate the mind of its hearers.

In the month of February, 1880, the subject of organizing the girls into Sections, after being talked over for a long time, took definite shape in the organization of Progressive Section, No. 1, and has proved a grand success. Since that time others have been started, until at present this branch contains eleven Sections. These Sections are conducted precisely the same as the boys'. They are governed by ladies of experience, and meet on different evenings from the boys.

The parents of the girls are allowed to accompany their daughters to each meeting. We invite the consideration of this important branch of Cadet work by parents and friends.

The Order in Pennsylvania at the present time numbers over 2,000 members, comprising forty-four Sections all in good condition.

The Order in New York and Maryland is also very strong, there being a Grand Body in each of these States similar to that in Pennsylvania. No other State has a Grand Section.

On September 13, 1854, an effort was made at Cincinnati to establish a National Section. An organization was effected, but shortly after disbanded. On June 16, 1876, Representatives of nine Grand Sections met in Independence Hall, at Philadelphia, and effected another organization, but, after a short existence, was again allowed to disband.

To gather the boys into societies, placed under the charge of experienced temperance men and taught the principles and lessons of our Order, before a taste for liquor has been formed, and to have impressed upon their minds and hearts the evil resulting from a life of intemperance, has been the means of saving hundreds of our young men from becoming addicted to the vice of using or tasting intoxicating liquors.

Why is it that in every community there are men who can proudly boast of never having tasted liquor of any kind? It is because in their youth they were educated in the principles of total abstinence. If in a few cases a boy can be taken in his early years and educated to be a total abstainer, it can be done in many cases.

Many parents keep liquor in the house for so-called medicinal purposes, and at the first complaint of sickness by their children they are given this vile stuff.

The first step taken on the downward course, the end will not be far off, and from a medicinal agent, it becomes a craving, a desire.

Oh! mothers, pause and reflect well before you do that, which afterward may cause such great sorrow and trouble; pause, lest you give your children reason to curse you as being the cause of their downfall by putting temptation in their way.

It seems to us then that the work with the young is an all-important work, and a work that should claim our earnest attention.

As it may interest many of our readers to know the chronology of the fathers of this Order, it is here given:

Wyndham H. Stokes, born at Germantown, March 21, 1803; died at same place, March 28, 1870; buried in St. Luke's Churchyard, at Germantown.

Robert M. Foust, born at Philadelphia, June 8, 1810; died at his home in Smyrna, Delaware, March 4, 1881; buried in North Laurel Hill Cemetery, Philadelphia.

[We are much indebted to Robert M. Foust, Jr., for very valuable information and data bearing upon the above subject.]

THE NATIONAL LEAGUE FOR THE SUPPRESSION OF THE LIQUOR-TRAFFIC.

(*Non-Partisan and Non-Sectarian.*)

BY DANIEL DORCHESTER, D.D., PRESIDENT.

THIS League was thrust forth by Providence, in a great public exigency. Among large bodies of temperance people, who have long been active and reliable in temperance movements, deep feelings of dissatisfaction have been felt at the efforts of a class of temperance agitators who have strenuously labored to identify this reform with partisan politics. Deep and sincere convictions that partisan temperance action is unwise, wantonly perilling grave and sacred interests by exposing them to the irritations, jealousies, and fluctuations of partisan strifes, and an unwillingness to be in any way compromised by such action, or to be drawn into even a *quasi* support of the "Third" or "Prohibition Party" politics, started the inquiry among a large class of intelligent and reliable friends of temperance: What can be done to conserve the best interests of the temperance cause, and give employment and direction to large masses who sincerely desire to promote the temperance reformation?

These thoughts gradually took form in the organization of the National League on a strictly non-partisan basis. *Non-partisan* seemed to be the talismanic word which would inspire confidence, attract support, and concentrate effort. Responses from all over the country concentrated upon this point. A considerable number of Democrats, a few persons who, not satisfied with other Presidential nominees, reluctantly voted for St. John, and many Republicans, were among the favorable respondents. January 1, 1885, the League was organized, in Boston, Mass.

President: Rev. Daniel Dorchester, D.D. Vice-Presidents: Hon. Thos. Talbot, Massachusetts; Judge Daniel Agnew, Pennsylvania; Rev. Atticus C. Haygood, D.D., Georgia; Hon. D. L. Rhone, Pennsylvania; Hon. John D. Long, Massachusetts; George H. Stuart, Pennsylvania; John Wanamaker, Pennsylvania; Rev. O. P. Fitzgerald, D.D., Tennessee; Hon. Henry B. Metcalf, Rhode Island; and many others. Mrs. J. Ellen Foster, General Secretary, Clinton, Iowa. Rev. A. H. Plumb, D.D., Recording Secretary, Boston. Treasurer: Hon. Joseph D. Weeks, Pittsburg, Pa. Directors: the President, Secretaries, and Treasurer; Rev. Edward Everett

Hale, D.D., Boston; Hon. Oliver Hoyt, Stamford, Conn.; Mrs. Mary A. Livermore, Melrose, Mass.; Hon. J. B. Farwell, Chicago, Ill.; Hon. Lewis Miller, Akron, Ohio; Mrs. C. S. Prescott, Malden, Mass.; Hon. Jacob Sleeper, Boston; Mrs. Annie Wittenmyer, Philadelphia, Pa. Literature Committee: Rev. Edward Everett Hale, D.D.; Rev. Daniel Dorchester, D.D.; Rev. Albert H. Plumb, D.D. Headquarters: Room 22, 36 Bromfield Street, Boston, Mass.

The following platform of Principles was adopted:

1. We believe the evils of intemperance to be manifold and virulent, alike destructive of individual character, social welfare, and national progress.

2. We believe the common instincts of humanity, the deeper claims of patriotism, and the broader demands of Christian philanthropy imperatively call upon all men everywhere to make common cause against these evils.

3. We believe the Church of God, temperance organizations, and the circulation of a wise temperance literature to be the chief moral agencies.

4. We believe that moral reforms depend primarily upon intelligent convictions in the hearts of the people.

5. We believe it is the right and duty of the State to legislate against the traffic in alcoholic beverages, and to enforce laws duly enacted, and that good results have always followed wise legislation when faithfully enforced.

6. We believe that any proposition so broadly and vitally affecting society in its physical, social, moral, economic, and commercial interests as the suppression of the traffic in alcoholic beverages, involving so many questions of natural rights, should ultimately be submitted to the popular vote, settled by the verdict of the people, and thus lifted above the accidents and fluctuations of partisan legislation.

7. We believe that the temperance cause should avail itself of the advantages of legislative and civil action, secured by legitimate political effort; but *we nevertheless believe that partisan political affiliations should be avoided, as expensive, dangerous, and often disastrous modes of moral agitation and education.*

In Standard League Document, No. 1, the following exposition of the relation of the League to partisan politics is set forth:

NON-PARTISAN TEMPERANCE EFFORTS DEFINED.

1. *Non-partisan temperance insists upon legislation against the liquor-traffic.* It boldly lifts up and carries forward this standard. There can be no hesitation at this point. We would intensify and advance action on this line.

Article V., in the platform of principles, says:

We believe it is the right and duty of the State to legislate against the traffic in alcoholic beverages, and to enforce laws duly enacted, and that good results have always followed wise legislation when faithfully enforced.

Again, Article VII. reads:

We believe that the temperance cause should avail itself of the advantages of legislative and civil action, secured by legitimate political effort.

Our statement of *method's* says:

THIRD. To use all legitimate civil legislation, and to refer the question, for final decision, to the constitutional verdict of the people.

The League fully recognizes the right and duty of legislation for the suppression of the liquor-traffic, and that such action is of incalculable importance. Whatever may be done by moral agencies, and however important the education of the people by the pulpit, the platform, and the press, nevertheless all citizens should demand of duly constituted governments protection against any evil which, like the liquor-traffic, wars against their greatest and best interests. So long as we recognize the object of government to

be to promote the welfare of the governed, we shall not hesitate to ask legislative bodies to protect society against this devastating foe.

Does some one ask, Is not such action political? We answer, It is, in the literal sense of the term, for its primary signification comprises any action pertaining to the affairs of a city or State, and therefore includes all civil and legislative transactions. In this sense we do not discard political action; but, in the secondary sense in which the term has come to be often used in common life, as meaning partisan issues and struggles, we do discard it. Our position will be understood by carefully reading Article VII.:

We believe that the temperance cause should avail itself of the advantages of legislative and civil action, *secured by legitimate political effort;* but we nevertheless believe that *partisan political affiliations should be avoided*, as expensive, dangerous, and often disastrous modes of moral agitation and education.

2. *What kind of political movements for temperance does the League regard as legitimate?*

It invites "persons of all classes, creeds, etc., to work and vote against the liquor-traffic," but "without exposing the cause, with its varied interests, to the personal schemes of politicians and the perils of party politics." Some persons have said they do not see how this can be done. To us it is clear that there are many non-partisan ways in which citizens may combine and vote against the traffic in intoxicants.

We are all familiar with "citizens' caucuses." Local questions in reference to municipal issues, administration, public order, temperance in some form, etc., often engage attention, and citizens are called together irrespective of National or State parties. In a great many cities and towns in this country the local governments are elected without scarcely asking whether the candidates are Democrats, Republicans, or of any other party, or no party. This is non-partisan political action.

Furthermore, in communities where the question of license is determined by local option, and the election of officials favorable to no-license enters into the contest, anti-license caucuses are often called to accomplish the desired end. No question is asked about the national politics of the members of the caucus, but all opposed to licensing the dram-shops come together and work out their purposes in a purely non-partisan way. In such gatherings we often find men who would not vote a no-license ticket, if put before them as a party measure, by a party antagonizing the party to which they belong. But when it comes to them as a moral and social issue, pressed solely on the ground of the public good, they are willing to act. They say: "Though we do not quite see the feasibility of prohibition, yet we do not want dram-shops staring us in the face on every corner, and debauching the people; therefore we vote no-license." Such action, too, is political, in the strict sense, but it is non-partisan; and, by such methods, the good cause of public order is relieved from the prejudices and the entanglements in which it is sure to be involved when tied up with the action of parties. The social and moral interests of our neighborhoods are too sacred to be dragged behind the car of partisanship, or to become the footballs of personal politicians.

We may also do something within the lines of existing parties by faithfully attending the primary meetings, and nominating and electing legislators and other officers who favor temperance issues. In many ways, within party lines, have great moral and social ends been secured by concentrating the friends of the measure in the primary assemblies, conventions, legislatures, etc., and no partisan antagonism has been aroused. Thus, from 1850–1856, the Maine laws were secured in more than a dozen States, without a separate party. Only in one instance, viz., in New York, in 1854, when Myron H. Clark was nominated for Governor, was there anything like such a party; and that reacted disastrously, as veterans in that struggle now testify. No temperance society was then identified with any party. There were then Democrats, Whigs, Free-Soilers, Native Americans, etc., but partisan prejudices did not hinder action on the temperance issue. If there had been a political temperance party, competing for the supremacy, all the other parties would have antagonized it, and the desired measure would have been defeated. But there was no such dividing force. In a similar way, with no political antagonism awak-

ened by the "Third Party," prohibition by local option is being advanced in large sections of the South, where it has never been made a question of party politics. In the same way, we repeat, was all the most radical liquor legislation ever engrossed upon the statute-books of the various United States, and every radical liquor law now in existence, obtained. The more than a dozen States that secured the Maine laws, thirty years ago, had no "Third Party"; nor had Kansas and Iowa either the help or the hindrance of the "Third Party" when constitutional and statutory prohibition prevailed. In no case would those laws have been enacted if the "Third Party" had been in the field.

In the year 1884, in Massachusetts, under the local option law, 242 towns and cities out of 346 voted "no license"; and in thirty towns not a single ballot was cast for license. All this was done independently of partisan politics of any kind. Were the question of license or no license made an issue in these towns between Democrats, Republicans, and "Third Party" men, "no license" would be defeated in many places where it now prevails.

When the Constitutional Prohibitory Amendment was submitted to the people of Ohio, Christian women stood at the polls, with regular Democratic, Republican, and Greenback tickets, officially indorsed by the party leaders, but with a ballot appended at the bottom of each for the Prohibitory Amendment. When men came up for ballots, they were asked, Which do you want? And Democrats, Republicans, and Greenbackers were suited in their choice. But the temperance issue was thus sacredly kept clear from all partisanship. In Iowa, Kansas, and Maine many persons of all parties voted for constitutional prohibition, because it was not a question of partisan politics.

Such non-partisan political methods this League advocates.

3. Furthermore, by non-partisanship, this League means *that, in its organic capacity, it will not compromise itself with any political party.* All of its members are left to act, in their political relations, according to individual convictions. It regards the cause of temperance as too sacred to be hazarded upon the fortunes of political parties. We believe that moral and social reforms should not be launched upon the tempestuous billows of partisan political strifes. It is our purpose to teach and disseminate these views in the public mind, under a deep conviction of duty, to which the painful indications of the times clearly point.

It is on this basis that all the efficient temperance organizations that ever existed have been maintained. While their members have been left to voluntary individual action they have always, in their organic capacity, jealously guarded against partisan political entanglements. The Woman's Christian Temperance Union, until their late grave mistake in the direction of political partisanship, achieved transcendent results on a purely non-partisan basis of work. All the wonderful advances of the temperance reformation from 1826 to 1860, moral and social transformations scarcely if ever equalled, were effected on a non-partisan basis. This League proposes to perform its work in good faith, with strict exemption, in its organic capacity, from political partisanship.

4. More than all, as already intimated, *the founders of the League do not believe in the policy of a political temperance party*, with candidates for State and National offices, running in antagonism to other political parties on State and National issues. Such a course, as will be hereafter demonstrated, needlessly, and we fear hopelessly, imperils the temperance cause, keeps it "upon the ragged edge" of popular irritation and bitter prejudices, awakens antipathy toward it when it would otherwise receive favor, alienates its weaker friends, and thus prevents progress.

It has been said that the League is not strictly non-partisan, because "it is organized upon such a basis that 'Third Party' temperance men can not join it," and that "they were not invited to the meetings for consultation when it was organized." But how could a non-partisan league be otherwise constituted? The movement was undertaken by persons who had clear and strong convictions that partisan temperance is unwise in policy and hurtful in its influence.

This League was organized for two objects: *First, but subordinately and incidentally, to advocate the superiority of non-partisan methods of promoting temperance; secondly, and mainly, to use such methods in promoting temperance.* Of course, those

who believe in the superiority of partisan methods can not help the League in its first object, but they can in the second and chief object. Indeed, many of them are ready to work, and some of them at this moment are working, in non-partisan methods, on various local issues, where men of all parties are voting for no-license, or trying to secure temperance instruction in the public schools, or to restrict the liquor-traffic through the action of the Law and Order Leagues.

The "Third Party" has its two objects, also: *First, to urge the superiority of partisan methods; secondly, to work such methods.* Neither of these objects, however, can the great bulk of temperance workers conscientiously help. This shows how partisan methods divide, and non-partisan methods unite, the friends of temperance.

This is the point of divergence—the policy of resorting to partisan methods for promoting temperance.

THE EDUCATIONAL WORK OF THE LEAGUE.

The League has printed 1,918,000 pages of temperance literature, 1,446,000 pages of which have already been distributed, in less than eleven months since it was organized. This work is upon the lines of effort in which the League is primarily intended to work. The League gives strong emphasis to the third and fourth articles of the platform of principles; that,

Moral reforms depend primarily upon intelligent convictions in the hearts of the people; and,

The Church of God, temperance organizations, and the circulation of a wise temperance literature to be the chief moral agencies.

Pursuant to this end, the League has in view the putting of a Document containing a scientific discussion of the question of total abstinence, adapted to the latest phases of the current objections, into the hands of every student in the male and female Colleges, and also of the Normal Schools of the United States. This is to be done gratuitously. The arrangements for the necessary funds are being made. This we believe will be sowing good seed in good soil. Another Document has been prepared, to be put into the hands of the legislators of all the States and of the National Congress. A portion of these have already been sent out.

THE NATIONAL PROHIBITION PARTY.

BY JAMES BLACK.

PROHIBITION of the traffic in intoxicating liquors for use as a beverage is the logical sequence of the doctrine of total abstinence from the personal use of such drinks. An "organized ballot" or Prohibition Party is a logical method for obtaining and maintaining the prohibition of the liquor-traffic, whether by constitutional or statutory enactment.

THE HISTORY OF THE TEMPERANCE MOVEMENT

is marked by several epochs:

1. The pledge to abstain from ardent spirits.
2. Total abstinence from all intoxicating drinks.
3. No License and Local Option.
4. Prohibition by the State.

Each was the demand of experience—discussion evolving the advance of understanding and application of accepted principle. So the organization of a political party for the success and permanence of Prohibition, is the result of experience, disappointed hopes, and the necessity of meeting new conditions by new instrumentalities, though meeting with the opposition of friends as well as the foes of the temperance cause. The student of this history will learn that each advanced position of these several epochs passed through the same crucible of opposition before general acceptance, which the Prohibition Party is now experiencing; and the present contest is not new, but in the light of the past may be accepted as a mark of sound position, and an evidence of final triumph.

PROHIBITION PARTY NOT NEW.

In the sense that "a party is a number of persons united in opinion on questions of public policy," the agitation for and resort to the ballot for securing Local Option in Vermont, New Hampshire, Massachusetts, Connecticut, New York, Pennsylvania, etc., in 1840–7; the Maine Law in Maine, in 1851 and 1855; Rhode Island, Massachusetts, Vermont, and Minnesota, in 1852; Michigan, in 1853; Connecticut, in 1854; Delaware, Iowa, Nebraska, New York, New Hampshire, and Illinois, in 1855; for

Constitutional Amendment in Kansas, 1880, and Iowa, 1883, was by party; that is, by friends of these measures organizing and using the franchise for securing them. When successful, the friends of these measures unfortunately dissolved their associations in the trust that the popular will would be obeyed and anti-liquor laws, as other laws, observed. It required twenty-five and more years of experience to learn that liquor-dealers are not generally composed of the moral and intelligent class of society; that love of gain and ease, indulgence of appetite, disregard of the public welfare, and debased moral sense, that characterizes the trade, leads to defiance of all laws of restraint. The immigration from Europe during the past quarter of a century, of whom manufacturers and dealers in liquors form so large a class, has brought into the country a political element which, by organization and manipulation, exert an influence upon office-seekers and the leaders of political parties which nullifies, to an alarming degree, the teaching of the church, the pulpit, the school, and lecture platform, favoring sobriety and protection from the baleful influence of the drink.

This new condition of the opposition no longer relying upon moral considerations, but demanding legal protection for a claimed legitimate branch of commerce, and resorting to political aid to retain such protection, has called for more positive methods on the part of the friends of temperance, to remove the legal shield under the cover of which the traffickers pursue their occupations.

BEER IN POLITICS.

A leading, perhaps the leading organization of the country, in gaining the support of politicians and party, has been the Beer Brewers' Congress, which was formed in 1862, and has since held annual sessions in various cities of the country. In the Introduction to its Constitution is the following presentation of its political *animus* and *objects:*

2d. That the owners of breweries are separately unable to exercise a *proper influence* in the interest of the craft in the *legislature and public administration.*

3d. That it appears especially necessary for the brewing trade that its interests be vigorously and energetically prosecuted before the *legislative* and *executive departments*, ... exerting a direct as well as an indirect influence on *political* and social relations.

A further motive for its organization is stated to be "to foster and protect the trade from many threatening dangers," and name these to be:

1st. The progress of the prohibition cause: Thirteen States and Territories having enacted the Maine Law.

2d. Taxation that would cripple the beer trade.

Political agitation before the *legislative* and *executive departments* is thus presented as a purpose to be "*vigorously and energetically prosecuted*"; and when in their reports they claim, and we are informed that the Government of the United States has been represented by delegates

in their annual meetings; and when the Commissioner of Internal Revenue, a high officer of the Government, had twice been present in person, delivering addresses of congratulation and commendation, patriots and friends of temperance became justly alarmed at the extent of the complicity of the Government and the power of the trade exercised over our legislation and execution of law. These reports showed that officers of the Government and committees of Congress were manifestly too ready to make such changes in the law and its construction as demanded by the "agitation committee" of the Beer Brewers' Association and in the interests of the trade.

The Beer Brewers' Association is a political as well as a trade organization. In the annual reports of its officers and "Agitation Committee," and in their speeches and resolutions, "politics" occupy a large part of their deliberations. They organized to take "temperance into politics," and persistently have they done so, year after year, never hesitating to cross party lines in defence of their so-called "personal liberty" to make and sell beer without restraint of law. The unity of language, customs, and interest is so strong a bond that it sways supreme, and hence it is understood that to secure the German vote is to secure an election.

At the seventh Beer Brewers' Congress, held in Chicago, June 5, 1867, these resolutions were adopted:

WHEREAS, The action and influence of the temperance party is in direct opposition to the principles of individual freedom and political equality upon which our American Union is founded; therefore,

Resolved, That we will use all means to stay the progress of this fanatical party, and to secure our individual rights as citizens, and that we will sustain no candidate, of whatever party, in any election, who is in any way disposed toward the total abstinence cause.

This was more than two years before the Prohibition Party was organized, and "the temperance party" here referred to was the temperance men who sustained their principles at elections for temperance measures.

On the 16th day of August, 1867, the Germans of Chicago held a mass-meeting in Crosby's Opera-House, at which, after the passage of resolutions denouncing Sunday and temperance laws, they adopted this pledge of political action:

Resolved, That we firmly stand as one man by these declarations, and that no party considerations shall lead us to endorse a platform or vote for a man whose course will be in the least doubtful on these cardinal points; and we hope and believe in case such should not be inscribed on the banner of either of the present political parties, that a new party of freedom will arise, to which we will join ourselves, and which will take up the question of personal liberty, so nobly vindicated by the abolition of slavery, and that will not send us back into a darkness and thralldom of soul more abject than that of the body.

At the eighth Beer Brewers' Congress, held in Buffalo, July 8, 1868, this resolution was adopted:

Resolved, That we will continue in the future, as we have in the past, to battle for the promotion of the cause of civil and religious liberty throughout the United States, that we will use all honorable means to deprive the political and puritanical temperance men

of the power they have so long exercised in the councils of the political parties in this country, and that, for that purpose, we will support no candidate for any office who is identified with this illiberal and narrow-minded element.

Quotations showing the political animus of liquor organizations and sympathizing bodies could be multiplied.

INDEPENDENT POLITICAL ACTION FOR TEMPERANCE.

It was the action and influence of the beer brewers and liquor leagues which aroused the temperance men and led them to declare in favor of independent political action, and the following excerpts from the proceedings of prominent bodies of temperance workers will show the drift of opinion which led to the organization of the National Prohibition Party.

At the general State Temperance Convention of Pennsylvania, held at Harrisburg, February, 1867, the following was adopted:

Resolved, That while we do not wish to enter the arena of political or party strife, yet believing the ballot to be the freeman's weapon, and that temperance has its political as well as moral aspects, and when it becomes necessary the one mode of advocacy has equal claims with the other, we think it proper to declare, that if the adversaries of temperance shall continue to receive the aid and countenance of present political parties, we shall not hesitate to break over political bands and seek redress through the ballot-box.

The Grand Lodge of Good Templars of Pennsylvania was in session [June 17, 1867] at Pittsburgh when the beer brewers' resolve upon political action [at Chicago] was published, and the following resolution is part of the action taken thereon by that body:

Resolved, That as the Beer Brewers' Congress of the United States, at their session in Chicago, and the Liquor League of Philadelphia, have declared that they "will sustain no candidate of whatever party, in any election, who is any way disposed toward the total abstinence cause," we do accept the issue thus made, and declare that we will not vote for men who countenance the liquor-traffic, or degrade their official positions by the use of intoxicating liquors.

At the session of the Right Worthy Grand Lodge of Good Templars, at Richmond, Ind., May 28, 1868, the following was adopted:

WHEREAS, We are convinced of the absolute necessity of political action in order to the uniform and ultimate success of the Temperance Reform; and

WHEREAS, It is evident that neither of the now existing parties will formally adopt our principles; therefore,

Resolved, That we recommend to the temperance people of the country the organization of a national political party, whose platform of principles shall contain prohibition of the manufacture, importation, and sale of intoxicating liquors to be used as a beverage.

In 1868 "The Prohibition Party" was organized in Illinois, and "The Temperance Political Party" at Jackson, Michigan.

The Sixth National Convention in the order (beginning with that of 1833) held at Cleveland, Ohio, July 29–30, 1868, declared that—

WHEREAS, The liquor-dealers of our country have declared the traffic in intoxicating drinks to be a legitimate part of American commerce, and deny the right to prohibit or

restrict the same, and, through their leagues and congresses, have repeatedly avowed their purpose to vote for no man in favor of total abstinence, and have constantly used their political power for the continuance of their trade, and have in the past received the countenance of political parties in support of the positions thus assumed; therefore,

Resolved, That in behalf of the public peace and welfare, we accept the issue, and will meet them at the polls in resistance of these iniquitous demands.

Resolved, That temperance, having its political as well as moral aspects and duties, demands the persistent use of the ballot for its promotion, ... and we exhort the friends of temperance by every practical method, in their several localities, to secure righteous political action for the advancement of the cause.

The Right Worthy Grand Lodge of Good Templars, at Oswego, New York, May 27, 1869, declared

That we esteem the present as an auspicious period in the history of our political affairs for the inauguration of this movement, and therefore recommend the calling of a national convention for the purpose at an early day.

CALL FOR NATIONAL CONVENTION FOR DISTINCT PARTY ACTION.

During the same session of the Right Worthy Grand Lodge of Good Templars, but after the adjournment of the morning session of the first day, a meeting of those favoring independent political action, was called. Jonathan H. Orne, of Marblehead, Massachusetts, was chosen Chairman, and J. A. Spencer, of Cleveland, Ohio, Secretary. After discussion and deliberation, it was resolved that a committee of five, consisting of Rev. John Russell, of Detroit, Mich.; Prof. Daniel Wilkins, of Bloomington, Ill.; J. A. Spencer, of Cleveland, Ohio; John N. Stearns, of New York City; and James Black, of Lancaster, Pa., should be appointed to prepare and issue a call for a National Prohibition Convention for the purpose of organizing a NATIONAL PROHIBITION PARTY, to be constituted and to meet at such time and place as the committee might determine.

The committee prepared and issued the following call, which from its historical interest is here quoted in full with the names appended thereto:

To the Friends of Temperance, Law, and Order in the United States:

The moral, social, and political evils of intemperance and the non-enforcement of the liquor laws are so fearful and prominent, and the causes thereof are so intrenched and protected by governmental authority and party interest, that the suppression of these evils calls upon the friends of temperance; and the duties connected with home, religion, and public peace demand that old political ties and associations shall be sundered, and a distinct political party, with prohibition of the traffic in intoxicating drinks as the most prominent feature, should be organized.

The distinctive political issues that have for years past interested the American people are now comparatively unimportant, or fully settled, and in this aspect the time is auspicious for a decided and practical effort to overcome the dread power of the liquor-trade.

The undersigned do therefore earnestly invite all friends of temperance and the enforcement of law, and favorable to distinct political action for the promotion of the same, to meet in general mass convention in the city of Chicago, on Wednesday, the 1st day of September, 1869, at 11 o'clock A.M., for the purpose of organizing for distinct political action for temperance.

All Churches, Sunday-schools, and Temperance Societies of all names, are requested to send delegates, and all persons favorable to this movement are invited to meet at the time and place above stated.

R. M. Foust, Philadelphia, Pa.
J. H. Crne, Marblehead, Mass.
Joshua Wadsworth, Cincinnati, Ohio.
S. W. Hodges, Boston, Mass.
J. A. Spencer, Cleveland, Ohio.
R. C. Bull, Philadelphia, Pa.
H. D. Cushing, Boston, Mass.
Rev. Peter Stryker, D.D., Philadelphia, Pa.
Joshua Nye, Waterville, Me.
Rev. Samuel McKean, Cambridge, N. Y.
T. M. Van Court, Chicago, Ill.
Rev. J. G. D. Stearns, Clearwater, Minn.
Wm. Hargreaves, M.D., Reading, Pa.
D. W. Gage, Ames, Iowa.
Rev. J. C. Stoughton, Chicago, Ill.
P. Mason, Somerville, N. J.
Rev. Edwin Thompson, Boston, Mass.
Rev. Elnathan Davis, Fitchburg, Mass.
Ebenezer Bowman, Taunton, Mass.
B. E. Hale, Brooklyn, N. Y.
J. F. Forbes, Cincinnati, Ohio.
Samuel Foljambe, Cleveland, Ohio.
L. B. Silver, Salem, Ohio.
Hon. O. P. Downs, Warsaw, Ind.
G. N. Jones, Chicago, Ill.
Dr. C. H. Merrick, Cleveland, Ohio.
Jay Odell, Cleveland, Ohio.
Rev. Wm. C. Hendrickson, Bristol, Pa.
Enoch Passmore, Kennett Square, Pa.
Neal Dow, Portland, Me.
Rev. John Russell, Detroit, Mich.
James Black, Lancaster, Pa.
Charles Jewett, Pomona, Tenn.
Rev. James B. Dunn, Boston, Mass.
Rev. Geo. Lansing Taylor, New York City.
Hon. John O'Donnell, Lowville, N. Y.
Rev. Wm. M. Thayer, Franklin, Mass.
Rev. N. E. Cobleigh, D.D., Athens, Tenn.
Peterfield Trent, M.D., Richmond, Va.
J. N. Stearns, New York City.
Rev. Wm. Hosmer, Auburn, N. Y.
Rev. S. H. Platt, Brooklyn, N. Y.
S. T. Montgomery, Indianapolis, Ind.
Rev. G. H. Ball, Buffalo, N. Y.
Geo. P. Burwell, Cleveland, Ohio.
G. N. Abbey, Cleveland, Ohio.
Luther S. Kauffman, Minersville, Pa.
A. T. Proctor, Cleveland, Ohio.
George S. Tambling, Jr., Cleveland, Ohio.
H. V. Horton, Cincinnati, Ohio.
Rev. Moses Smith, Zenia, Ohio.
Gen. J. S. Smith, Kingston, N. Y.
T. P. Hunt, Wilkesbarre, Pa.
D. R. Pershing, Warsaw, Ind.
Geo. Gabel, Philadelphia, Pa.
Wm. H. Fries, Clifton, Pa.
S. J. Coffin, Easton, Pa.

July 24, 1869, the Prohibition Party of Ohio was organized by State Convention, assembled at Mansfield, and a full State ticket nominated.

ORGANIZATION OF THE NATIONAL PROHIBITION PARTY.

Pursuant to call, nearly five hundred delegates from the States of California, Connecticut, Delaware, Indiana, Illinois, Iowa, Kansas, Missouri, Minnesota, Massachusetts, Maine, Michigan, New Jersey, New York, Ohio, Pennsylvania, Tennessee, Vermont, Wisconsin, and the District of Columbia, assembled in Farwell Hall, Chicago, Wednesday, September 1, 1869. D. R. Pershing, of Indiana, called the meeting to order, read the call, and, on his motion, Rev. John Russell, of Michigan, was chosen Temporary Chairman, and J. A. Spencer, of Ohio, Temporary Secretary. Rev. Dr. Evarts, upon request of the Chairman, in prayer, asked the blessing of God upon the labors of the Convention.

Hon. Gerrit Smith, of New York, being present, was called upon, and addressed the Convention.

Upon the report of the Committee on Permanent Organization, James Black, of Pennsylvania, was chosen Permanent Chairman, and J. A. Spencer, of Ohio, Permanent Secretary.

The Convention adopted the following

PLATFORM:

WHEREAS, Protection and allegiance are reciprocal duties, and every citizen who yields obedience to the just commands of his Government is entitled to the full, free, and perfect protection of that Government in the enjoyment of personal security, personal liberty, and private property; and,

WHEREAS, The traffic in intoxicating drinks greatly impairs the personal security and personal liberty of a large mass of citizens, and renders private property insecure; and,

WHEREAS, The existing parties are hopelessly unwilling to adopt an adequate policy on this question, therefore we, in National Convention assembled, as citizens of this free Republic, sharing in the duties and responsibilities of its Government, in discharge of a solemn duty we owe to our country and our race, unite in the following declaration of principles:

1. That while we acknowledge the true patriotism and profound statesmanship of those patriots who laid the foundations of this Government, securing at once the rights of the States, severally and their inseparable union by the Federal Constitution, we would not merely garnish the sepulchres of our republican fathers, but we do hereby renew our solemn pledges of fealty to the imperishable principles of civil and religious liberty embodied in the Declaration of American Independence and our Federal Constitution.

2. That the traffic in intoxicating beverages is a dishonor to Christian civilization, inimical to the best interests of society, a political wrong of unequalled enormity, subversive of the ordinary objects of government, not capable of being regulated or restrained by any system of license whatever, but imperatively demanding for its suppression effective legal prohibition, both by State and National legislature.

3. That in view of this, and inasmuch as the existing political parties either oppose or ignore this great and paramount question, and absolutely refuse to do anything toward the suppression of the rum-traffic, which is robbing the nation of its brightest intellects, destroying internal prosperity, and rapidly undermining its very foundations, we are driven by an imperative sense of duty to sever our connection with these political parties, and organize ourselves into a National Prohibition Party, having for its primary object the entire suppression of the traffic in intoxicating drinks.

4. That while we adopt the name of the National Prohibition Party, as expressive of our primary object, and while we denounce all repudiation of the public debt, and pledge fidelity to the principles of the Declaration of Independence and the Federal Constitution, we deem it not expedient at present to give prominence to other political issues.

5. That while we recognize the good providence of Almighty God in supervising the interests of this nation from its establishment to the present time, we would not, in organizing our party for the legal prohibition of the liquor-traffic, forget that our reliance for ultimate success must be upon the same Omnipotent arm.

6. That a central executive committee, of one from each State and Territory and the District of Columbia, be appointed by the chair, whose duty it shall be to take such action as, in their judgment, will best promote the interests of the party.

An address to the people of the United States, presented and read by Hon. Gerrit Smith, of New York, was adopted and published.

The Convention adopted the name of the *Anti-Dram-Shop Party*, but before adjournment it was changed to that of the NATIONAL PROHIBITION PARTY.

A Central Committee was appointed, consisting of Rev. John Russell, Detroit, Mich., Chairman; Hon. G. T. Stewart, Norwalk, O., Secretary; Col. S. R. Davidson, St. Paul, Minn.; J. M. May, Milwaukee, Wis.; Hon. D. R. Pershing, Warsaw, Ind.; Rev. H. Green, Marshalltown, Iowa; C. B. Hull, Chicago, Ill.; John T. Ustick, Missouri; James F.

Stewart, San Francisco, Cal.; Rev. Wm. Goodell, Bozrahville, Conn.; James Black, Lancaster, Pa.; O. K. Harris, Washington, D. C.; Prof. W. C. Thomas, Junction City, Kan.; Hon. Joshua Nye, Maine; Rev. Wm. Hosmer, Auburn, N. Y.; Hon. S. B. Ransom, Jersey City, N. J.

THE FIRST NATIONAL PROHIBITION PARTY NOMINATING CONVENTION

assembled in the Opera House, Columbus, O., February 22, 1872, in pursuance of the following call, issued December 9, 1871:

The friends of the National Prohibition Party are hereby requested to assemble in National Convention in the city of Columbus, Ohio, on the 22d day of February, 1872, at 11 o'clock A.M., for the purpose of putting in nomination candidates for the offices of President and Vice-President of the United States, to be supported at the next ensuing National election; and of transacting such other business as the Convention, when assembled, shall deem advisable.

In view of the yet imperfectly organized condition of the party, it is thought better that the meeting should take the form of a mass convention rather than a delegated one. It is earnestly desired that each and every State and Territory in the Union may be represented, as largely as possible, in the Convention. The complete formation of this party is expected to constitute an important era in the history of American morals and politics, and all good citizens may well feel ambitious to participate in so worthy an enterprise.

The allowed public traffic in intoxicating drinks is, unquestionably, the chief abettor of ignorance, poverty, irreligion, immorality, and crime in our country, and tends more directly than any other cause to diminish productive industry, corrupt the elective franchise, and to endanger the security of the Government. But, unfortunately, while many confess the truth of this general charge, they profess to differ widely regarding the proper method of treating the evil. And without enumerating theories, it is sufficient here to briefly state our own, viz.: That it is the duty of the Government, functionally, both by municipal and general legislation, to effectively prohibit the manufacture, importation, and sale of all intoxicating liquors to be used as a beverage. This theory is so sharply in conflict with all others that it forms a clearly-defined political issue, and one which, from the nature of the case, will be hotly contested by the friends of the liquor-traffic. Prompt and efficient organization on the part of all Prohibitionists is, therefore, necessary. Moreover, prohibition of the liquor-traffic is strictly a legal and political question, completely revolutionary of a long-established custom, and all experience proves that such measures can succeed only through the triumph of political organizations which espouse them.

Believing, therefore, that the issues which have given significance to party politics in our country for the past few years are now so far disposed of as to justify new political combinations for worthy purposes, we cordially invite all of our fellow-citizens who agree with us in our views to meet us in National Convention at the time and place above mentioned.

JOHN RUSSELL, *Chairman.*
GIDEON T. STEWART, *Secretary.*

JACKSON, MICHIGAN, December 9, A.D. 1871.

Rev. John Russell, Chairman of the National Committee, called the Convention to order, and on motion of Rev. D. C. Babcock, of New Hampshire, Hon. Henry Fish, of Port Huron, Mich., was elected Temporary Chairman, and Prof. Elroy M. Avery, of East Cleveland, Ohio, Secretary. Prayer was offered by Rev. C. W. Dennison, of Washington, D. C. Delegates were present from the following States: California, Indiana, Illinois, Iowa, Kentucky, Massachusetts, Minnesota, Michigan,

New Hampshire, New Jersey, New York, Ohio, Pennsylvania, West Virginia, and the District of Columbia.

Hon. G. T. Stewart, of Norwalk, Ohio, delivered an address of welcome to the delegates. Hon. S. B. Chase, of Pennsylvania, was chosen Permanent President, and Elroy M. Avery, of Ohio, Col. G. F. McFarland, of Pennsylvania, and J. W. Nichols, of Illinois, Secretaries.

The Committee on Platform reported the following:

Resolved, That we reaffirm the three following resolutions adopted by the National Prohibition Convention, held at Chicago, September 2, 1869:

WHEREAS, Protection and allegiance are reciprocal duties, and every citizen who yields obedience to the just commands of the Government is entitled to the full, free, and perfect protection of that Government in all the enjoyment of personal security, personal liberty, and private property; and

WHEREAS, The traffic in intoxicating drinks greatly impairs the personal security and personal liberty of a large mass of citizens, and renders private property insecure; and

WHEREAS, All other political parties are hopelessly unwilling to adopt an adequate policy on this question; therefore we in National Convention assembled, as citizens of this free republic, sharing the duties and responsibilities of its Government, in discharge of a solemn duty we owe to our country and our race, unite in the following declaration of principles:

1. That while we acknowledge the pure patriotism and profound statesmanship of those patriots who laid the foundations of this Government, securing at once the rights of the States severally, and their inseparable Union by the Federal Constitution, we would not merely garnish the sepulchres of our republican fathers, but we do hereby renew our solemn pledges of fealty to the imperishable principle of civil and religious liberty embodied in the Declaration of American Independence and our Federal Constitution.

2. That the traffic in intoxicating beverages is a dishonor to Christian civilization, inimical to the best interests of society, a political wrong of unequalled enormity, subversive of the ordinary objects of government, not capable of being regulated or restrained by any system of license whatever, but imperatively demanding for its suppression effective legal prohibition, by both State and National legislation.

3. That while we recognize the good providence of Almighty God in supervising the interests of this nation from its establishment to the present time, having organized our party for the legal prohibition of the liquor-traffic, our reliance for success is upon the same Omnipotent arm.

And be it further Resolved:

4. That there can be no greater peril to the nation than the existing party competition for the liquor vote; that any party not openly opposed to the traffic, experience shows, will engage in this competition, will court the favor of the criminal classes, will barter away the public morals, the purity of the ballot, and every object of good government for party success.

5. That while adopting national political measures for the prohibition of the liquor-traffic we will continue the use of all moral means in our power to persuade men away from the injurious practice of using intoxicating beverages.

6. That we invite all persons, whether total abstainers or not, who recognize the terrible injuries inflicted by the liquor-traffic, to unite with us for its overthrow, and secure thereby peace, order, and the protection of persons and property.

PUBLIC SERVICE.

7. That competency, honesty, and sobriety are indispensable qualifications for holding public office.

8. That removals from public service for mere difference of public opinion is a practice opposed to sound policy and just principles.

9. That fixed and moderate salaries should take the place of official fees and perquisites, the franking privilege, sinecures, and all unnecessary offices and expenses should be abolished, and every possible means be employed to prevent corruption and venality in office; and, by a rigid system of accountability from all its officers and guards over the public treasury, the utmost economy should be practised and enforced in every department of the Government.

10. That we favor the election of President, Vice-President, and United States Senators by direct vote of the people.

FINANCE AND COMMERCE.

11. That we are in favor of a sound national currency, adequate to the demands of business, and convertible into gold and silver at the will of the holder; and the adoption of every measure, compatible with justice and the public safety, to appreciate our present currency to the gold standard.

12. That the rates of inland and ocean postage, of telegraphic communication, of railroad and water transportation and travel, should be reduced to the lowest practicable point, by force of laws wisely and justly framed, with reference not only to the interest of the capital employed, but to the higher claim of the general good.

LABOR AND REVENUE.

13. That an adequate public revenue being necessary, it may properly be raised by impost duties and by an equitable assessment upon the property and legitimate business of the country; nevertheless, we are opposed to any discrimination of capital against labor, as well as to all monopoly and class legislation.

14. That the removal of the burdens—moral, physical, pecuniary, and social—imposed by the traffic of intoxicating drinks, will, in our judgment, emancipate labor and practically thus promote labor reform.

EDUCATION.

15. That the fostering and extension of common schools under the care and support of the State, to supply the want of a general and liberal education, is a primary duty of good government.

SUFFRAGE.

16. That the right of suffrage rests on no mere circumstance of color, race, former social condition, sex, or nationality, but inheres in the nature of man; and when from any cause it has been withheld from citizens of our country who are of suitable age and mentally and morally qualified for the discharge of its duties, it should be speedily restored by the people in their sovereign capacity.

CITIZENS.

17. That a liberal and just policy should be pursued to promote foreign immigration to our shores; always allowing to the naturalized citizens equal rights, privileges, and protection under the Constitution with those who are native born.

The names of James Black, of Pennsylvania; Chief-Justice Chase, of Ohio; Hon. S. B. Chase, of Pennsylvania; Gerrit Smith, of New York; Gen. Neal Dow, of Maine; and Rev. John Russell, of Michigan, were presented as candidates for the nomination for the Presidency.

For Vice-President the names of Henry Fish, James Black, Dr. John Blackman, New Hampshire; G. T. Stewart, Ohio; J. A. Spencer, Ohio; and Stephen B. Ransom, of New Jersey, were proposed.

These nominations were referred to a committee of thirteen, who after consultation reported the following:

For President, JAMES BLACK, of Pennsylvania; *For Vice-President*, Rev. JOHN RUSSELL, of Michigan, who were unanimously chosen for

the positions named by a rising vote, three hearty cheers, and singing "Praise God, from whom all blessings flow."

NATIONAL PROHIBITION CONFERENCE OF 1875.

In accordance with a call issued by Hon. S. B. Chase, Chairman of the National Prohibition Party Committee, a conference was held at Sea Cliff, L. I., Tuesday, July 13, 1875. Hon. S. B. Chase presided, and John F. Hume, of New York, and Col. George F. McFarland, of Penn., were chosen Secretaries.

Among its resolves was the following:

7th. We recommend that the call for the National Convention of the Prohibition Party for the nomination of candidates for President and Vice-President, be held in the month of May or June, 1876, in the city of Cleveland, Ohio.

THE SECOND NATIONAL PROHIBITION PARTY NOMINATING CONVENTION

assembled in Halle's Hall, in the city of Cleveland, Ohio, May 17, 1876, and in the absence of the Chairman of the National Committee, was called to order by the Secretary, Rev. John Russell. He read the call under which the Convention assembled, and called upon Rev. H. A. Thompson, President of Otterbein University, to open the Convention with prayer.

Gen. Green Clay Smith, of Frankford, Kentucky, was elected Temporary Chairman, and Chas. P. Russell, of Detroit, Mich., Secretary.

Over one hundred delegates were present, representing the States of Connecticut, Illinois, Kansas, Kentucky, Michigan, Minnesota, Massachusetts, New Jersey, New York, Ohio, Pennsylvania, and Wisconsin.

The Convention was permanently organized by electing Rev. H. A. Thompson, of Ohio, Chairman, and Charles P. Russell, of Michigan, and J. O. Brayman, Illinois, Secretaries.

PLATFORM OF 1876.

G. T. Stewart, of Ohio, in behalf of the Platform Committee, submitted the following, which was adopted:

The Prohibition Reform Party of the United States, organized in the name of the people to revive, enforce, and perpetuate in the Government the doctrines of the Declaration of Independence, submit in this Centennial year of the Republic for the suffrages of all good citizens the following platform of national reforms and measures:

First.—The legal prohibition in the District of Columbia, the Territories, and in every other place subject to the laws of Congress, of the importation, exportation, manufacture, and traffic of all alcoholic beverages, as high crimes against society; an amendment of the National Constitution to render these prohibitory measures universal and permanent; and the adoption of treaty stipulations with foreign powers to prevent the importation and exportation of all alcoholic beverages.

Second.—The abolition of class legislation and of special privileges in the Government, and the adoption of equal suffrage and eligibility to office without distinction of race, religious creed, property, or sex.

Third.—The appropriation of the public lands in limited quantities to actual settlers

only; the reduction of the rates of inland and ocean postage; of telegraphic communication; of railroad and water transportation and travel to the lowest practical point by force of laws, wisely and justly framed, with reference not only to the interests of capital employed, but to the higher claims of the general good.

Fourth.—The suppression, by law, of lotteries and gambling in gold, stocks, produce, and every form of money and property, and the penal inhibition of the use of the public mails for advertising schemes of gambling and lotteries.

Fifth.—The abolition of those foul enormities, polygamy and the social evil, and the protection of purity, peace, and happiness of homes by ample and efficient legislation.

Sixth.—The national observance of the Christian Sabbath, established by laws prohibiting ordinary labor and business in all departments of public service and private employments (works of necessity, charity, and religion excepted) on that day.

Seventh.—The establishment by mandatory provisions in national and State Constitutions, and by all necessary legislation, of a system of free public schools for the universal and forced education of all the youth of the land.

Eighth.—The free use of the Bible, not as a ground of religious creeds, but as a textbook of purest morality, the best liberty, and the noblest literature, in our public schools, that our children may grow up in its light, and that its spirit and principles may pervade our nation.

Ninth.—The separation of the Government in all its departments and institutions, including the public schools and all funds for their maintenance, from the control of every religious sect or other association, and the protection alike of all sects by equal laws, with entire freedom of religious faith and worship.

Tenth.—The introduction into all treaties hereafter negotiated with foreign governments of a provision for the amicable settlement of international difficulties by arbitration.

Eleventh.—The abolition of all barbarous modes and instruments of punishment. The recognition of the laws of God and the claims of humanity in the discipline of jails and prisons, and of that higher and wiser civilization worthy of our age and nation, which regards the reform of criminals as a means for the prevention of crime.

Twelfth.—The abolition of executive and legislative patronage, and the election of President, Vice-President, United States Senators, and of all civil officers, so far as practicable, by the direct vote of the people.

Thirteenth.—The practice of a friendly and liberal policy to immigrants from all nations, the guaranty to them of ample protection, and of equal rights and privileges.

Fourteenth.—The separation of the money of Government from all banking institutions. The National Government only should exercise the high prerogative of issuing paper money, and that should be subject to prompt redemption on demand, in gold and silver, the only equal standards of value recognized by the civilized world.

Fifteenth.—The reduction of the salaries of public officers in a just ratio with the decline of wages and market prices, the abolition of sinecures, unnecessary offices, and official fees and perquisites; the practice of strict economy in government expenses, and a free and thorough investigation into any and all alleged abuses of public trusts.

The resolutions adopted by the Prohibition National Convention of 1872 were read and reaffirmed by vote of the Convention.

NOMINATIONS.

The Convention voted to present the name of Hon. Green Clay Smith, of Kentucky, as their nominee for the Presidency, and Hon. G. T. Stewart, of Ohio, as their nominee for the Vice-Presidency.

Hon. James Black introduced the following, which was unanimously adopted:

Resolved, That with shame and distress we have learned that the Centennial Commissioners have confirmed the grants of license or permits for the sale of intoxicating drinks

within the Centennial grounds of the National Exposition, in the face of the law of Pennsylvania prohibiting the sale of intoxicating liquors within the park, of which it is a part, and in the face of the remonstrance of thousands of citizens.

Resolved, In view of this action of the Centennial Commissioners we do protest, and do recommend all temperance and religious men of the nation to refuse to encourage the Exposition by their presence, unless the drink concessions be revoked and annulled.

Resolved, That the Secretary send a copy of this protest to the Centennial Commissioners.

An address to the people of the United States by Rev. John Russell was adopted and ordered to be published. During the session the name of the party was changed to that of "THE NATIONAL PROHIBITION REFORM PARTY." A National Executive Committee was appointed as follows:

NATIONAL EXECUTIVE COMMITTEE.

James Black, Chairman, Lancaster, Pa.; Rev. John Russell, Secretary, Detroit, Mich. Kentucky: Jas. L. Henderson, Covington; T. B. Demaree. New Jersey: John S. Littell, Newark; S. B. Ransom, Jersey City. New York: C. Henry Mead, Buffalo; C. C. Leigh, Brooklyn. Ohio: Rev. H. A. Thompson, Westerville; Mrs. M. McClellan Brown, Alliance. Minnesota: J. C. Ervin, Rev. W. W. Satterlee, both of Minneapolis. Kansas: Jacob Bambough, Marion; John Paulson, Fort Scott. Pennsylvania: Arthur Kirk, Pittsburgh; J. L. Richardson, Scranton. Wisconsin: H. W. Brown, Oshkosh; T. D. Stone, Ripon. Massachusetts: Nathan Beal, Rev. G. F. Clark. Illinois: J. W. Haggard, Bloomington; Mrs. Fannie W. McCormick, Fowler. Michigan: Hon. A. Williams, Ionia; Mrs. Adella R. Worden, Ypsilanti.

A NATIONAL PROHIBITION CONFERENCE

was held in the Perry Street M. E. Church, in the city of New York, on the 26th and 27th days of September, 1867, in which papers upon the constitutional, political, historical, moral, and miscellaneous phase of the Prohibition movement were read and discussed.

THE THIRD NATIONAL PROHIBITION PARTY NOMINATING CONVENTION

was held in Cleveland, Ohio, June 17, 1880. After devotional exercises conducted by Rev. H. A. Thompson, President of Otterbein University, James Black, Chairman of the National Committee, read the call of the Convention; Rev. H. A. Thompson, of Ohio, was chosen temporary Chairman, and Mrs. Mary A. Woodbridge, of Ohio, and Mrs. M. McClellan Brown, of Pennsylvania, Secretaries.

Rev. I. W. McKeever, of Adrian College, of Michigan, led the Convention in prayer.

One hundred and forty-two delegates were present from the States of Arkansas, Connecticut, Iowa, Massachusetts, Michigan, Minnesota, New Jersey, New York, Ohio, Pennsylvania, Wisconsin, and West Virginia.

Rev. A. A. Miner, D.D., of Massachusetts, was elected Permanent

Chairman; Geo. Erwin, Pa., G. P. Sagendorf, Mich., Mrs. E. M. J. Cooley, Wis., Mrs. E. J. Gordon, Mass., Secretaries. The Convention adopted the following

PLATFORM.

The Prohibition Reform Party of the United States, organized in the name of the people to revive, enforce, and perpetuate in the Government the doctrines of the Declaration of Independence, submit for the suffrages of all good citizens the following platform of national reforms and measures:

First—In the examination and discussion of the temperance question it has been proven, and is an accepted truth, that alcoholic drinks, whether fermented, brewed, or distilled, are poisonous to the healthy human body, the drinking of which is not only needless but hurtful, necessarily tending to form intemperate habits, increasing greatly the number, severity, and fatal termination of diseases, weakening and deranging the intellect, polluting the affections, hardening the heart and corrupting the morals, depriving many of reason and still more of its healthful exercise, and annually bringing down large numbers to untimely graves, producing in the children of many who drink a predisposition to intemperance, insanity, and various bodily and mental diseases, causing a diminution of strength, feebleness of vision, fickleness of purpose, and premature old age, and producing to all future generations a deterioration of moral and physical character. That the legalized importation, manufacture, and sale of intoxicating drinks minister to their uses, and teaches the erroneous and destructive sentiment that such use is right, thus tending to produce and perpetuate the above-mentioned evils. Alcoholic drinks are thus the implacable enemy of man as an individual.

Second—That the liquor-traffic is to the home equally an enemy, proving a disturber and a destroyer of its peace, prosperity, and happiness, taking from it the earnings of the husband, depriving the dependent wife and children of essential food, clothing, and education, bringing into it profanity and abuse, setting at naught the vows of the marriage altar, breaking up the family and sundering children from parents, and thus destroying one of the most beneficent institutions of our Creator, and removing the sure foundation for good government, national prosperity, and welfare.

Third—That to the community it is equally an enemy, producing demoralization, vice, and wickedness; its places of sale being often resorts for gambling, lewdness, and debauchery, and the hiding-places of those who prey upon society, counteracting the efficacy of religious effort and of all means for the intellectual elevation, moral purity, social happiness, and the eternal good of mankind, without rendering any counteracting or compensating benefits, being in its influence and effect evil and only evil, and that continually.

Fourth—That to the State it is equally an enemy, legislative inquiry, judicial investigation, and the official reports of all penal, reformatory, and dependent institutions showing that the manufacture and sale of such beverages is the promoting cause of intemperance, crime, and pauperism, of demands upon public and private charity, imposing the larger part of taxation, thus paralyzing thrift, industry, manufacture, and commercial life, which but for it would be unnecessary; disturbing the peace of the streets and highways, filling prisons and poorhouses, corrupting politics, legislation, and the execution of the laws; shortening lives, diminishing health, industry, and productive power in manufacture and art, and is manifestly unjust as well as injurious to the community upon which it is imposed, and is contrary to all just views of civil liberty, as well as a violation of a fundamental maxim of our common law to use your own property or liberty so as not to injure others.

Fifth—That it is neither right nor politic for the State to afford legal protection to any traffic or system which tends to waste the resources, to corrupt the social habits, and to destroy the health and lives of the people; that the importation, manufacture, and sale of intoxicating beverages is proven to be inimical to the true interests of the individual, the home, the community, the State, and destructive to the order and welfare of society, and ought, therefore, to be classed among crimes to be prohibited.

Sixth—That in this time of profound peace at home and abroad the entire separation of the General Government from the drink-traffic, and its prohibition in the District of Columbia, the Territories, and in all places and ways over which (under the Constitution) Congress has control or power, is a political issue of first importance to the peace and prosperity of the nation. There can be no stable peace and protection to personal liberty, life, or property until secured by National and State constitutional prohibition enforced by adequate laws.

Seventh—All legitimate industries require deliverance from taxation and loss which the liquor-traffic imposes upon them, and financial or other legislation can not accomplish so much to increase production and cause demand for labor, and as a result, for the comfort of living, as the suppression of this traffic would bring to thousands of homes as one of its blessings.

Eighth—That the administration of Government and the execution of the laws being by and through political parties, we arraign the Republican party, which has been in continuous power in the nation for twenty years, as being false to its duty; as false to its loudly-proclaimed principles of "equal justice to all and special favors to none," and of protection to the weak and dependent; and that through moral cowardice it has been, and is, unable to correct the mischief which the trade in liquor has constantly inflicted upon the industrial interests, commerce, and social happiness of the people. On the contrary, its subjection to, and complicity with, the liquor interest appears: (1) By the facts that 5,652 distilleries, 2,830 breweries, and 175,266 places of sale of the poisonous liquors, involving an annual waste, direct and indirect, to the nation of $1,500,000,000, and a sacrifice of 100,000 lives, have under its legislation grown up and been fostered as a legitimate source of revenue. (2) That during its history six Territories have been organized and five States admitted into the Union with constitutions provided and approved by Congress, but the prohibition of this debasing and destructive traffic has not been provided for, nor even the people given at the time of admission the power to forbid it in any one of them. (3) That its history further shows that not in a single instance has an original prohibitory law been enacted in any State controlled by it, while in four States so governed the laws found on its advent to power have been repealed. (4) That at its National Convention of 1872 it declared as a part of its party faith that "it disapproves of a resort to unconstitutional laws for the purpose of removing evils by interference with the right not surrendered by the people to either State or National Government," which the author of this plank says "was adopted by the Platform Committee with the full and explicit understanding that its purpose was the discountenancing of all so-called temperance (prohibitory) and Sunday laws." (5) That notwithstanding the deep interest felt by the people during the last quadrennium in the legal suppression of the drink curse, shown by many forms of public expression, that this party at its last National Convention, held in Chicago during the present month, in making new promises by its platform, says not one word on this question, nor holds out any hope of relief.

Ninth—That we arraign also the Democratic party as unfaithful and unworthy of reliance on this question; for although not clothed with power, but occupying the relation of the opposition party during twenty years past, strong in number and organization, it has allied itself with the liquor-traffickers, and has become in all the States of the Union their special political defenders. In its National Convention in 1876, as an article of its political faith, it declared against prohibition and just laws in restraint of the trade in drink by saying it was opposed to what it was pleased to call "all sumptuary laws." The National party has been dumb on the question.

Tenth—That the drink-traffickers, realizing that history and experience, in all ages, climes, and conditions of men, declare their business destructive of all good, and finding no support from the Bible, morals, or reason, appeal to misapplied law for their justification, and entrench themselves behind the evil elements of political party for defence, party tactics and party inertia having become the battling forces protecting this evil.

Eleventh—That in view of the foregoing facts and history, we cordially invite all voters, without regard to former party affiliation, to unite with us in the use of the ballot for

the abolition of the drink system now existing under the authority of our National and State Governments. We also demand as a right that women having in other respects privileges of citizens, shall be clothed with the ballot for their protection and as a rightful means for a proper settlement of the liquor question.

Twelfth—That to remove the apprehensions of some who allege that loss of public revenue would follow the suppression of the drink-trade, we confidently point to the experience of government abroad and at home, which shows that thrift and revenue from consumption of legitimate manufactures and commerce have so largely followed the abolition of the drink as to fully supply all loss of liquor taxes.

Thirteenth—That we recognize the good providence of Almighty God, who has preserved and prospered us as a nation, and asking for His Spirit to guide us to ultimate success, we will look for it, relying upon His Omnipotent arm.

For President, Hon. NEAL DOW, of Portland, Maine, was unanimously nominated by a rising vote.

For Vice-President, Rev. H. A. THOMPSON, of Ohio, was likewise nominated by a rising vote.

HOME PROTECTIONISTS.

At the Lake Bluff (Illinois) Convocation, held August 20 to 29, 1881, a Committee, consisting of Col. Geo. W. Bain, of Kentucky; Rev. A. J. Jutkins, Kentucky; Frances E. Willard, Illinois; R. W. Nelson, Illinois, was appointed to organize the Home Protection Party as "a political party whose platform is based on constitutional and statutory prohibition of the manufacture and sale of alcoholic beverages in the State and nation."

JOINT NATIONAL CONVENTION.

August 23 and 24, 1882, a joint National Convention, under call of the Chairman of the National Prohibition Reform Party, the Home Protection Party, Lake Bluff Convocation, and the People's call sent out by the *National Liberator*, met in Farwell Hall, Chicago, Ill. Twenty-two States were represented by three hundred and forty-one delegates. T. D. Kanouse, of Wisconsin, was Chairman, and Mrs. Mary A. Woodbridge, of Ohio, Secretary of the Convention.

The Prohibition Reform Party, which had stood for thirteen years as a protest against national complicity with the manufacture and sale of intoxicating drinks, was by this joint Convention continued as the national political organization, under the name of the

PROHIBITION HOME PROTECTION PARTY.

The Convention adopted the following

PLATFORM.

All questions not of a national character belong to the party within the several States and Territories to define its views, policy, and action respecting them, not inconsistent with this national platform.

We declare in favor of the following national principles and measures, to be incorporated in the national Constitution and enforced by Congress and the Government:

First—The prohibition, as public crimes, of the importation, exportation, manufacture, sale, and supply of all alcoholic beverages.

Second—The prohibition of all taxation, license, regulation, and legal sanction in any form of these or any other public crimes.

Third—The civil and political equality and enfranchisement of women. This reform, so far as concerns the States severally, is remitted to the party in those States.

Fourth—The abolition of polygamy.

Fifth—The abolition of executive, judicial, and legislative patronage, and election of all officers by the people as far as practicable, and civil service reform in other appointments.

Sixth—The abolition of sinecures and unnecessary offices.

Seventh—The universal and enforced education of the youth of the nation (including instruction in regard to the effects of alcohol on the human body), with ample provision for the support of an adequate and efficient system of free public schools in all the States and Territories.

Eighth—The preservation of the public lands for homes for the people, and their division in limited portions to actual settlers only.

Ninth—The abolition of all monopolies, class legislation, and special privileges from Government injurious to the equal rights of citizens.

Tenth—The control of railroad and other corporations to prevent abuses of power, and to protect the interests of labor and commerce.

A National Committee of two from the States of Alabama, Arkansas, Connecticut, California, Georgia, Illinois, Kentucky, Kansas, Michigan, Maine, Massachusetts, Missouri, Maryland, Minnesota, Mississippi, New Jersey, Nebraska, New Hampshire, Ohio, Pennsylvania, South Carolina, Tennessee, Texas, and Wisconsin, was appointed, which organized by electing Hon. G. T. Stewart, Chairman; R. W. Nelson, Recording Secretary; Rev. A. J. Jutkins, Corresponding Secretary; and Hon. S. D. Hastings, Treasurer. This Committee, on the 23d of January, 1884, issued a call for

"A NATIONAL CONVENTION OF THE PROHIBITION HOME PROTECTION PARTY,

To be held in the city of Pittsburgh, Pa., on Wednesday, the 21st day of May, 1884, at 11 o'clock A.M., to nominate candidates for the office of President and Vice-President of the United States; to adopt a platform of such principles and measures of National Government as are living issues before the people, and to transact such other business as the Convention may deem proper."

The time of the Convention was subsequently changed from May 21 to July 23, 1884.

On the morning of July 23, 1884, four hundred and sixty-five accredited delegates, from thirty-one States and Territories of the Union, viz., Alabama, Arkansas, Connecticut, California, Georgia, Illinois, Indiana, Kansas, Kentucky, Louisiana, Maryland, Massachusetts, Michigan, Minnesota, Maine, Missouri, Nebraska, New Hampshire, New Jersey, New York, Ohio, Oregon, Pennsylvania, Rhode Island, Tennessee, Texas, Wisconsin, West Virginia, Dakota, Arizona, and the District of Columbia, assembled in Lafayette Hall, Pittsburgh, Pa. The Convention was called to order by Chairman Stewart, and opened by prayer by Rev. A. A. Miner, D.D., of Boston, Mass.

Mr. C. L. Rose welcomed the Convention in a cordial address, for which Chairman Stewart returned thanks.

Chairman Stewart delivered an opening address, containing an analysis of the issue which had brought the Convention together, and a clear and convincing argument of the principles involved. After which he stated that the National Committee had unanimously recommended Hon. Wm. Daniel, of Maryland, for temporary Chairman, and Mary A. Woodbridge, of Ohio, and Charles S. Carter, of Washington, D. C., for Secretaries, which selections were confirmed.

The Committee on Permanent Organization reported Prof. Samuel Dickie, of Michigan, as President; one Vice-President from each State represented; and for Secretaries, Mary A. Woodbridge, of Ohio; S. Cairns, of Missouri; C. A. Hovey, of New Hampshire; and L. S. Freeman, of New York.

NOMINATION FOR PRESIDENT.

Upon the call of the States several candidates for nomination by the Convention were presented by delegations, all of whom, however, were withdrawn, with the exception of ex-Gov. John P. St. John, of Kansas; and roll for the final vote being called, 602 votes, the entirety of the Convention, were cast for John P. St. John. The Chairman formally announced that

HON. JOHN P. ST. JOHN, OF KANSAS,

was the unanimous choice of the Convention as their nominee for President of the United States.

PLATFORM.

The Committee on Resolutions reported the following platform, which was adopted:

First—The Prohibition Party, in National Convention assembled, acknowledge Almighty God as the rightful sovereign of all men, from whom the just powers of government are derived, and to whose laws human enactments should conform as an absolute condition of peace, prosperity, and happiness.

Second—That the importation, manufacture, supply, and sale of alcoholic beverages, created and maintained by the laws of the National and State Governments during the entire history of such laws, are everywhere shown to be the promoting cause of intemperance, with resulting crime and pauperism, making large demands upon public and private charity; imposing large and unjust taxation for the support of penal and sheltering institutions, upon thrift, industry, manufactures, and commerce; endangering the public peace; desecrating the Sabbath; corrupting our politics, legislation, and administration of the laws; shortening lives, impairing health, and diminishing productive industry; causing education to be neglected and despised; nullifying the teachings of the Bible, the church, and the school, the standards and guides of our fathers and their children in the founding and growth of our widely extended country; and which, imperilling the perpetuity of our civil and religious liberties, are baleful fruits by which we know that these laws are contrary to God's laws and contravene our happiness. We, therefore, call upon our fellow-citizens to aid in the repeal of these laws and in the legal suppression of this baneful liquor-traffic.

Third—During the twenty-four years in which the Republican party has controlled

the General Government and many of the States, no effort has been made to change this policy. Territories have been created, governments for them established, States admitted to the Union, and in no instance in either case has this traffic been forbidden or the people been permitted to prohibit it; that there are now over 200,000 distilleries, breweries, wholesale and retail dealers in their products, holding certificates and claiming the authority of Government for the continuation of the business so destructive to the moral and material welfare of the people, together with the fact that they have turned a deaf ear to remonstrance and petition for the correction of this abuse of civil government, is conclusive that the Republican party is insensible to, or impotent for the redress of these wrongs, and should no longer be entrusted with the powers and responsibilities of government; that, although this party in its late National Convention was silent on the liquor question, not so its candidates, Messrs. Blaine and Logan. Within the year past Mr. Blaine has recommended that the revenue derived from the liquor-traffic be distributed among the States; and Senator Logan has, by bill, proposed to devote these revenues to the support of the public schools. Thus, both virtually recommend the perpetuation of the traffic, and that the States and their citizens become partners in the liquor crime.

Fourth—That the Democratic party has, in its National deliverances of party policy, arrayed itself on the side of the drink makers and sellers by declaring against the policy of prohibition under the false name of "sumptuary laws"; that when in power in many of the States it has refused remedial legislation; and that in Congress it has obstructed the creation of a commission of inquiry into the effects of this traffic, proving that *it* should not be entrusted with power and place.

Fifth—That there can be no greater peril to the Nation than the existing competition of the Republican and Democratic parties for the liquor vote. Experience shows that any party not openly opposed to the traffic will engage in this competition; will court the favor of the criminal classes; will barter the public morals, the purity of the ballot, and every trust and object of good government for party success. Patriots and good citizens should, therefore, immediately withdraw from all connection with these parties.

Sixth—That we favor reforms in the abolition of all sinecures with useless offices and officers, and in elections by the people instead of appointments by the President; that as competency, honesty, and sobriety are essential qualifications for office, we oppose removals except when absolutely necessary to secure effectiveness in vital issues; that the collection of revenues from alcoholic liquors and tobacco should be abolished, since the vices of men are not proper subjects of taxation; that revenue from customs duties should be levied for the support of the Government economically administered, and in such manner as will foster American industries and labor; that the public lands should be held for homes for the people, and not bestowed as gifts to corporations, or sold in large tracts for speculation upon the needs of actual settlers; that grateful care and support should be given to our soldiers and sailors disabled in the service of their country, and to their dependent widows and orphans; that we repudiate as un-American and contrary to and subversive of the principles of the Declaration of Independence, that any persons or people should be excluded from residence or citizenship who may desire the benefits which our institutions confer upon the oppressed of all nations; that while these are important reforms, and are demanded for purity of administration and the welfare of the people, their importance sinks into insignificance when compared with the drink-traffic, which now annually wastes $800,000,000 of the wealth created by toil and thrift, dragging down thousands of families from comfort to poverty, filling jails, penitentiaries, insane asylums, hospitals, and institutions for dependency, impairing the health and destroying the lives of thousands, lowering intellectual vigor, and dulling the cunning hand of the artisan, causing bankruptcy, insolvency, and loss in trade, and by its corrupting power endangering the perpetuity of free institutions; that Congress should exercise its undoubted power by prohibiting the manufacture and sale of intoxicating beverages in the District of Columbia, the Territories of the United States, and all places over which the Government has exclusive jurisdiction; that hereafter no State should be admitted to the Union until

its Constitution shall expressly and forever prohibit polygamy and the manufacture and sale of intoxicating beverages; and that Congress shall submit to the States an amendment to the Constitution forever prohibiting the importation, exportation, manufacture, and sale of alcoholic drinks.

Seventh—We earnestly call the attention of the mechanic, the miner, and manufacturer to the investigation of the baneful effects upon labor and industry of the needless liquor business. It will be found the robber who lessens wages and profits, foments discontent and strikes, and the destroyer of family welfare. Labor and all legitimate industries demand deliverance from the taxation and loss which this traffic imposes; and no tariff or other legislation can so healthily stimulate production, or increase the demand for capital and labor, or insure so much of comfort and content to the laborer, mechanic, and capitalist as would the suppression of this traffic.

Eighth—That the activity and co-operation of the women of America for the promotion of temperance has in all the history of the past been a strength and encouragement which we gratefully acknowledge and record. In the later and present phase of the movement for the prohibition of the traffic, the purity of purpose and method, the earnestness, zeal, intelligence, and devotion of the mothers and daughters of the Woman's Christian Temperance Union have been eminently blessed of God. Kansas and Iowa have been given them as "sheaves" of rejoicing, and the education and the arousing of the public mind, and the now prevailing demand for the Constitutional Amendment are largely the fruit of their prayers and labors. Sharing in the efforts that shall bring the question of the abolition of this traffic to the polls, they shall join in the grand "Praise God, from whom all blessings flow," when by law victory shall be achieved.

Ninth—That, believing in the civil and the political equality of the sexes, and that the ballot in the hands of woman is her right for protection, and would prove a powerful ally for the abolition of the liquor-traffic, the execution of the law, the promotion of reform in civil affairs, the removal of corruption in public life, we enunciate the principle and relegate the practical outworking of this reform to the discretion of the Prohibition Party in the several States according to the condition of public sentiment in those States.

Tenth—That we gratefully acknowledge the presence of the Divine Spirit guiding the counsels and granting the success which has been vouchsafed in the progress of the temperance reform; and we earnestly ask the voters of these United States to make the principles of the above declaration dominant in the Government of the Nation.

CHANGE OF PARTY NAME.

On motion of Rev. A. A. Miner, D.D., of Boston, the name of Prohibition Home Protection Party was changed by a large majority to the old and first known name of "PROHIBITION PARTY."

NOMINATION FOR VICE-PRESIDENT.

Upon the call of the roll of States, the names of several worthy candidates were presented, but severally withdrawn, and on motion of Judge W. J. Groo, of New York,

HON. WM. DANIEL, OF MARYLAND,

was given the nomination by a rising vote.

THE NATIONAL COMMITTEE

was authorized to fill vacancies from States and Territories, and Miss Frances E. Willard, of Ill., and Mother Stewart, of Ohio, were added as members-at-large. Hon. John B. Finch, Neb., was elected Chairman;

A. J. Jutkins, Ill., Corresponding Secretary; J. A. Van Fleet, Ill., Recording Secretary; and Hon. S. D. Hastings, Wis., Treasurer.

The proceedings of the Convention were closed with prayer by Gen. Clinton B. Fisk, of New Jersey, and dismissed with a benediction by Rev. A. J. Jutkins, of Ill.

NATIONAL COMMITTEE AND CONFERENCE.

On January 7, 1885, a meeting of the National Committee and conference of prominent Prohibitionists was held in New York City. Prof. A. A. Hopkins, of New York, was added to the National Committee as member-at-large. The Executive Committee were instructed "to secure the services of Hon. John P. St. John and other able speakers for the current year to herald the cause and proclaim the principles of Prohibition throughout the land," and to prepare and publish an address to the people of the United States.

The following table will show the number of votes cast for the Prohibition candidates at the Presidential elections named:

STATES.	BLACK. 1872.	SMITH. 1876.	DOW. 1880.	ST. JOHN. 1884.
Alabama				610
California			61	2,959
Colorado				761
Connecticut	205	378	412	2,495
Delaware				55
Florida				74
Georgia				184
Illinois		141	440	12,074
Indiana			600	3,018
Iowa		36		1,564
Kansas		110		4,495
Kentucky		818	234	3,106
Louisiana				338
Maine			93	2,160
Maryland		10		2,827
Massachusetts		84	682	9,923
Michigan	1,272	767	1,106	18,403
Minnesota		172	280	4,691
Missouri		64		2,159
Nebraska		1,599		2,858
New Hampshire	200		189	1,573
New Jersey		43	191	6,155
New York	201	2,359	2,077	25,006
North Carolina				454
Ohio	2,100	1,636	2,616	11,269
Oregon				490
Pennsylvania	1,630	1,319	1,955	15,306
Rhode Island		68	25	928
Tennessee			43	1,131
Texas				3,511
Vermont			105	1,752
Virginia			440	143
West Virginia				939
Wisconsin		155	91	7,659
Total	5,608	9,759	11,640	151,070

THE CATHOLIC TOTAL ABSTINENCE UNION OF AMERICA.

BY JOHN H. CAMPBELL, PRESIDENT OF THE C. T. A. UNION OF THE ARCHDIOCESE OF PHILADELPHIA.

As a Union the Catholic Total Abstinence Organization in America dates from February 22, 1872, when delegates from various Catholic Total Abstinence Societies and State Unions assembled in Baltimore and formed the Catholic Total Abstinence Union of America.

Prior to that date numerous Church Societies were in existence, some of them dating as far back as the time of Father Mathew in 1840. Like all other organizations and societies of laymen in the Catholic Church they sprang into existence to combat a special evil, and to promote the practice of virtue among their members.

The penal legislation of centuries in Ireland; the impoverishment of her people in consequence of this legislation; their inability under the English laws to engage in manufacture and trade, or even to obtain the simplest rudiments of education; the system of land tenure and evils of landlord absenteeism, all combined to send to this country an enormous tide of emigration from Ireland, where the only choice left to young and old was to perish through famine, want, and misery, or to emigrate to America.

Driven in thousands from their native country, landing upon our shores without a penny, unable to pay railroad fares to the lands of the West, they congregated in large bodies—ignorant, helpless, and wretched—in the large cities of the Atlantic coast. Is it any wonder that in despair they turned to any avenue that would get them a living? Is it any wonder that the infernal drink-traffic, with all its allurements to an easy life and rapid gains, attracted so many into its ranks? Finding a traffic authorized by law, with enormous political and social power; seeing the men engaged in this traffic elected to high office, or occupying prominent positions in private life, what more natural, from a worldly point of view, than a desire to emulate these men and to "better their condition," even if it should be at the expense of their soul's welfare!

No wonder, then, that the "poor Irish" became prominent among the saloon-keepers of America, and that so many Irish names appear

over the doors of liquor-saloons in all our large cities! And if any of my hearers feel disposed, in a thoughtless mood, to join in common inquiry, why so many Irish Catholics are engaged in the saloon business, let me ask them in all charity to think well over the causes that I have mentioned, and to remember that it is not the Catholic Church that is responsible for the liquor-selling and intemperance amongst the Irish Catholics of America, but the English penal laws, which first starved the Irish people and next sent them to America, in poverty and ignorance, to struggle for a precarious existence.

The Catholic Church has always resisted the efforts to spread intemperance among her Irish people, both in Ireland and America; and whenever an evil has to be met among them she speaks with no uncertain sound of warning and advice. In the recent Plenary Council in Baltimore (December, 1884) the Archbishops and Bishops of the United States put forth a pastoral letter, in which they called upon all the pastors to advise such of their flocks as might be engaged in the liquor-traffic "*to abandon the dangerous traffic and to make their living in a more becoming way.*" That is the opinion of the Church upon liquor-selling in America, and the great work of her Total Abstinence Union will be the fostering of a public sentiment which will put the advice given by her Archbishops and Bishops into practical effect.

The growth of intemperance among the American people (and let me remind my hearers that the "Irish Catholics" drink *less in proportion to their numbers*, than any other large class of our American population, be they English, Scotch, Germans, or Americans), and the terrible evils resulting therefrom, led the pastors of many parishes to organize total abstinence societies. These societies gradually began to communicate with each other until, in Connecticut, in 1871, they formed a State Union, out of which sprang the idea of the General Union in America.

At Baltimore, upon February 22, 1872, delegates assembled from scattered societies in Rhode Island, Connecticut, New York, New Jersey, Pennsylvania, Maryland, Georgia, Illinois, Ohio, Minnesota, and the District of Columbia. A number of Catholic priests were among the delegates, including Rev. John J. Keane, now Bishop of Richmond, Va., a life-long total abstainer, and one of the foremost advocates of the cause in the Catholic Hierarchy in America. A Constitution was adopted, and the organization was named "The Catholic Total Abstinence Union of America." One of the resolutions adopted was as follows:

Resolved, That this Convention, though not deeming it expedient to take part in any political or legislative action, in reference to "Prohibitory Liquor Laws," recognizes, however, the great good that would accrue from the suppression of public drinking-places, and from such legislation as would restrain the manufacture of intoxicating liquors within bounds consistent with public morality, and will gladly hail such legislation whenever the proper authorities may grant it.

Rev. James McDevitt, of Washington, D. C., was elected the first President, and B. J. O'Driscoll, of the same place, the first Secretary,

An address "to the Catholics of America" was drawn up and directed to be issued, and the Convention adjourned after a pleasant and harmonious meeting, and a feeling on the part of the delegates that a great reform had been commenced.

The new Union supplied a long-felt want. The scattered societies began to send in their applications for admission; subordinate branches, known as State and Diocesan Unions, began to spring into existence, and the good work went on so prosperously that in a little while the enthusiastic officers elected at the Baltimore and subsequent Conventions, began to (shall I use the word?) brag of the great extension of the organization, and I am afraid misled the public by glowing and exaggerated reports, which gave the idea that we had many more members than were really upon our rolls.

Conventions were held at Cleveland, Ohio, upon October 10, 1872, the same President and Secretary being re-elected; and at New York, upon October 8, 1873, where the Rev. Patrick Byrne, of Trenton, N. J., was elected President, and James W. O'Brien, of New York, was appointed Secretary. This latter Convention was noted for three things: 1st. The appearance in active harness of Rev. John Ireland, of St. Paul, Minn., now Bishop of that Diocese—the great leader of our cause among the Catholic Hierarchy and the worthy successor of Father Mathew. 2d. The active entry into the movement of the Philadelphia Diocesan Union, already grown to be the largest and most promising subordinate branch of the main body; and 3d. The passage of a resolution, introduced by the Philadelphia Union, committing the Union to the erection of a magnificent fountain in Fairmount Park, Philadelphia, to be dedicated in 1876, in honor of the Centennial of American Independence.

Thus far the progress of the Union had been highly satisfactory, and bright hopes of its future were entertained, but the ensuing years of financial depression and an unfortunate difference of opinion between the general officers and those engaged in the Centennial Fountain Project as to the propriety of the Union's taking part in any work "outside" of total abstinence organization, caused a decline in the membership of the societies, and in 1881 the rolls showed but 524 societies, with 26,000 members. Conventions had been held at Chicago, October 7, 1874; at Cincinnati, October 6, 1875; at Philadelphia, July 4, 1876; at Buffalo, August 8, 1877; at Indianapolis, August 28, 1878; at Detroit, September 17, 1879; and at Scranton, August 4, 1880. Rev. Patrick Byrne, of Trenton, N. J., President, and James W. O'Brien, of New York, continued in office until the Buffalo Convention, in 1877, when Rev. J. B. Cotter, of Winona, Minn., was chosen President, and C. M. McCarthy, of St. Paul, Minn., was appointed Secretary. The following year, 1878, Rev. Hugh Roe O'Donnell, of Boston, Mass., was elected President at the Indianapolis Convention, and John A. Duggan was appointed Secretary. These two officers were continued until the Boston Convention, in 1881.

The most noted event during the period from 1873 to 1881, was the

magnificent work of the Philadelphia Union, which, undeterred by opposition within and want of sympathy without, appealed by circulars direct to every society in America, and succeeded in erecting in Fairmount Park, Philadelphia, under the auspices of the General Union, the Centennial Fountain, the most magnificent monument yet erected by total abstainers. The work cost $54,000 (all but $10,000 of it being raised in Philadelphia). Ground was broken for the monument upon July 5, 1875, it was dedicated to American liberty upon July 4, 1876, and upon July 4, 1877, was handed over, free of debt, to the city of Philadelphia, "in trust for the American people," in the presence of probably the largest public meeting ever assembled in America—between 60,000 and 70,000 people being present. Addresses were made by Governor Hartranft, of Pennsylvania, by Governor John Lee Carroll, of Philadelphia, and others. In three years the entire cost of the fountain was raised by the Catholic Total Abstinence Societies of America, the highest subscription being one hundred dollars.

Another important event of the same period was the advent of Bishop Ireland, of Minnesota, as a total abstinence speaker. His voice has since been continually heard in the pulpit and upon the rostrum, and public sentiment among Catholics has been greatly influenced by his example and addresses.

With Bishop Ireland among the clergy, and the Philadelphia Union gradually infusing its spirit among the laity, the demand for a more active, vigorous, and progressive Union, culminated at the Boston Convention in 1881, in Philadelphia taking the lead of the organization. Rev. J. B. Cotter, of Minnesota, was elected President, and Philip A. Nolan, of Philadelphia, was elected Secretary, and with the vigorous backing of the Philadelphia Union, new life began to be infused into the organization at once. An active literary propaganda was commenced. The Paulist Fathers of New York, led by Fathers Walter Elliott and Rev. Thos. McMillan, threw their whole weight in favor of the cause, and the Catholic press began to devote more of its attention to the Union. In one year the Union was thoroughly reorganized, the membership increased from 26,000 members at Boston, in 1881, to 34,300 at St. Paul, Minn., in 1882, and has since been going up, until it bids promise at last to be the mighty organization for good that it was intended. Rev. J. M. Cleary, of Kenosha, Wis., succeeded Father Cotter as President in 1882, and he and Mr. Nolan, the Secretary, have continued in office to the present time, being re-elected at Brooklyn, Aug. 2, 1883; at Chicago, Aug. 7, 1884, and at New Haven, Conn., Aug. 6, 1885.

The literary propaganda begun in 1881 was actively continued, being carried to its fullest extent in 1884, when a Committee was appointed at the Chicago Convention to prepare a memorial to be presented to the Plenary Council of Archbishops and Bishops, which was to assemble in Baltimore in December of that year. That Committee consisted of Rev. Walter Elliott, C.S.P., of New York, chairman; Right Rev.

Monsignor Aug. Bessonies, of Indiana; John H. Campbell, of Philadelphia; Rev. J. B. Cotter, of Minnesota; Rev. James F. Mealia, of Brooklyn; John A. Collier, of Pittston, Pa.; and Dennis F. McCarthy, of Connecticut. A memorial, written in the main by Father Elliott and revised by Bishop Ireland, was drawn up, and for vigorous language and plain presentation of the evils of liquor-selling in the United States has never been surpassed in the literary annals of America. It was received and considered by the Council, total abstinence documents were liberally distributed to every member of the Council and to every priest in America, public meetings addressed by Archbishop Feehan of Chicago, Bishops Ireland of Minnesota, Spalding of Peoria, Keane of Richmond, Watterson of Columbus, and others, were held during the sessions of the Council, and Catholic public opinion, in press, pulpit, and social life, was evolved in favor of the total abstinence cause.

The Council itself at the end of its labors gave a mighty impetus to the cause in its public declaration, which I have already referred to, and when the decrees of that body come from Rome with the Papal approval the Catholic Total Abstinence Union of America will be prepared to enter upon such a total abstinence crusade as will, I trust, place Catholics in the very advance of the temperance movement in America.

A CENTURY OF WORK IN THE DOMINION OF CANADA.

BY F. S. SPENCE.

WHEN European civilization first invaded the territory that now constitutes the Dominion of Canada, it brought with it Christianity and the Rum-Traffic, and at once these antagonistic forces grappled in a conflict that as yet shows no signs of abatement. The earliest internal struggles of the infant colony of New France were between the fathers of the Catholic Church and men who were determined to carry on a business that was cursing both immigrant and native, and undoing the good that followed the heroic labors of the devoted missionaries of the Cross. The liquor-traffic has always been in Canadian politics, and Prohibition has always been a live issue with the true patriots of British America.

At the beginning of the "Temperance Century," which has just closed, the different provinces that now jointly constitute the Dominion of Canada were separate colonies, with varying customs, laws, and social conditions. They were influenced to a great extent by the opinions and movements of the newly-formed contiguous republic, and still more by those of the mother-land to which they still clung, and every throb of whose thought-life was felt in the closely-connected dependency. The first toilers in the American and British temperance reformation sowed also in Canadian fields, and had a valued reciprocity of Canadian assistance. The early disciples of English teetotalism brought their new teachings across the ocean; and from the South, Washingtonians, Sons of Temperance, and Good Templars sent us their peculiar institutions and methods, which took deep root, spread rapidly, and from which to-day we are reaping rich harvests of moral sentiment and sound legislation.

We built our restrictive license system after British models in the beginning of our political history. The Prohibition agitation of twenty-five years ago affected Canada as well as the United States, and shortly after the passing of the Maine Law, New Brunswick, in 1855, enacted a law of total prohibition, but through some unexpected political changes it was repealed without its having had an opportunity of showing its value. Before this, Nova Scotia had required that two-thirds of the

rate-payers of a district should sign a petition for a license before the same could be granted. Under this stringent law the liquor-traffic was much diminished—in fact, in many counties no licenses for the sale of liquor have been granted for many years. For the Provinces of Upper and Lower Canada, which had been legislatively united in 1841, there was passed in 1864 a local option law, popularly known as the "Dunkin Bill." This law gave municipalities the power to refuse licenses either by a vote of the municipal council or a plebiscite.

After the partial settlement by Confederation, in 1866, of many political problems that had previously occupied a great deal of public attention, the question of dealing more stringently with the liquor-traffic came once more to the front. In the year 1868 a joint committee, representing the Grand Lodge of Canada of the Independent Order of Good Templars and the Grand Division Sons of Temperance, met to confer as to united action in regard to temperance legislation, and some other matters. The result of their consultation was a request for the co-operation of other bodies, and finally the issuing of a circular asking officers and members of Christian churches, Y. M. C. A.'s, Sabbath-schools, and Temperance Societies to meet in Toronto for organization in the direction indicated. The circular was signed by Rev. John Finch, G. W. P., S. of T.; E. Stacey, G. S., S. of T.; Rev. A. M. Phillips, W. G. C. T., Order of British Templars; Oronhyatekha, M.D., G. W. C. T., I. O. G. T.; J. M. Ferguson, M.D., G. W. S., I. O. G. T.

In response to this call a Convention assembled in the Toronto Temperance Hall, February 23, 1869. It was attended by a large number of representatives from different parts of the country, and had also the assistance, presence, and counsel of John N. Stearns, of New York. After much deliberation an organization was completed, called the "Canada Temperance Union"; Hon. M. Cameron being elected President, W. S. Williams, Secretary, and E. W. Holton, Treasurer, with a long list of vice-presidents and members of different committees. In the platform of the new organization there was incorporated the following plank, which shows well how strong was the sentiment that animated the new society: "That the temperance war must be fought out by the people at the polls; and it is therefore advisable, as soon as possible, to organize a temperance political party."

In the year 1872 the Canada Temperance Union was merged in the Ontario Temperance and Prohibitory League, the operations of which were to be confined to the Province of Ontario, the first President being Rev. W. Scott, and the Secretary, Jacob Spence. About the same time similar leagues were organized in the other provinces, so that there was soon a distinct organization for the promotion of temperance sentiment and the furtherance of temperance legislation in each of the different provinces of the Dominion.

About this time there was a remarkable revival of Temperance sentiment. All the different organizations displayed unusual activity, and had a large aggregate membership. The result of this, and of the Blue

Ribbon movement, which just then reached its height, was a strong feeling in favor of Prohibition, that found expression in a general attempt to have the Dunkin Bill adopted in the different municipalities to which it was applicable. The Dunkin Bill, however, being defective in some of its provisions, and local in its operation, failed to meet the expectations of many of its promoters, and under the direction of the Ontario Prohibitory League there was commenced a petition movement that assumed very large dimensions. There were presented to Parliament petitions representing more than 500,000 people, praying for the enactment of a law of total Prohibition. A committee appointed by the House of Commons to report upon these petitions, recommended that steps be taken to ascertain the success of prohibitory legislation, where such legislation had been enacted. Two commissioners were appointed to visit the different States in which prohibitory laws were in operation, and report upon the results. The report of these commissioners, Rev. J. W. Manning and Col. F. Davis, was laid before the Parliament at its next session, and the following resolutions were adopted in the Senate and House of Commons respectively:

SENATE RESOLUTION.—That the time has now arrived when the attention of the Government should be given to this important question, with a view to the introduction of a bill to prohibit the manufacture, importation, and sale of intoxicating liquors (except for mechanical and medicinal purposes) throughout the Dominion, at the earliest possible date compatible with the public interest.

HOUSE OF COMMONS RESOLUTION.—That having regard to the beneficial effects arising from prohibitory liquor laws in the States of the American Union, where the same are fully carried out, this House is of the opinion that the most effectual remedy for the evils of intemperance would be to prohibit the manufacture, importation, and sale of intoxicating liquors.

Some doubt existed at this time as to the respective powers of the Federal and Provincial Legislatures, and the question of jurisdiction in the matter of Prohibition had not been definitely settled. The Dominion, however, embraced an extensive territory in which no local government had yet been formed, and in 1875 a law of total Prohibition was enacted for the so-called Northwest Territories—a law that is still in force over an immense area of the country.

Later in the same year, sixteen members of the House of Commons united in issuing a circular calling a convention of representative temperance workers from the different parts of the Dominion to confer on the situation and consider what further action should be adopted. This conference was held in the city of Montreal, commencing September 15th, and was composed of a great number of the foremost men of the Dominion, together with the following distinguished visitors: Hon. Neal Dow, Portland, Me.; Mr. J. N. Stearns, New York; Rev. A. A. Miner, D.D., Boston, Mass.; Rev. W. W. Atwater, Burlington, Vt.; Mr. W. C. Maughan, Roseneath, Scotland. It was presided over by Hon. Senator Vidal; Rev. Thomas Gales and Rev. James McCaul acting as joint Secretaries. The policy agreed upon after careful and long deliberation was enunciated in the following platform:

That the manufacture, importation, and sale of intoxicating liquors to be used as common beverages, are found by the Parliamentary Committees, as well as the experience of society, to be a fruitful source of crime and pauperism, alike subversive of public morality and social order.

That all attempts to restrict the traffic by license law are unsatisfactory, inasmuch as intemperance, and all the evils connected therewith, are constantly increasing.

That nothing short of the entire prohibition of the manufacture, importation, and sale of intoxicating liquors as beverages would be satisfactory to this Convention.

That in order that a Prohibitory Liquor Law, when passed, may have the sympathy and support so indispensably necessary to its success, it is the opinion of this Convention that the Dominion Parliament should be urged to frame such a law, subject to ratification by popular vote.

That the President and Secretaries be and are hereby authorized to prepare and submit to the Dominion Parliament a petition embodying the views of this Convention and praying for immediate action.

A Dominion Prohibitory Council of twenty-five members was formed to superintend and assist in carrying out the policy laid down. This Council met in Ottawa early in the following year, and, feeling the necessity that existed for an agency to unite and represent the sentiment of the different parts of the Dominion, decided to form an organization to be known as "The Dominion Alliance for the Total Suppression of the Liquor-Traffic." The different Provincial Leagues fell in with this policy, and constituted themselves local branches of the new Alliance. Representatives are annually elected by these different branches. These meet at Ottawa to constitute the Dominion Council, the first President of which was Hon. Alex. Vidal, who has occupied the position ever since, and the first Secretary, Rev. Thomas Gales, who held that office and rendered invaluable service to the temperance cause till his decease in 1883.

Some judicial decisions having settled the question of jurisdiction and made it clear that Prohibition was *intra vires* of the Dominion Parliament, that body enacted in 1878 a statute known as the "Canada Temperance Act," more generally called the "Scott Act," in honor of Hon. R. W. Scott, who introduced it in the Canadian Parliament. This is Canada's present local option law. Its enactment marks a new and important era in the history of the Canadian Temperance Reform, and the record of the work that has been done in reference to it, is the latest and most interesting part of our Canadian Prohibitory history.

The legality of the Scott Act has been fully tested, and the whole Act has been reviewed by the Supreme Courts of the different provinces, and that of the Dominion. An appeal against it has been carried to the Judicial Committee of the Privy Council of Great Britain. The case has been fully argued and the constitutionality of the law affirmed by the highest authority in the realm.

Besides work for Scott Act adoption and enforcement, the most important matters in connection with the progress of our cause in Canada since 1878 have been the astonishingly rapid growth and wonderfully effective influence of the Woman's Christian Temperance Union, and the Church of England Temperance Society. The former has worked

with great success on its various lines of action, and the latter has enrolled, as adherents to the cause of moral reform, many thousands who never declared themselves in favor of temperance before.

The energies of the liquor party in the Dominion of Canada are now concentrated in efforts to impair the efficiency of the Scott Act, to prevent its adoption, and to hamper its operation. At nearly every session of Parliament some attempt is made to weaken its prohibitory character, but so far these attempts have utterly failed, and there is little probability that they will ever succeed. Already there have been eighty-seven pollings on the question of adopting the Scott Act, and in sixty-nine of them victories have been recorded in favor of Prohibition.

At the Parliamentary session of 1884 the House of Commons adopted a series of resolutions, terminating as follows:

> That this House is of the opinion, for the reasons hereinbefore set forth, that the right and most effectual legislative remedy for these evils is to be found in the enactment and enforcement of a law prohibiting the importation, manufacture, and sale of intoxicating liquors for beverage purposes.
>
> And this House is prepared, so soon as public opinion will sufficiently sustain stringent measures, to promote such legislation so far as the same is within the competency of the Parliament of Canada.

Temperance men have accepted this challenge, and are using the Scott Act as an evidence of what public sentiment really is. Already the aggregate of votes polled, in different counties and cities, shows a clear majority of over 50,000 in favor of the principle of Prohibition. It is expected that the Scott Act will soon have been voted upon in nearly every county of the Dominion, and our workers will present the result to Parliament, as a practical demand for Prohibition that must not be ignored.

In actual operation the Scott Act has been remarkably successful. Negligent or hostile officials have in some places prevented its doing as much good as it would otherwise have accomplished, but the general satisfaction that it gives to the community is strikingly shown in the fact that no county or city has ever gone back to the license system after having had a trial of the Scott Act. The liquor men have brought on seven repeal contests, but have always been beaten. The Scott Act has never been repealed.

We subjoin a brief summary of the provisions of the Canada Temperance Act as being the best register that could be given of the present condition of public sentiment in the Dominion.

SUMMARY OF THE CANADA TEMPERANCE ACT.

The Act is divided into three parts. The first part provides the machinery by which the second part may be adopted or rejected. The second part is the Prohibition part, and does not come into force until it has been adopted by a vote of the electors. The third part provides for the enforcement of the law after its adoption. The following is a synopsis of the provisions of these respective parts:

PART I.

PETITIONING.—One-fourth of the electors in any city or county may petition the Governor-General in Council to have a vote taken upon the Act in such city or county. The Governor-General in Council may then appoint a Returning Officer, fix a day of voting, and make all other needful arrangements for the polling of votes.

VOTING.—The vote shall be taken by ballot, and in one day. There shall be a polling place in each polling sub-division of each municipality.

Very severe penalties are provided for any corrupt practices. No treating of voters is allowed, and all places where liquor is sold must be kept closed the whole of the day of voting.

All electors, who are entitled to vote at the election of a member for the House of Commons, have a right to vote on the Scott Act.

COMING INTO FORCE.—If a majority of the votes polled are in favor of the Act, a proclamation will be issued, bringing it into force; but in counties where licenses are in operation, it can not come into force before *at least* five months after the voting, nor until all licenses in force at the end of these five months have expired. If no licenses are in force in a county, the Act may be brought into operation in that county after three months from the day of the vote adopting it.

REPEAL.—If the Act be adopted it can not be repealed for at least three years, nor until the repeal has been voted upon and adopted by the electors. If the Act be rejected or repealed it can not be again voted upon for three years.

PART II.

PROHIBITION.—From the day of the coming into force of the Act in any county or city, and as long as it remains in force, no intoxicating liquor shall be sold in any manner or under any pretext, except in the cases hereinafter mentioned.

WHOLESALERS.—Persons *who are specially licensed* may sell liquor by wholesale; but only in quantities of not less than ten gallons, or in case of ale or beer, eight gallons, and only to licensed druggists, or other wholesalers, or to persons whom they have good reason to believe will carry it to, and have it consumed in, some place where the Scott Act is not in force.

Producers of native wine, made from grapes grown by themselves, may, when licensed, sell such wine to any person in quantities of not less than ten gallons, unless it be for medicinal or sacramental purposes, when they may sell as small a quantity as one gallon.

DRUGGISTS.—Licensed druggists may sell in quantities of not less than one pint. Not more than one druggist may be licensed in a township, not more than two in a town, and not more than one for every four thousand inhabitants in a city. Druggists are only allowed to sell liquor for medicinal or sacramental use, or for use in some *bona fide* art, trade, or manufacture. Liquor can only be sold for sacrament, on a certificate signed by a clergyman; for medicine, only on a certificate signed by a medical man; and for any other purpose, only on a certificate signed by two Justices of the Peace. The licensed druggist must file all these certificates, must keep a full record of all the sales he makes, and report the same to the Collector of Inland Revenue.

PART III.

PENALTIES.—The penalties for illegal sale are: For the first offence, a fine of not less than fifty dollars; for the second offence, a fine of not less than one hundred dollars; and for the third and each subsequent offence, imprisonment for not more than two months.

The clerk or agent who sells for another person shall be held guilty as well as his employer, and shall be liable to the same punishment.

All liquor and all vessels containing liquor, in respect to which offences have been committed, shall be forfeited.

EVIDENCE.—In a prosecution it is not necessary that a witness should be able to state the kind or price of liquor unlawfully sold. It is enough to show that unlawful disposal of intoxicating liquor took place. The finding in any place of liquor, and also of appli-

ances for its sale, is *prima facie* evidence of unlawful keeping for sale, unless the contrary is proved. The husband or wife of a person charged with an offence against the Scott Act is a competent and compellable witness.

TAMPERING WITH WITNESSES.—Any person attempting to tamper with a witness, in any prosecution under the Act, shall be liable to a fine of fifty dollars.

COMPROMISE.—Any person who is a party to an attempt to compromise or settle any offence against this Act, with a view of saving the violator from prosecution or conviction, shall, on conviction, be imprisoned for not more than three months.

APPEALS.—No appeal shall be allowed against any conviction made by any Judge, Stipendiary or Police Magistrate, Sheriff, Recorder, or Parish Court Commissioner.

THE TEMPERANCE REFORMATION IN THE BRITISH ISLES.

BY DAWSON BURNS, D.D., LONDON.

ON the 13th of December, 1784, some months before the publication of Dr. Benjamin Rush's notable work on Ardent Spirits, Dr. Samuel Johnson, the literary leviathan of the eighteenth century, passed away. During the greater part of his laborious and remarkable manhood Dr. Johnson abstained from not only spirituous but all alcoholic liquors; and his own writings, as well as the pages of Boswell, testify to the skill and cogency with which he defended a practice that he had proved to be attended with great personal advantage. Nor did the sturdy moralist stand alone in this manner of life. More than a hundred years before his birth Shakespeare, in "As You Like It," had drawn in old *Adam* one of the class of water-drinkers who, in all times, have been examples of abstinence and of its numerous benefits:

> Though I look old, yet am I strong and lusty;
> For in my youth I never did apply
> Hot and rebellious liquors in my blood.

Dr. Johnson, too, in his life of Waller, the courtly poet of the Restoration, sketched a water-drinker whose vivacity and wit were the admiration of wine-drinking circles. And a greater than either Johnson or Waller, Milton himself had both made temperance the theme of his muse, and had spoken of a time as possible when, by the exclusion of wine and strong drink, "men might live healthfully and happily without these intoxicating liquors."

The end of the seventeenth century, and first third of the eighteenth, witnessed a great increase of that intemperance which had been prevalent in England from time immemorial. Legislation had encouraged the manufacture and sale of ardent spirits, but protests were not absent; and perhaps the earliest collective expression of medical opinion against intoxicating liquors was made by the Royal College of Physicians in a "Representation" to the House of Commons, under the common seal of the College, January 19, 1725, in which they refer to "the fatal effects of the frequent use of several sorts of spirituous liquors." Among individual medical men, who were distinguished for their efforts to induce abstinent habits, were Dr. George Cheyne and Dr. Edward Baynard, who sounded the praises of water, and denounced the use of intoxicating beverages as leading to disease and premature death. The *Gentleman's Magazine* published the de-

bates in the House of Lords in 1741—reports which proceeded from the hand, and chiefly from the brain, of Cave's then obscure assistant, Samuel Johnson. Dr. Stephen Hales did good service by his essay, "On the Unwholesomeness and Destructiveness of Fermented Distilled and Spirituous Liquors." In a forcible sermon, preached before the Lord Mayor on Easter Monday, 1750, Dr. Isaac Maddox, Bishop of Worcester, earnestly dwelt on the evils of spirit-drinking. This sermon was afterwards printed, and with a valuable preface and appendix, both prepared by the Bishop, formed a pamphlet of singular interest and merit. The appendix included a letter from the eminent philosopher, Dr. David Hartley, treating of the pernicious effects of dram-drinking, and the best means of abating the evil. John Wesley's well-known sermon on "The Use of Money" was published in 1760; and that plain-speaking on the subject was not confined to the pulpit may be seen from a satire, issued in the same year, under the title of "Baalzebub: an Oration delivered before an Audience of Distillers." Dr. Armstrong, the poet, and Dr. R. James, took part in this crusade, as also did the philanthropist and philosopher, Bishop Berkeley.

Before Dr. Johnson's death the illustrious Howard had entered upon his great mission of Prison Reform, and he was both a total abstainer from fermented and spirituous liquors, and recommended this practice for hygienic ends.

The closing years of the eighteenth century were illustrated by the writings of men of science, who attacked the use of intoxicating liquors as producing the prevailing vices and evils of their times. Of these may be named Dr. Erasmus Darwin in his "Zoonomia," and in the Notes to the "Loves of the Plants"; Dr. Beddoes in his "Hygeia"; Dr. Trotter in his "Essay on Drunkenness"; and Dr. T. Garnett in his "Lecture on Zoonomia." Dr. Darwin in particular was a Temperance propagandist, and is described by Miss Edgeworth as having weaned the squires of his acquaintance from their vinous and other potations. Succeeding these came the Lectures of Sir A. Carlisle on "The Pernicious Effects of Fermented and Spirituous Liquors as a part of human diet" (1810), and Dr. Thomas Forster's "Physiological Reflections on the destructive operation of Spirituous and Fermented Liquors on the human system" (1812). In 1814 appeared the first edition of "Some Enquiries into the Effects of Fermented Liquors, by a Water-drinker," the author of which, Mr. Basil Montagu, who edited an edition of Bacon's Works, lived to take part in the Temperance Reformation of our day. In 1827 appeared "The Anatomy of Drunkenness," by Robert Macnish, which threw light on some interesting aspects of the subject, but did not treat it so practically as other writers had done.

The proceedings of the American Temperance Society, founded February 13, 1826, do not seem to have attracted much attention on this side of the Atlantic; and so far as I have been able to discover, the first English publication, referring to its work, was a pamphlet of nearly one hundred pages, prepared by G. C. Smith, who had been a boatswain in the Royal Navy, but had formed a Society for the moral and religious benefit of seamen. This pamphlet was issued in the summer of 1829, and besides an Introduc-

tion by Mr. Smith, contained a letter from the Rev. Josiah Leavitt, of New York, and a reprint of various American Temperance papers.

We have now approached the time when the Temperance Reformation took root in the British Isles—an event of the highest moment, though little regarded then by the professed leaders and rulers of the people. The Rev. Prof. John Edgar (afterward D.D.), of Belfast, a Presbyterian minister, had been in communication, both epistolary and oral, with American friends of Temperance, and on the 14th August, 1829, he published an address in the *Belfast News-Letter*, drawing public attention in Ireland to the need of Temperance work in that country. Almost simultaneously Mr. John Dunlop, of Greenock, who had reflected much on the intemperance of Scotland, had become acquainted with some publications of the American Temperance Society. This gentleman was successful, after considerable effort, in getting some Glasgow friends to join him in the establishment of a Temperance Society. One of these was Mr. Wm. Collins, who was an elder of Dr. Chalmers' church, and very active in carrying out the Doctor's scheme for the abatement of parochial destitution. Mr. Collins was an eloquent speaker, and having the command of the printing-press and a publishing business, his aid was invaluable.

It will be convenient to treat the subsequent history of Temperance in the United Kingdom in three sections, dealing with periods of unequal length; the first from 1829 to 1839; the second from 1840 to 1862; and the third from 1863 to 1885.

FIRST PERIOD—FROM 1829 TO 1839.

There is evidence to show that as far back as 1817 a society existed in Skibbereen, in Ireland, the members of which were united for Temperance purposes; but unhappily the records of this early protest against drinking customs were destroyed by fire, and the movement, whatever its scope, had retained a purely local character, and had nothing to do with originating the Temperance Reform of 1829. To Dr. Edgar the Irish Temperance movement owed more for some years than to any other man, and his visits to England served to infuse new energy into its friends in that country. The Belfast Society was formed by eight persons, two of whom still survive; but the first local society, resulting from Dr. Edgar's appeal, was formed at Newross by the Rev. G. W. Carr. The Hibernian Temperance Society was established in Dublin in June, 1830; and men of considerable influence, including Dr. Harvey, Mr. R. Allen, and Mr. Philip Crampton, the Irish Solicitor-General (afterward Judge Crampton), took part in its management. Whiskey had for generations been the bane of Ireland, and the Temperance societies thus instituted accomplished much good; but the Roman Catholic population was only slightly reached, and no marked change of national customs ensued.

In Scotland the results were more conspicuous for some years. An essay by Mr. Dunlop, on "The Extent and Remedy of National Intemperance" (Nov., 1829), was of much service to the new crusade. The "Glasgow and West of Scotland Temperance Society," formed in 1829, became enlarged

into the "Scottish Temperance Society," whose annual reports were moulded after those of the American Temperance Society, and were replete with information and suggestions of singular interest. A reaction set in, however, and the local societies began to decline until it was decided that the publication of the monthly *Temperance Record*, which was commenced June, 1830, should be discontinued at the close of 1835.

In England the first Temperance Society was formed at Bradford, Yorkshire, February 2, 1830, chiefly by means of Mr. H. Forbes, who had paid a visit to Scotland, and had there seen the working of the Temperance movement. In the same year societies were established in Warrington, Liverpool, Leeds, Manchester, London, Bristol, etc.; and one of the principal agents in this great work was Mr. Wm. Collins, of Glasgow, whose exertions were the measure of his zeal, and whose speeches have been rarely excelled for a combination of fact, reasoning, and persuasion. London soon became, as was natural, the main centre of Temperance organization in England by the formation of the "British and Foreign Temperance Society," the first great meeting of which was held in Exeter Hall, June 29, 1831. Publications were issued in large numbers, and agents were appointed by whom numerous societies were established. But by a singularly infelicitous coincidence, the introduction of the Temperance movement into England was speedily followed by the passing of the Beer Act of October, 1830, under which many thousands of new houses for the sale of beer were opened almost at once; and, as the pledge of the society was one excluding merely ardent spirits, while limiting the use of fermented liquors to the strictest "moderation," it was quickly apparent that it was unable to cope with that power of drinking custom which had from the earliest times been connected with the social consumption of wine, ale, beer, and cider. To reclaimed drunkards the use of fermented liquors was practically as dangerous as the use of distilled liquors, and many of them interpreted the pledge in a sense of total abstinence, by which alone they could be saved from peril and ruin. It thus came to pass that among many of the societies, chiefly those in large towns, abstainers from all intoxicating liquors were to be found; and a few societies were formed on such a basis. But this transition from one degree of abstinence to the other, though gradual, became visible before long; and at Preston on Sept. 1, 1832, seven members of the Temperance Society signed a pledge of Total Abstinence, drawn up on the spot by Mr. Joseph Livesey, a tradesman of that town. It has been usual to speak of "the seven men of Preston" as having been the leaders in this advance from the anti-spirituous to the anti-alcoholic position. But, as a matter of fact, only one of these seven was afterwards of any special service in this onward movement, and he was Mr. Livesey, who had been led to inquire into the nature of fermented liquors by the statements of Franklin in his Autobiography, concerning his experience as a journeyman printer in London, when he was ridiculed as a water-drinker, but when he pointed out the fallacy of supposing beer to be a nutritious beverage, and gained both in health and pocket by his avoidance of it. Mr. Livesey was a man of great common sense, interested in social questions,

and anxious to expose popular delusions, which were at the same time sources of public suffering and evil. In his advocacy of abstinence from all intoxicating liquors he was supported by many members of the Preston Temperance Society, and in the course of time some of these became known as the most prominent representatives of the new system. Of these, five were particularly distinguished in addition to Mr. Livesey, viz.: James Teare, Henry Anderton, Edward Grubb, William Swindlehurst, and William Howarth. These six, and not the seven who signed on Sept. 1, 1832, may be justly described as the first apostles of the total abstinence propaganda, though they were assisted by others who gave timely and useful help as occasion offered. By these men and their coadjutors the counties of Lancashire and Yorkshire (two of the largest in England) became in a measure enlightened as to the new principle. For this principle a name had been conveniently supplied in the Sept. of 1833, at a meeting in Preston, when a workingman, Richard Turner, who, while insisting on total abstinence as the only safe course, said he would be "out and out tee-tee-total for ever." The people cheered, and Mr. Livesey instantly accepted this quaint description of the advanced position, and "the teetotal" or "teetotalism," became in a short time its popular designation. A question has been raised whether the word "teetotal" had been previously current to denote absolute totality, or whether it was a coinage of Turner's own. The evidence is conflicting as to the common previous use of "teetotally"; but it is certain that the word was regarded as new by the audience who listened to Turner in Sept., 1833, and it was then ascribed to his desire to give "total" a special intensiveness by its application to abstinence from *all* intoxicating drinks. Mr. Livesey began the issue of the *Preston Temperance Advocate* in January, 1834, and this vehicle of information and record of agitation greatly aided the band of reformers who had raised the banner of an uncompromising hostility to alcohol in every form and combination as a beverage.

In Preston and elsewhere the strength of the Total Abstinence advance was proved by first adding a Total Abstinence pledge to the original pledge (or, as it was commonly denominated, the "Moderation pledge") and afterwards by adopting the pledge of Total Abstinence as the only one of the Society. In this way a continuity was sustained, but in many places the old societies were broken up by the refusal of certain of the principal men, who were sometimes brewers, to allow a Total Abstinence pledge to be attached to, much less substituted for, the old one. This was the course taken by the committee of the British and Foreign Temperance Society, and led to its ultimate dissolution. This process of transformation, demolition, and reconstruction went on for several years in England, Scotland, and Ireland; but at the end of this first period (1829 to 1839) there were very few local societies except on the Total Abstinence principle. In London the "New British and Foreign Temperance Society" was formed (1836), and the "British Association for the Promotion of Temperance" (now the British Temperance League), established in 1835, took as its principal sphere the northern counties of England.

In London and the southern part of England a heated controversy sprang up among the Total Abstinence Societies on what was called the Long and Short Pledge question. No uniform pledge had ever been adopted, and many societies gave the option of signing a pledge of personal abstinence, or one also promising not to provide intoxicating liquors for others. At the anniversary of the New British and Foreign Temperance Society in May, 1839, this "battle of the pledges" was fought out, and it was resolved by a large majority to have in future one pledge only; the one selected being that used by the American Temperance Union, which was very long both in language and significance. The issue of this struggle was the formation of another national society under the name of "The British and Foreign Society for the Suppression of Intemperance," whose pledge, and that of its branches, was one of personal abstinence only. Earl Stanhope became its President; for he and many others at that day, while personally abstaining, were not prepared to refuse to their guests the wine and other alcoholic liquors, which they were accustomed to use, and which they expected to find at the tables of their friends. In the North of England the pledges were generally "Long," or included some equivalent declaration. The difficulties of social custom were so great in England that it would have been wiser to leave to the individual conscience any action beyond that of personal abstinence.

In Scotland the Temperance sentiment, which had declined in 1835, was revived and strengthened by the Total Abstinence reform, of which Mr. Ed. Morris was one of the principal advocates, though Mr. John Dunlop had also entered cordially into its prosecution, and was elected President of the Scottish Society. He issued, in 1839, his "Philosophy of Drinking Usages," which enumerated the extraordinary number of customs and usages connected with drinking in trades and society generally.

In Ireland the transition was one of some difficulty and travail. Some of the chief leaders of the old movement, including Dr. Edgar, refused to advance, and even opposed the demand for a new and broader basis. Many who accepted the change did so on the ground of what they called "Christian expediency," as distinguished from Christian duty. But light broke forth in the South, when, on April 10, 1838, Father Mathew, a Franciscan Friar, a man greatly beloved by the Roman Catholic population of Cork, signed the pledge of Total Abstinence, to which he had been moved by a deputation consisting of an Episcopal clergyman, a Unitarian, and a member of the Society of Friends (Rev. N. C. Dunscombe, Richard Dowden, and Wm. Martin). Their request prevailed, and Father Mathew became President of the Cork Total Abstinence Society. No human mind could have forecast the issue of this event. The pledge was eagerly taken by thousands from the hands of Father Mathew, and before the close of 1839 he had entered upon that series of missions to various parts of Ireland, which resulted in the pledging of between three and four millions of persons to the practice of Total Abstinence.

This sketch of the first period must not close without a reference to several important particulars. One of these was the appointment and report of the

Select Committee of the House of Commons on Drunkenness, which sat in June, 1834, and of which Mr. James Silk Buckingham, M.P., was Chairman. The Government had resisted the motion for appointing such a Committee, but were defeated, and the evidence collected was of a kind not only exceedingly valuable in itself, but providing Temperance advocates with a great store of facts for use on the platform and otherwise. A large edition for popular use was put into circulation. Mr. Buckingham was an early advocate of Temperance, and was ever willing to lend it the aid of his voice and pen, till his death, June 30, 1855. In 1837 he visited the United States and addressed the members of Congress on the Temperance topic. He was a man of wonderful versatility, and full of suggestions of reforms, some of which are only now in course of execution. Another characteristic of this period was the great amount of excellent literature which sprung up, including such works as "The Curse of Britain," by Rev. W. R. Baker; "Bacchus," by Dr. R. B. Grindrod; and "Anti-Bacchus," by Rev. B. Parsons. Temperance journalism also entered upon a vigorous existence. Another agency of great efficiency was the employment of travelling lecturers. James Teare went out on his own account, and did a great work in the Isle of Man, Cornwall, and the West of England. Others, like Thomas Whittaker, were engaged by societies; and these men, though often possessed of little educational training, were generally powerful in their advocacy, and rendered permanent service to the cause. It is almost invidious to select a few names out of the many that might receive honorable mention, but those of John Cassell (subsequently founder of the great publishing firm bearing his name), T. A. Smith, R. G. Mason, and J. Addleshaw, may be cited as examples of a class of laborers who, especially in the early days, had to endure much, who dared much, and who effected much for the Temperance Reform.

Before the close of 1839 the various religious denominations had given some, but not very marked, evidence of their sympathy with the movement. The clergy and members of the Church of England who had assisted the cause in its early anti-spirit phase, largely fell off when Total Abstinence was proclaimed; but there were some exceptions, of which, perhaps, the most conspicuous clerical examples were, Rev. F. Close (afterward Dean Close), and Rev. Thomas Spencer, of Hinton Charterhouse, near Bath, the uncle of Herbert Spencer, of later fame. The Baptists and Congregationalists contributed some able ministers to the cause; among the former, Christmas Evans, C. Stovel, J. H. Hinton, and Jabez Burns; and among the latter, J. Pye Smith, R. Knill, James Sherman, and Wm. Jay. The Wesleyan Methodists, who have since done so well, held back strangely, so far as regards the leading ministers; but the other Methodist bodies were more forward. Presbyterianism was then weak in England, but in Scotland and Ireland such strength as the movement possessed was chiefly drawn from the Presbyterian Churches. The Society of Friends, though one of the smallest numerically of religious bodies in England, was prominent among the Christian auxiliaries of Temperance Reform, on whose earliest records the names of Alexander, Backhouse, Barrett, Bowly, Cash, Charleton, Eaton, Fox, Janson, Pease, Priestman, Smith, and others are to be found inscribed. The Roman

Catholics of England made no sensible sign; but in Ireland, as we have seen, Father Mathew had come to the front, though it was not to be disguised that he did not receive from his co-religionists, especially the dignitaries of his Church, that uniformly cordial support which would have been so useful, and was in many cases so necessary for securing the fidelity of his converts. The Medical aspect of the question was not overlooked by the original Temperance advocates. Their earliest publications discussed the deleterious nature of spirituous drinks, and the testimonies of medical men on this point were collected and widely circulated. Certificates of this kind were drawn up and signed by medical practitioners of various towns, and the chief medical authorities of that time, as represented by such men as Dr. Paris, Dr. B. Brodie, and Sir A. Cooper, were ready to declare themselves on the side of the Temperance champions. When fermented liquors were interdicted by the pledge, the same readiness was not always shown, but in 1839 Mr. Julius Jeffreys, M.R.C.S., published a Declaration, signed by seventy-eight of the chief medical men of the day, in which the advantages of Total Abstinence as a general rule of life were unequivocally affirmed. It must be owned, however, that the scientific judgment of medical men was not often in harmony with their social habits. But the union of conviction and action was exemplified in men like Mr. J. Higginbottom, F.R.S., of Nottingham; Mr. T. Beamont, of Bradford; and Mr. H. Mudge, of Bodmin, who lived up to, and labored to diffuse that light of Temperance truth in which they saw the law of nature and the will of God.

In 1835 a Temperance Benefit Society was formed at Salford, under the name of the "Rechabite Order," on the model of the Odd Fellows, etc., for the purpose of giving relief in sickness, and aid to survivors after a member's death.

In concluding this portion of our sketch, we may say, that in little more than ten years, the Temperance Reformation in the British Isles was everywhere made known; that it had undergone a necessary and remarkable evolution; that its organizations were to be counted by hundreds, and its adherents by hundreds of thousands; that it had induced a great reformation in the habits of sections of society, besides effecting the reclamation of thousands of drunkards, and leading to the conversion of a large proportion of the reclaimed; and that it had proved its right to be included among the greatest social and moral movements of the age.

SECOND PERIOD—FROM 1840 TO 1862.

I have before referred to the "battle of the pledges"; and I may here observe, that in the autumn of 1842 both the "New British and Foreign Temperance Society," and the "British and Foreign Society for the Suppression of Intemperance," having accumulated debts, agreed to dissolve in favor of a new association under the name of the "National Temperance Society," membership with which was based on the principle of personal abstinence from all intoxicating liquors. The birth of this society was celebrated by a meeting in Exeter Hall, in the January of 1843. In June,

1856, a union was effected between it and the "London Temperance League," and under the name of the "National Temperance League," it continued to exert an increasing influence for good. The visit of Father Mathew to England in 1843, was a cause of great rejoicing and encouragement to the friends of Temperance in the towns which he visited. In London alone, upwards of 70,000 persons took the pledge in the manner of its administration by him, *i. e.*, by repeating the words after him, so that large groups could pledge themselves together in a short time. When visiting Norwich, Father Mathew was the guest of the Bishop, Dr. Stanley, father of the late Dean Stanley. Three years later, the World's Temperance Convention met in London for five days (August 4–8); a great demonstration in Covent Garden Theatre on the evening of Friday, 7th, being the most splendid public gathering ever held up to that time, on behalf of Temperance in this country. Neither Father Mathew nor Mr. E. C. Delavan of America was present; but the American delegation included Dr. Lyman Beecher, Professor Mussey, Dr. Patton, Rev. John Marsh, Rev. N. E. Kirke, and other eminent Temperance men from the United States. Mr. Wm. Lloyd Garrison and Mr. Frederick Douglas were also present.

In this year, 1846, the Irish Temperance Reform may be said to have passed its zenith. It had given proof of the almost miraculous influence for good which abstinent habits can produce when carried out on a scale of national magnitude; but the dark shadow of famine was falling on Ireland, and all the ordinary ties became strained, or broken, almost destroying all common action for social reforms. This, together with the decline of enthusiasm, while the liquor-traffic remained sanctioned by law, may go far to account for the retrogression which set in; but many valuable results survived, and the drink evil never grew again to its former dimensions. The Roman Catholic clergy could, no doubt, have done much to diminish the decline of temperance among the people, had they combined for the purpose; but a greater zeal for Temperance afterwards arose in the hearts of many Protestants, especially the Presbyterians of all kinds. On the 8th of December, 1856, the good and noble Father Mathew passed away at Cork, and with him one of the greatest reformers and benefactors of mankind the world has ever seen. In Scotland, after a remarkable work by Rev. R. G. Mason in the North in 1841, and many organizational changes, the "Scottish Temperance League" was formed at Falkirk, November 5, 1844, and this society has continued for forty-one years to be the centre and source of a great Temperance power in Scotland; and by means of its vast body of literature it has signally served the Temperance cause throughout the world.

In 1846 and subsequent years much effort was used to draw attention to the waste of grain in the manufacture of intoxicating liquors; and in 1847 Mr. Dunlop was able to publish a remarkable Medical Certificate signed by 2,000 medical men in the United Kingdom and India, affirming the utility of total abstinence, and the benefits its universal adoption would confer upon the human race. Mr. Dunlop, who had become a permanent resident in London for some years previously, also prosecuted his Anti-Drink-Usage

movement, and secured the signatures of 1,200 employers of labor to a protest against the drinking usages then still prevalent. The general absence of those usages at the present day is one of the choicest collateral results of the Temperance Reform.

The holding of the Great Exhibition in 1851 gave a marked impetus to Temperance efforts in London and other parts of the country; and in 1853 the visit of Mr. John B. Gough, on the invitation of the London Temperance League, was attended with very satisfactory effects, very large numbers of persons who had never before paid regard to the question, being attracted by the fame of the speaker, and often yielding to the spell of his thrilling descriptions and appeals. A second visit by Mr. Gough in 1857-60 extended and deepened the impressions produced on the former occasion. On June 1, 1853, the United Kingdom Alliance was formed, as the result of some months of deliberation, during which, the leading men of the Temperance movement had been consulted, and had given their cordial approval to its origination. The initiative in this great effort had been taken by Mr. Nathaniel Card, a member of the Society of Friends, residing in Manchester, which thence became the head-quarters of the Alliance. Its object was defined to be "the total and immediate legislative suppression of the traffic in intoxicating liquors as beverages"; and its first President was Sir W. C. Trevelyan, Bt., who in the spring of 1853, when presiding over a banquet in honor of Sir George Gray, Secretary of State for the Home Department, had given expression to sentiments condemnatory of the traffic in strong drink. Until the close of his long life, March 23, 1879, Sir Walter continued to discharge the duties of President of the Alliance with great urbanity and efficiency; and his liberal contributions in money,—which for a number of years were not less than £1,200 (6,000 dollars) annually,—were an evidence of his own earnestness, and a stimulus to similar acts of pecuniary generosity. At the Annual Council of the Alliance in 1857, "Suggestions for a Permissive Bill" or "Voluntary Maine Law" were adopted; but no suitable opportunity arose of introducing this measure into Parliament during the period we are now reviewing. A future Parliamentary leader, however, had been secured in the person of Mr. (now Sir) Wilfrid Lawson, M.P. for Carlisle, grandson of the eminent statesman, Sir James Graham. Yet while remedial and preventive legislation was delayed, legislation of a retrogressive character was too ready to hand. Some legislative changes, indeed, of a better kind had taken place in the shape of the Forbes Mackenzie, or Public-House Act of 1853, which came into operation in May, 1854, by which Scotland obtained the closing of drinking-shops throughout the whole of Sunday, with other beneficial changes of the laws affecting the sale of intoxicating liquors. In England, too, in 1854, a law was passed by which the restrictions on Sunday morning, imposed by the Act of 1848, were further extended; and though in 1855 the Act of 1854 was partially curtailed, some of the new restrictions were maintained. But in 1860 and 1861, several laws were passed with the professed object of giving effect to the Commercial Treaty with France, the import duties on wines and spirits being lowered, and new licenses being

granted for the sale of intoxicating liquors in Refreshment-houses, and to allow sales for consumption off the premises. The Alliance and other Temperance associations offered a vigorous resistance to these ill-omened proposals; but Mr. Gladstone, their author, was then Chancellor of the Exchequer, and his influence carried them into law, at a dreadful cost to the sobriety of the country. Though he was warned of what would ensue, the warning was unheeded.

During this period (1846–62) great progress was made with the Temperance training of the young. From the first this had received considerable attention, and Youths' societies were in many places conducted with marked success. But in 1844–5, Dr. Grindrod, the author of "Bacchus," delivered many lectures on the Medical phase of the question, and addressed large assemblies of children, thousands of whom were enrolled; and in 1847, as the result of a visit to various English towns by Mrs. Carlile, of Dublin, the Band of Hope movement was set in motion, and before the close of 1862 had attained national proportions both in England and Scotland.

The Literature of Temperance had likewise marvellously increased. The series of Tracts of the New British and Foreign Temperance Society was enlarged, and other Series were issued, notably the "Ipswich Series," brought out by Mr. R. D. Alexander. The National Temperance Society (afterwards the "League"), the United Kingdom Alliance, the British Temperance League, and the Scottish Temperance League, plied the press freely and effectively. Of standard books which appeared from time to time, mention may be made of the writings of Dr. F. R. Lees, particularly his "Standard Temperance Library" (1841), and his Prize "Argument for the Prohibition of the Liquor-Traffic" (1856); "The Teetotaler's Companion," by P. Burne; Dr. W. B. Carpenter's Prize Essay on "The Use and Abuse of Alcoholic Liquors in Health and Disease," afterwards reprinted under the title of "The Physiology of Temperance and Total Abstinence"; Professor Miller's "Alcohol, its Place and Power," and "Nephalism, the True Temperance of Science, Scripture, and Experience"; Dr. Wilson's "Pathology of Drunkenness"; and other works scarcely less important. Fiction, which had previously been drafted into the service of Temperance, was now brought into general requisition. Prizes were offered by the Scottish Temperance League, and "The Burnish Family" (1857), from the pen of Mrs. C. L. Balfour (one of the most gifted speakers and writers the cause has ever possessed), led the way to a long succession of graphic and powerful tales.

Temperance Periodical literature also made striking progress; and besides weekly and monthly journals, the Alliance brought out a quarterly magazine, *Meliora;* and the Scottish Temperance League issued another quarterly, entitled *The Scottish Review.* These were subsequently discontinued. Allusion may also be made here to the editorial and publishing labors of Mr. T. B. Smithies, whose *Band of Hope Review* and *British Workman* were models of pictorial illustration. Within this period also fell the artistic productions of George Cruikshank, bearing on Temperance, and especially his great work, "The Worship of Bacchus."

Among Christian Churches a good work had been in progress, particularly in Wales and Scotland. A Conference of Christian Ministers was held in Manchester, April 13, 1848; and in the same town a Ministerial Conference on the Liquor-Traffic was held June 9–11, 1857, when a Form of Declaration was adopted which was afterwards signed by about 3,000 ministers of all denominations. In Scotland Total Abstinence Societies were formed in connection with the Free Church of Scotland and the United Presbyterian Church; but in England this form of organization was not adopted till 1862, when, on May 2d, the "Church of England Temperance Reformation Society" was formed in London, on the Principle of Total Abstinence. A monthly organ, ably conducted, was commenced, and though few dignitaries of the Church of England allied themselves with this organization, it did considerable service by opening a path of Temperance activity, into which other Christian denominations in England have now wisely entered.

In August (5–7), 1862, a National Temperance Congress was held in Lower Exeter Hall, under the auspices of the National Temperance League, and was followed September 2–4 by an International Temperance and Prohibition Convention, called to meet in the Hanover Square Rooms, London, by the United Kingdom Alliance and other Temperance Associations. Papers of much value were read at both gatherings, and were afterwards published in book form for general perusal.

One Temperance Institution of the first importance, which had its origin in December, 1840, must here be mentioned, namely—the United Kingdom Temperance and General Provident Institution. The conception of such an institution arose from the refusal of a Life Insurance Company to insure an abstainer unless at an increased premium. This he refused to pay, and in company with others formed this society. For about seven years it was confined to Total Abstainers, but a General Section for whole life policies was then opened for non-abstainers at the same rate, but as each Section has been kept financially separate, the amounts of the profits, or bonuses, paid to each Section have formed a test of the value of the lives in each Section respectively. The result has been from the first in favor of the Temperance Section, which has shown a death rate of 27 per cent. less than the General Section, and the increased profits distributed among the survivors in the Temperance Section have given substantial evidence of its vital superiority. This latter remark covers the whole term of the Institution's existence, from December, 1840, to the close of 1885.

THIRD PERIOD—FROM 1863 TO 1885.

The principal events of this period may, perhaps, be most lucidly sketched under classified heads.

1. *Political.*—In 1864 the Permissive Bill was brought into the House of Commons by Sir Wilfrid Lawson, and though it never passed a second reading, the outside agitation, meetings, petitions, etc., gave to the Prohibitory movement, conducted by the Alliance, great public and political weight. The Local Option Resolution, which took the place of the Per-

missive Bill in 1879, was also lost by large majorities in that session and the first session of 1880; but Parliament having been dissolved, the new House of Commons proved the great advance of public opinion by passing the same Resolution, and in 1881 and 1883 confirmatory Motions were carried by majorities of 42 and 87. The General Elections of 1885 have issued in the return of a large majority in favor of Local Option. The Irish Sunday Closing Act of 1877 gave to all but five towns total Sunday Closing, and in those five towns the hours of sale were much restricted. A Sunday Closing Act was also passed for Wales in 1881. A Bill to prohibit the payment of wages in public-houses was passed in 1883. A Select Committee of the House of Lords on Intemperance sat in 1877–8, but its recommendations fell far short of the reforms warranted by the evidence submitted. The Liberal Party are committed to great legislative changes in the direction of Temperance, and the Conservative Party will either be constrained to co-operate or will be unable to resist the strength of the current. A Central Association exists for bringing about Sunday Closing in England, and legislation will soon take place, either of a general or permissive character, in regard to that subject. A beneficial change in the law now prevents public-houses being used as Committee Rooms for Parliamentary Elections.

2. *Medical.*—The researches of Dr. B. W. Richardson into the action of alcohol, and the publication of his "Cantor Lectures," assisted to give special prominence to the Medical side of the Temperance question. These impressions were strengthened by the formation of the "British Temperance Medical Association," numbering some hundreds of abstaining doctors, of which Dr. Richardson is President, and by a Medical Declaration influentially signed, urging great care in the medical prescription of alcohol. The establishment of the London Temperance Hospital, opened October 6, 1873, marked an era in the treatment of disease without alcohol; and the success of this great Institution, in which upwards of 3,000 In-patients have been treated, and which is now enlarged so as to receive 124 In-patients at one time, will largely influence the Medical Profession on a subject of great scientific and moral interest. Dr. J. Edmunds, Dr. R. J. Lee, and Dr. J. J. Ridge are the Visiting Physicians, and Mr. A. P. Gould is the Visiting Surgeon of the Temperance Hospital. The "Society for the Study and Cure of Inebriety," of which Dr. N. Kerr is President, is also performing a valuable work. The *Medical Temperance Journal*, published quarterly by the National Temperance League, gives much important information.

3. *Religious.*—No development of Temperance activity and organization since 1862, has been more rapid and auspicious than the increased co-operation of Christian Churches in the Temperance Reform. In 1868 a Committee was appointed by the Lower House of the Convocation of the Province of Canterbury to inquire into the intemperance of the country. Archdeacon Sandford was chosen its chairman, and the Report of the Committee, presented in 1869, was a most valuable document, many thousand copies of which were circulated. This opened the way to negotiations resulting in the formation of the "Church of England Temperance Society" in 1873, which took the place of the Society formed in 1862. The new organization

was on a dual basis,—one section consisting of Total Abstainers only; the other section, including abstainers and others willing to unite for objects outside the sphere of Total Abstinence. As was anticipated by Archdeacon Sandford, the Abstinence Section has been worked with the greater energy. The Bishops of London, Durham, Gloucester and Bristol, Rochester, Newcastle, and Bedford, are members of that section, which also claims the powerful advocacy of men of the highest reputation, such as Archdeacon Farrar. Canon Ellison is the indefatigable Chairman of the Executive Committee of the Society. Since 1862, Denominational Temperance Societies have also been formed in connection with the Wesleyan Methodists, Primitive Methodists, United Methodist Free Churches, Methodist New Connexion, Baptists, Congregationalists, English Presbyterians, New Churches, etc. In some cases one-half of the ministers of these bodies, and, in other cases, a much larger proportion, are total abstainers, while among some smaller denominations, such as the Evangelical Union and Bible Christians, the whole of the Ministry are believed to be abstainers. The students in the Colleges of these Churches are now, with few exceptions, abstainers, and many of them are earnest advocates of the principle.

The earnest and able labors of Cardinal Manning deserve approving mention. His Total Abstinence "League of the Cross" has enrolled many thousands under its sacred sign; but I can not report so cheerfully as I should wish to do, of the support given to Temperance work by the leading Bishops and other clergy of the Roman Catholic Church in England, though in Ireland they have rendered considerable aid to various phases of the Temperance Reform.

In a measure, unconnected with any denominational movement, must be ranked the Blue Ribbon Gospel Temperance Mission. Mr. Willian Noble, after a visit to America, commenced a mission of this kind in the district of Horton, London, supported by the liberal contributions of Mr. W. I. Palmer, of Reading; but it was not till the arrival of Mr. Richard Booth that this form of agitation assumed extraordinary dimensions. These were subsequently extended by the labors of Mr. Francis Murphy and others, who were vigorously assisted by Canon Wilberforce, Rev. C. H. Spurgeon, and other influential men. The enthusiasm excited was intense, and in some towns a large proportion of the population put on the Blue Ribbon. This excitement has now greatly subsided, but the fruits of this remarkable movement are likely, in a great degree, to remain, and to enter into the permanent forces of the Temperance Reformation.

4. *The Biblical Question.*—From an early period the relation of the Bible to the Temperance subject was ably discussed in America and England. In the former country I may notice Professor Moses Stuart's "Essay on the Temperance of the Hebrews" (1830), the Lectures of Dr. E. Nott, and Mr. Delavan's discussions in the New York *Observer*, with many other contributions. In England, besides chapters in "Bacchus" and "Anti-Bacchus," "Tirosh lo Yayin," by Mr. Stubbin, of Birmingham, and Dr. Lees's early papers and discussions, the "Temperance Bible Commentary" (1868), of which Dr. Lees and I were joint authors, treated the question in a complete and exhaustive manner. It has passed through five English edi-

tions. An American edition, edited by Professor T. Lewis and paid for by Mr. Delavan, was unfortunately destroyed by fire. Attached specifically to this subject is the use of unfermented wine in the Lord's Supper, a practice which has widely extended since 1862, owing, not a little, to the guarantee of the absolute purity of the wine prepared by Mr. Frank Wright, of Kensington, London. Towards the elucidation of the whole Bible-wine question, Dr. N. Kerr has made some admirable contributions, particularly his "Wines Scriptural and Ecclesiastical." *The Bible Temperance Educator*, edited by Rev. J. Pyper, Belfast, is a quarterly magazine dealing with the Biblical ethics and exegesis of the Temperance question.

5. *General Organizations.*—These comprehend the National Societies, namely: the United Kingdom Alliance, the National Temperance League, the British Temperance League, the Scottish Temperance League, the Scottish Permissive Bill and Temperance Association, the Irish Temperance League, and the Irish Association for the Prevention of Intemperance. There are also District Leagues and Unions, and a multitude of local societies. The aggregate work of these associations can not be estimated.

6. *Temperance Orders.*—Three of these are of a Benefit Class—the Rechabites, the Sons of Temperance, and the Sons of the Phœnix. Of another kind are the Good Templars, of whom there are two bodies in each country. These Temperance Orders may have in all a membership exceeding 150,000, though many of the members belong to more than one Order.

7. *The Juvenile Movement.*—Besides the United Kingdom Band of Hope Union, there are Juvenile Organizations of great importance in Scotland and Ireland; also District Unions in the three countries, and likewise departments for the young in connection with the Good Templars, the Rechabites, and Church of England Temperance Society; the "Young Abstainers' Union" seeks specially the promotion of Total Abstinence among the children of the upper and middle classes. It may be computed that not far short of a million young people are thus brought under direct Temperance influences in the United Kingdom.

8. *The Woman's Movement.*—The "British Women's Temperance Association" is in active operation, with branches in various towns. The Church of England Temperance Society has also a Women's Union; and the Working-Women's League is doing excellent service at a small pecuniary outlay.

9. *Special Organizations.*—One interesting feature of the Temperance propaganda is the formation of societies among different classes of persons, and of these may be named the Temperance societies existing in connection with the police force of London and other places, the Railway Temperance Union, the Post-office Societies, and an Association in the city of London which specially aims at reaching the young men employed in the great business houses of the metropolis. For a number of years an active Temperance work has been pursued in the Army and Royal Navy. In this field Good Templars and the National Temperance League have been successfully engaged; and a very high meed of praise is due to Miss Robinson for Temperance work among the soldiers, and to Miss Weston for similar and even greater exertions for the benefit of sailors. Nor would it be just to pass over

without emphatic commendation, the labors of the Rev. J. Gelson Gregson, the founder of the "Soldiers' Total Abstinence Association," in India, 1868, the result of which has been that there are above 11,000 British soldiers in India who are pledged abstainers, to the great benefit of health, discipline, and provident habits among the troops. The experience gained of the advantages arising from the absence of spirit rations during several important military operations under the command of Lord Wolseley, himself an abstainer, has contributed important evidence of the value of abstinence under the most trying circumstances.

10. *Official and Personal Agency.*—The Temperance Reform in this country possesses a body of officials, as secretaries, lecturers, and domestic missionaries, of remarkable ability. Many of these receive salaries from societies, but some make their own arrangements and terms. In addition to them, there are thousands who give gratuitous service, officially and as public speakers. It may be said with truth, that outside the Christian Church, there is no parallel to the amount of unpaid labor which is, year after year, devoted to the advancement of the Temperance cause.

11. *Literature.*—A great accession to the literature of Temperance has taken place during this period. Several of the more important works have already been referred to; and among others may be classed the numerous and able writings of Mr. William Hoyle; in particular, "Our National Resources, and How they are Wasted"; "Bacchus Dethroned," by Mr. F. Powell; "The Church and the Temperance Reformation," by Rev. James Smith, M.A. (prize essay); "The Bases of the Temperance Reform," and "Christendom and the Drink Curse," by myself; two volumes by the Rev. W. Caine, M.A., entitled "Thoughts for Christians"; "The Drink Problem and its Solution," by D. Lewis; "The Foundation of Death," by Mr. Axel Gustafson; "Our Nation's Vice," by Dr. R. B. Grindrod (posthumous); the Select Works of Dr. Lees; "A History of the Temperance Reform," by Mr. Winskill, etc. Two Autobiographic volumes of much interest have appeared, the one relating to Mr. James McCurrey, and the other to the Temperance labors of Mr. Thomas Whittaker. The tracts, pamphlets, and sermons issued during this period have been literally countless, but a passing word of eulogium must not be omitted in regard to the productions with which the name of Archdeacon Farrar is connected. The principal Temperance periodicals are the following: Weekly—*Alliance News, Temperance Record, Church of England Temperance Chronicle, Blue Ribbon Gospel Temperance Chronicle, The Good Templar's Watchword, The League Journal, The Reformer* (the two latter are published in Glasgow). Monthly—*British Temperance Advocate, Western Temperance Herald, The Temperance Worker, The Band of Hope Chronicle, The Son of Temperance, The Rechabite Magazine, The British Women's Temperance Journal, Onward, The Bible Temperance Educator, Gospel Temperance Monthly, The British Workman, The Band of Hope Review,* and the *Adviser* are the principal periodicals circulating among the young. *The National Temperance Mirror* is an illustrated monthly, adapted for local circulation by the addition of separate distinctive titles. The *Medical Temperance Journal* is issued quarterly.

12. *Educational.*—The National Temperance League, besides drawing-room meetings designed for the instruction of the middle and upper classes, has taken great pains to reach the teachers and preceptors of the Kingdom, thus educating the educators of the rising generation. Some progress has been made in securing the introduction of the books prepared for children and teachers by Drs. Richardson and Ridge. Temperance societies among the students of universities and colleges are conducing to bring Temperance influences to bear upon the future leaders of thought and action in the community.

13. Various modes of action not capable of being grouped under one name, remain to be noticed. (1). Since 1862 a Temperance fête has been held at the Crystal Palace annually, with few exceptions, attended by large numbers, and connected with meetings and concerts, the latter given by from five to ten thousand children and young persons. The largest attendance was in 1883, when 66,957 persons were admitted on payment of one shilling. For a number of years, on such occasions the sale of strong drink at the refreshment bars has been stopped. The National Temperance League originated these fêtes, assisted by the U. K. Band of Hope Union; but recently the Good Templars have taken part in their management on alternate years. (2). A National Temperance Congress, organized by the National Temperance League, was held in Liverpool, in June, 1884, presided over by the present Bishop of London (Dr. Temple). The proceedings, including sermons, etc., lasted a week, and a Report has been published, in volume form, of the addresses and papers.

(3). Among the co-ordinate means adopted to increase sober habits, may be named Temperance hotels and shops for the retail sale of refreshments without intoxicating drink. The "British Workman's Public-Houses," of 1867, led the way to a long train of similar establishments, which have become known as "cocoa houses," "coffee taverns," and by other designations. Many of these have succeeded, though, in not a few instances, failure has resulted from want of proper business arrangements. Drinking Fountains have been provided often by private generosity, in London and other large towns. Homes and asylums for the treatment of inebriates are numerous, one of the best being the Dalrymple Home, near Rickmansworth, within twenty miles of London.

A few words will suffice to conclude this sketch, which, however incomplete, will, it is hoped, enable the reader to form a true conception of the range and magnitude of the Temperance Reformation in the British Isles. Its direct effects for good have perhaps been equalled or surpassed by its power in restaining that augmented intemperance which but for it, would have certainly resulted from the tendency of evil habits and sensuous indulgences to multiply themselves. It is a cause of devout congratulation, that the energies and hopes of Temperance Reformers were never stronger than at present, and with the assurance of Divine support and blessing, they are preparing for conquests over the "common enemy of mankind," which will transcend all past successes, and herald the day of the world's freedom from one of its most ancient and wasting evils.

APPENDIX.

PUBLIC CELEBRATIONS.

THE Centennial of the Temperance Reform was celebrated all over the United States, to a greater or less extent, in accordance with the suggestions of the Committee. Thousands of Temperance Sermons were delivered; Sunday-schools celebrated; Woman's Christian Temperance Unions, Sons of Temperance, Good Templars, and other societies in almost every State, celebrated the occasion with much enthusiasm. In Philadelphia five large public meetings were held Wednesday evening, September 23d, the first night of the Centennial Temperance Conference, as follows:

Olivet Presbyterian Church, Rev. L. Y. Graham, pastor, with addresses by Rev. Dr. T. L. Cuyler and Rev. Dr. Dorchester. Grace Baptist Church, Rev. R. H. Cornell, pastor, with addresses from Dr. Albert G. Lawson and Rev. C. H. Mead. Emanuel Reformed Episcopal Church, Rev. J. Dewitt Miller, rector, addressed by John B. Finch, Mrs. Mary H. Hunt, and Rev. Dr. W. Y. Brown. Broad Street M. E. Church, Rev. Jacob Dickerson, pastor, with addresses by Gen. C. B. Fisk and Mrs. J. Ellen Foster. Asbury M. E. Church, addresses by Rev. D. C. Babcock, Rev. C. H. Mead, and Miss F. E. Willard.

On Tuesday night, the 22d, the Sons of Temperance had a grand temperance rally in the North Broad Street Presbyterian Church, Rev. Dr. R. D. Harper, pastor. The large church was filled with members of the Order and its friends. B. F. Dennisson, Most Worthy Patriarch, presided, and addresses were delivered by Rev. R. Alder Temple, Most Worthy Scribe, of Halifax, N. S.; Past Most Worthy Patriarchs F. M. Bradley, of District of Columbia, and J. N. Stearns, of New York. The Temple of Honor held a large meeting on Friday night, with addresses by Rev. C. S. Woodruff, Most Worthy Templar; Rev. A. H. Sembower, and F. H. Sage, Past Most Worthy Templars, and others.

The Catholic Total Abstinence Societies also held several meetings in different parts of the city, which were largely attended.

ACADEMY OF MUSIC MEETING.

On Thursday evening, September 24th, a mass meeting was held in the Academy of Music, which was filled to overflowing nearly an hour before the time for the proceedings to commence. Gen. Louis Wagner, Chairman of the Local Committee of Arrangements, presided, and made the following address :

Philadelphia honors the memory of her distinguished citizen whose scientific utterances, published an hundred years ago, made it proper to hold the Temperance Conference whose business sessions closed this afternoon.

These early steps toward the prize almost within *our* reach, were as the steps of the toddling infant compared with the present sturdy giant, one in the ranks of a temperance army, whose tread shakes to their very foundations the mountains of error, and whose assaults shall overthrow the walls of the citadels of the foe against which we war.

Like an handful of corn in the earth upon the top of the mountain, the fruit thereof *has* shaken like Lebanon, and the harvest of the fruit thereof has been bountiful.

Having considered the past and counselled for the future, we thank God and take courage, pressing hard upon a retreating foe, in the assurance that long before the close of the present century of temperance work full and final victory shall be ours.

Ladies and gentlemen of the Centennial Temperance Conference, Philadelphia, the Centennial City, shows its gratification at your presence by the magnificent audiences in this and in the adjoining hall, and these hosts of men, women, and children, infantry, cavalry, and artillery of an army enlisted for life in the cause of Total Abstinence, waits for you, the venerated and venerable leaders of similar hosts in other parts of our own country, and in the British Provinces, to tell them how battles were fought and won, so that they, emulating your zeal and your constancy, may achieve similar results.

We welcome our coming, we speed our parting guests, and as you return to your respective fields of labor, may the Lord of the Vineyard bless you and us with abundant success as the outcome of these meetings. [Applause.]

After music by the orchestra, General Wagner said :

Ladies and Gentlemen—I will not insult your knowledge of Temperance workers by saying that I introduce to this great gathering the first speaker of the evening. I will simply *present* one whom you all know as one of the most active, earnest, faithful leaders in the cause of Temperance.

Geo. W. Bain, of Kentucky, was received with great demonstrations of applause. He spoke as follows:

MR. CHAIRMAN, LADIES, AND GENTLEMEN—With a century for a text, and only thirty minutes to talk, an attempt to detail the growth of one hundred years of the temperance cause would be absurd. The best we can do is to look back to the beginning, when that little light, not the Edison light, nor the Brush light, but that Rush light of scientific truth started upon its broadening way down the century. [Applause.] Contrast the then and now, turning from this retrospect of a century gone, forecast the hopeful future of a century to come, and certainly it will not overtax the eye of faith to behold the now greening laurels, the then victors' wreaths. [Applause.]

You have heard very much during the sessions of this great Conference about the history of the past. While the review has been very interesting, and we should not forget the past, I am disposed just now to leave "those things which are behind, and reaching forth unto those things which are before, press forward to the mark of the prize" when total abstinence will be enthroned in the social life, and prohibition in the national life, of this Republic. [Applause.]

I am delighted by what my eyes behold to-night and my ears have heard within the past two days. Certainly this Centennial celebration is the crowning glory of him who has been working for weeks and months to make it a success,—a man who has done as much for the closing century, and will if he lives do as much for the opening one, as any man whose life has touched both,—that man, John N. Stearns, Secretary and Publishing Agent of the National Temperance Society. [Applause.]

This morning, in the heated discussion of methods, I was impressed at the time with the thought that speakers were going a little beyond the bounds of propriety, but I was delighted to find the sweetness of good-will that followed. It showed the conscience and heart of the great gathering, and that, while we differ as to methods, we are one in the great purpose to free our loved land from the drink curse. [Applause.]

My experience during our civil war taught me respectfulness of bearing toward those who differ from me. More than twenty years ago I met on the highway, when making a sharp turn in the road, eight or ten men in blue, with glittering guns. I had heard something like this: "He that fights and runs away, lives to fight another day," and I supposed to run without fighting I might have a still better chance; but in turning I found as many more of the same kind had gotten into the road behind me. They said, "Surrender," and I *surrendered.*

[Laughter.] The man who had charge of that squad afterward became a Major-General in your Union army. He is now one of Kentucky's honored ministers of the Gospel and a grand man—Gen. Green Clay Smith. Then I hated him, now I love him; then I looked at him from the narrow walls of prejudice as well as from behind the guard line, now we work together and sing together "Star-spangled banner, long may it wave o'er the land of the free and the home of the brave." [Loud applause.]

I believe men who would graduate in the highest franchise of being, and realize the royalty that comes of partnership with sovereignty, must have respectfulness of feeling toward others of different views. We do not know the forces which have given direction to the lives of others. If we did, we would know why this man [Father Cleary] is a Catholic priest, that man [Rev. Dr. Harper] is a Presbyterian parson, and I a shouting Methodist. [Laughter and applause.]

I believe if our presiding officer, Gen. Wagner, had been born in Mississippi, had heard slavery preached from the pulpit, had inherited a plantation of five hundred acres and fifty slaves, he would have been a rebel general in the war; while if I had been raised in New England, or among the Quakers of Pennsylvania, would have been a Union man during the war. If yonder oak which came from the finest acorn, and promised to be the monarch of the forest, was dwarfed by a drop of dew; if yonder majestic river, bearing its commerce to the sea, was turned sea-ward instead of lake-ward by simply a pebble cast into the fountain-head, why not have consideration for those whose training set in motion convictions antagonistic to ours? I feel very near to this Catholic priest, who is to follow me. My son married, about two years ago, a Catholic girl. She is one of the noblest and truest of women, and a devoted wife. Most cordially do I go, hand in hand and heart in heart, with Father Cleary in an effort to save from the blighting consequences of strong drink the sweet babe of that Protestant father and Catholic mother. [Loud applause.]

Now, from this reference to brotherly charity and sisterly regard, so necessary in this cause of humanity and appropriate in this "city of brotherly love," I turn to the cause we are here to serve.

I do not know when I was ever so charmed as yesterday, when that queen of the American platform, Miss Frances E. Willard [applause], presented the "Evolution of the Temperance Reform." I said: "Here is one kind of evolution I can understand." That one from a Darwinian stand-point I can neither understand nor appreciate. When I consider the age of Methuselah, and the man tottering upon his staff at threescore years and ten to-day, I do not see very much evolution, unless it has a back-action spring in it somewhere. I will leave distinguished men to discuss the theory of evolution as to whether a man can come from the brute or not, but I do know we have a process of involution in this age, whereby in the use of intoxicating liquor a man goes below the brute. Instead of discussing the theory of evolution to

find where a man came from, I think it is better to discuss the theory of involution to find where they are going through drink.

About one year ago, in the city of Louisville, Ky., young Harry Clay, grandson of the great commoner, was shot in a bar-room while drunk. He was a brilliant young man. While he was dying, only two blocks away in jail, to be tried for murder committed while drunk, was the grandson of another, who was the rival of Henry Clay, and one of the greatest minds that ever graced the United States Senate. At the same hour in the same city, but a few steps away, was the great-grandson of Patrick Henry in the station-house drunk. Look at these grandsons of America's great statesmen down in the depths of crime and degradation through drink. Would you call this evolution or involution? Or would you let me coin a very plain word and call it devil-lution. [Applause.]

I charge that down at the bottom of the crime of this country lies the liquor-traffic,—at the bottom of political corruption, social disorder, and depression in trade, this same liquor-traffic. In the few moments I have left, let me touch this depression in trade for the benefit of business men, who do not seem to see this traffic as a pirate on the sea of commerce. What has been the condition of business interests the past two years? "Storehouses crowded with goods wanting customers; homes filled with distress for want of the goods that crowd the warehouses; banks glutted with money that ought to be used in conveying the goods from the over-stocked storehouses to the needy." We are told it is over-production. I do not doubt there are some branches of industry overworked, but over-production is not the main cause. Suppose a man very ill, with six consulting doctors around him—one at his head, one at his heart, one at each hand, and one at each foot. Suppose the doctor at his head should say, "There is a rush of blood to the head"; and the doctor at the heart should say, "There is a rush of blood to the heart"; but those at his hands and feet should say, "There is no blood down here, his limbs are cold and bloodless"; would the doctors pronounce that a case of over-production of blood, and proceed at once to bleeding? Would they not say, "What our patient needs is something to get up a circulation; to send the blood from his head and heart down to the extremities." Yet here is a diseased trade, a rush of blood to head and heart, money to the banks, goods to storehouses, but from the extremities comes the cry, "There is no blood down here, no food, no fuel, no clothing," and we are told it is "over-production." Until naked feet are shod, until there is oil in the cruse and meal in the tubs of the homes where desolation sits enthroned upon the hearthstone, it is an insult to God to take His blessings, lock them up in storehouses, and while His people starve cry out, "*over-production.*" [Applause.]

Why is it up on the hill-top of capital storehouses are crowded, and down in the valley of poverty people starve? It is because the people in the valley have not the money to buy the wheat, packed pork, and

clothing. Why not? Listen. Last year, out of the pockets of the laboring classes alone, five hundred millions of dollars for intoxicating liquors. Within the past four years two thousand millions of dollars. Turn this amount loose to-morrow on your unsold goods, and they would melt like mists before the morning sun. Many a now barefooted boy would soon put his new trousers in his red-topped boots, and sing with pride a king might covet, "This old world is growing better"; while bright-eyed boyhood, laughing girlhood, and happy womanhood would praise God for this land of plenty and righteously-ruled government. [Applause.] It is a wonder politicians, who have telescopic eyes and skilfully scan economic skies, do not see this cancer eating into the life of this country as surely as that one did into the life of General Grant. They tell us the solution is to stop producing. Is it possible idleness is the solution of an economic question? Does God, who set the machinery of worlds in motion, have to stop some of them, now and then, for others to catch up? Look at the earth in its circuit of five hundred millions of miles and never a second behind-time. Every cog in every wheel of the machinery of God's universe in its place and all at work; yet we men get things in such shape we must stop, go into a state of idleness, and let things catch up. No man or nation of people can be prosperous in idleness, nor could the broadest-winged angel of heaven be happy in idleness. Every stroke of honest work is that much added to the wealth and glory of the country. What is the solution, then? Go open mills and workshops; tell men to go to work; then go close your saloons, your distilleries, your beer-gardens, your variety theatres, negro minstrel shows, and skating-rinks, where the people spend their money for that which is not bread; turn these millions into that which is bread, and soon this will be the most prosperous people the world ever knew. [Loud applause.]

Universal, everlasting prohibition of the manufacture, sale, and importation of alcoholic liquors, should be the demand of business men, Christian men, and patriots. [Applause.]

There is great work for the new century. The liquor-traffic is entrenched behind political power. It claims to be in partnership with thirty-five States of the Union and the National Government, the condition of the partnership being that it shall feed State and national finance at the cost of State and national morality.

We must demand the severance of this unholy alliance [applause]; as we will not tolerate a union of Church and State, we must not tolerate a union of State and Saloon, but see that the flag which floats over the American home shall not unfurl its protecting Stars over a home-destroying Saloon. [Loud applause.]

There should be engraven in letters of gold on one side of the walls of the halls of national legislation the words of Gladstone: "It is the duty of Government to make it easy for the people to do right, and difficult for the people to do wrong." On the other, the words of Burke, "What is morally wrong can never be politically right"; arched

over the speaker's stand the words of Henry Clay, "I would rather be right than President," and under this arch the sentiment of the memorable sentence of General Grant, "We will fight it out on this line if it takes the whole of the new century." [Applause.]

Some one says, "You temperance people have a grand idea if you would only sit down, be patient, and wait until public sentiment gets ready for your idea."

If grand ideas had waited for public sentiment, where would we be now? In the dim twilight of a tallow dip, instead of this electric light around us; on the old ox-team, instead of enjoying the speed and splendor of the Pullman palace car, and on this question back in the custom of the days when a man could advertise the business on the tombstone of his father, as was done when that inscription was made on a tombstone in the old country, which comes to us thus:

"Here lies below in hope of Zion,
The landlord of the Golden Lion;
Hin son keeps on the business still,
Obedient to his country's will." [Applause.]

Thank God, grand ideas are like time and tide, they wait for no man, and if you get in the way of the grand idea we celebrate the progress of to-day, and say because you don't like this or that method you will hinder, or set back, the movement, I recommend to you the doggerel of the man in the Psalms:

"He digged a pit—he digged it deep;
He digged it for a brother;
But for his sin he tumbled in
The pit he digged for tother." [Applause.]

In closing, I would urge all to practical work. Don't ask God to let His kingdom come on earth without linking with this prayer your work in helping it to come. Dr. McLeod, that grand Scotch preacher, gives us a good illustration. He was on his way to a session of his church, and had with him a very small specimen of laity. In crossing a stream a storm struck the ferry-boat, and for a moment it seemed as if all would go down. A boatman cried out, "Let the big preacher pray for us," but the helmsman said in a loud voice, "No! let that little fellow pray and let the big one take an oar." So I say, let the women pray and let the men go vote the cursed traffic out of the land. [Long applause.]

Mr. John W. Hutchinson, of the celebrated Hutchinson Family, was called upon by Gen. Wagner, and sang, "Which Way is your Musket a-p'intin' To-day?"

Mr. Hutchinson was very warmly applauded.

Gen. WAGNER: You will hear from Mr. Hutchinson again during the evening.

Among the very many pleasant incidents of this Temperance

Conference, perhaps the most pleasant to all of us was the earnest, heartfelt, cordial co-operation of friends who have not heretofore met with us upon such occasions. A new army corps has joined our forces, and the commander of this great corps is with us to-night, for the first time to address a Philadelphia audience in this magnificent building; and I am certain that when he returns to his home in Wisconsin, he will carry with him a knowledge of the fact that there are temperance men and women in Philadelphia. I greet my brother and present to you, ladies and gentlemen, the Reverend Father Cleary, President of the Catholic Total Abstinence Society of America.

Father Cleary was received with great applause. He spoke as follows:

MR. PRESIDENT, LADIES, AND GENTLEMEN: I thank you for this hearty reception you have tendered me. I assure you I appreciate the great kindness that has prompted it.

It is related of Father Mathew that once, when administering the total abstinence pledge to the thousands who knelt around him, one of the candidates, lifting up his hands and his eyes, said: "Father Mathew, see me kneeling down here before you, and I am an Orangeman." Father Mathew answered, with that benignity born of the great benevolence of his heart: "I would not care if you were a Lemonman, as long as you are prepared to become a total abstainer." [Applause and laughter.] And it is actuated by this benevolent spirit of Father Mathew that I have made a journey of nine hundred miles to be with you this evening, to address this audience, and stand upon this platform to shake hands in a common cause with men who are not of my religious belief and religious conviction. For in this great cause of humanity, which should be so dear to our hearts as American citizens and lovers of freedom, no matter what our religious convictions or our political convictions may be, we should stand shoulder to shoulder. [Applause.] Surely this has become for us all common ground. The sin of drunkenness is a heinous vice in the Catholic; it is no less heinous in the Protestant. It brings desolation to the Catholic home; it equally brings misery to the home of the Protestant. The sin of drunkenness breeds misery, wretchedness, and poverty in society, no matter at what altar he claims to worship who may be guilty of the sin, and therefore we should all be united to stand together strong in battle array. In appearing on a platform with ladies and gentlemen who are advocates of prohibition, or who are advocates of the many other methods suggested for the suppression or total extinction of the evil of the liquor-traffic, I sacrifice none of my principles as a Catholic clergyman, and none of my convictions as a member of the Catholic Church, if I also advocate any means that may suggest themselves to me as practicable

for the extinction of this great evil. [Applause.] In this at least we have one common conviction, no matter what our opinions may be in reference to applying the means, that the liquor-traffic is a monstrous evil, and that before us to-day there rises up no question of more serious import than this same liquor-traffic. It has entered into our political life and corrupted the purity of our politics; into our social life and brought misfortune and misery to the home. It sets itself up as a threatening monster against any man who dares to assail it, and therefore we need brave-hearted men and noble-hearted women, who are not afraid to express their convictions, and who do not falter to appear upon any platform to denounce this frightful monster. [Applause.]

We are all the friends of freedom; we all breathe the atmosphere of liberty. We live in a land where we are proud to express the conviction that every man shall enjoy liberty of speech as well as liberty of action. But there is one influence in our country that rises up and tells us we shall not be free to speak our honest convictions concerning it, and that is the liquor-traffic. A man whose business is—the enemy of every church, every home, everything good in society, rises up and says, You dare not touch me, or denounce my traffic from platform or pulpit. If you do, we will banish you from the pulpit and hiss you down from the platform. Unfortunately there are men who tremble at these threats. But, thank God! this noble band of men and women who have come here see no terrors in these threats. They are prepared to show to the American public that the Church is stronger than the saloon, and that honest convictions, fearlessly expressed, are more potent in moulding public opinion than are the threats of the saloon-keepers.

The gentleman who preceded me, though he comes from the land of Bourbon, shows himself to be a fearless advocate of the suppression of this industry that prospers in his home, and I was very glad to hear him express himself so fearlessly and so distinctly as an outspoken prohibitionist. Because, on this question, I want every man to speak out just what he thinks. I want every man to advocate his own principles and his own opinions, for the advocacy of all these principles and opinions will lead to the education of a healthy public opinion. [Applause.] And as I accord to every man the right to express his convictions in relation to the suppression of the liquor-traffic (for with us all it is this one great question how best to suppress it), I ask the same privilege for myself to also express my convictions regarding the evil.

There is nothing wrong in a Catholic clergyman declaring himself a prohibitionist. [Applause.] There is nothing that conflicts with any principle of my creed in announcing that I am a prohibitionist [applause], and as far as regards the suppression of the liquor-traffic ultimately, I am an out-and-out prohibitionist; that is, I am in favor of rooting out and destroying the traffic as it exists and abounds in our country to-day, as soon as that becomes possible. In other words, I am in favor of killing this monster as soon as we possibly can; but if I find

it impossible to kill him to-night, I will begin by starving him to death and kill him to-morrow, if I can. Therefore I am in favor for the present—when I speak this way I speak only for myself, and I myself am responsible only for what I may say—for the present I am in favor of the highest penalty being imposed upon the liquor-traffic that it is possible for us to engage public opinion in imposing.

I do not like the name license. I think it is an unfortunate mistake that the penalty imposed on the liquor-traffic, that it may compensate somewhat for the evils it entails upon society, has been called a *license*, because I do not regard it as a license. It is a tax, a penalty that is imposed on this traffic, not to make it legitimate, not to place it under the protection or sanction of the law, but to place it under the ban of public opinion, and consequently instead of placing it under the protection of the law we place it under the *destruction* of public opinion, as soon as we possibly can. The majority of the men who work within my lines, who work with me in the Catholic Total Abstinence Union of America, favor the highest possible penalty that we can place upon this infamous traffic. And we favor this—first, because we find that public opinion is not prepared as a rule, in most localities, for anything more extreme. Where public opinion has been educated up to anything more vigorous than this, I am prepared to say, let public opinion prevail. But I do not mean by this that we are to sit down and wait, as the gentleman who preceded me said, until public opinion becomes ready, but I say we should go on training and leading up and educating public opinion by every process possible, that it may be the more readily adapted to this particular purpose of wiping out the infamous traffic in intoxicating liquors. [Applause.] This is the first reason. And, secondly, we find—at least I have found by many years of experience in total abstinence work—that where this high penalty has been imposed, it is more easy for police regulation to take care of the evil consequences of the liquor-traffic and to punish those who violate the law. We find also that the traffic in this way compensates, at least somewhat, for the misery it entails; it helps the municipal authorities to support the paupers this business has created. It helps the municipal authorities to pay some of the expenses of the criminal proceedings that have grown out of the infamous traffic. It helps, in other words, to compensate somewhat for the misery it brings; and by making this statement in favor of high penalty, I by no means desire to see it brought under the protection of the law, and made a respectable business under the guardianship of the Stars and Stripes of America. I therefore have no sympathy with the argument that says that high license, as it is called, or high penalty, will abolish many of the *low* saloons and make the others more respectable. I make no distinction between the saloon with French-plate mirrors and that with the sawdust on the floor, where the poor people go. [Applause.] There is no distinction as regards the respectability of the saloon, for the name respectable should never be mentioned in connection with anything of the kind. [Applause.]

And in making this statement, ladies and gentlemen, I but re-echo the words of the Catholic bishops of America assembled in council in the city of Baltimore last November, when they sent out an appeal to all the Catholics of the United States, and to the pastors, particularly, of the churches, that they should appeal to the members of their congregations who might have the misfortune to be engaged in this miserable business, to abandon as soon as possible the dangerous traffic and engage in a more honorable way of making a living. [Applause.] It may not be known by many here that this announcement was sent forth from the Third Plenary Council of Baltimore, that the Catholic clergy throughout America should appeal to the members of their congregations engaged in this traffic to abandon it as soon as possible. [Applause.] So that in discarding the term respectable or respectability as in connection with the liquor-traffic, I re-echo the words of the Catholic bishops of the United States.

But high penalty, as I have said, helps to support the poor man's family; helps to clothe the poor man's children; helps to pay for criminal proceedings, and makes in some way, therefore, the infamous traffic restore back again what it has robbed the poor of.

I believe I am the friend of the poor man; that the Church I represent is the friend of the poor; for it has been our fortune, good or ill, to have with us the poor, the majority of the hard-working, laboring people; and we, their pastors, know how much misery is entailed upon the poor by the patronage they give to the saloon-keeper; and we know that hard times for the poor people are nothing but the result of the tax they voluntarily pay him. I have had personal experience of men who would earn from $4.00 to $5.00 per day at hard labor, and at least three-quarters of that was paid over the bar of the saloon; and when winter came, and idleness in part, the poor it was that suffered, because they had paid tribute to the business of the saloon-keeper; therefore I am the enemy of this traffic that grinds the poor.

But this business is not only one that grinds the poor; that brings more misfortune upon them than upon anybody else; but it is a business that enters into and brings misfortune upon all lines of trade.

You know there was a time, and perhaps that time has not gone by yet, when the only drunkards were supposed to be the Irish people. No one thought anybody ever got drunk but the Irish.

Now, I was born on the soil of Massachusetts. I claim, therefore, to be a Yankee by birth; but there is Irish blood in my veins and there is an Irish heart within me, and I have consequently a fellow-feeling for the Irishman, and I cast back the assertion as a calumny upon the Irishman —the assertion that he drinks more than other people. I would never admit it to be true if I thought it to be true. [Laughter and applause.] But I do not believe it is true. There are statisticians present who will bear me out in the statement that the Englishman drinks more than the Irishman, and that the Scotchman can put them both under the table. And the Yankee can drink New England rum, go to bed drunk, and get

up in the morning bright and sober as ever. With the German, the more he drinks the more sober he appears to become. But the Irishman, on account of his peculiar temperament, his peculiar nervous disposition, when he gets one glass of whiskey must run out in the street and proclaim his good luck to the world. [Laughter.] Therefore he is put down as a drunken Irishman, and the Irish a nation of drunkards. But, thank God! if that day ever existed when Irishmen were greater drinkers than others, that day has gone by forever. [Applause.]

We number to-day in our Catholic Total Abstinence Union of America over 40,000 pledged abstainers, and of these at least 39,000 are Irishmen or their descendants [applause], the largest organization that is united, as ours is, for the suppression of drunkenness and the destruction of intemperance. And our bishops in council, as I stated a moment ago, have proclaimed in their pastoral letter to their priests and people that the saloon-keeper shall never be a pillar in the Church, as he should not be a pillar in the State or in political councils. [Applause.] That day has clearly gone by when it remains a respectable business to keep a saloon, no matter how attractive that saloon may be made.

There is another point in this Temperance problem to which I wish to call your attention to-night, because, partly, I have been requested to do so. It is the facts of the life insurance business. Now, the statement I am about to make will, I know, be new to a great many in this large audience. I come from the State of Wisconsin. I live in the suburbs, almost, of the great city of Milwaukee, where the best lager-beer is brewed that is brewed in America (I am not an agent for these lager-beer breweries). [Laughter.] They tell us that this lager-beer is especially good for a man's health, that it conduces to longevity, and is a health-giving and inspiriting liquid. Now, the Northwestern Life Insurance Company of Milwaukee, that was established in the city of Milwaukee about thirty years ago, all of whose directors are, I think, wealthy men and responsible men in the city of Milwaukee and in the State of Wisconsin, having lived neighbors to this lager-beer business, they have watched its growth and its influence on the consumers, and what conclusion has the Northwestern Life Insurance Company of Milwaukee come to? Knowing all about the healthfulness of lager-beer, it has come to the conclusion that for its own sake, for the protection of its own business, it can no longer grant a life insurance policy to a lager-beer brewer, no matter whether he be ostensibly a Temperance man or not. They will not grant a policy to a lager-beer brewer, to his clerk, to his book-keeper, or to any man employed in a lager-beer brewery. Why? They say: Because you know you never can get a good glass of fresh water to drink around a brewery, everybody there drinks lager-beer; and our statistics that we have accumulated, not as the outgrowth of fanaticism, not because we pity the widows and the orphans, but because we pity our own depleted treasury, show that our business has been injured by the shortened lives of these men who drink lager-beer. Experience here shows that constant *use* proves an *abuse* to the human system.

In my opinion there is no stronger argument than this against the evil influences of indulging in this lager-beer, or in any alcoholic stimulant. If the life insurance companies, that are familiar with this subject, have come to this conclusion, what must not all sensible men conclude who have a regard for their strength, vigor, and length of days? Therefore we should all announce ourselves as sworn enemies of the liquor-traffic. Let us be prohibitionists if we will, high-license men if we will, men addicted only to moral suasion, but let us all be total abstainers. Then the Legislature need never refer to the liquor-traffic. If the people of this country will only become total abstainers; if the consumers will cease to be consumers, we will very soon settle the whole question. For, after all, it is the consumers who must settle this question. Let the demand cease and the supply will very soon fall off.

Ladies and gentlemen, I thank you very much for the kind attention you have given me. It affords me great pleasure to be here this evening and speak a word in favor of Temperance reform, and I pray sincerely that God may bless the good work of every honest and sincere advocate of total abstinence and consequent sobriety and temperance among our people. [Great applause.]

Gen. WAGNER: Among the hundred or more Divisions of the Sons of Temperance of Philadelphia, we have one numbering some seven or eight hundred members, and they have attached to their organization a Choral Society, which will now favor us with some of their most excellent music.

After music by the Choral Association, Gen. Wagner announced that in the programme for the evening there was but a single failure of a speaker, and he is sick—John B. Gough. We attempted to bring him by wire. Here is his answer, addressed to Gen. Clinton B. Fisk:

Your telegram received this afternoon. Mailed letter yesterday to Secretary Stearns. Regret exceedingly inability to leave home, and send cordial congratulations for past success and prayerful expectations for the future.

I am sure we all regret that this leader is prevented by sickness from being with us to-night. [Applause.]

The most active man in arranging for this Temperance Conference, is the Secretary of the National Temperance Society. He has a word to say that will interest you. I present to you Mr. Jno. N. Stearns. [Applause.]

Mr. Stearns gave announcements in relation to the Conference Proceedings and the book of Proceedings giving a full history of the cause for the last hundred years.

Rev. Henry Wheeler, of Philadelphia, rose in the audience and moved "that a cordial message of sympathy and greeting be sent from this vast audience by the President of this meeting to John B. Gough." The resolution was unanimously adopted by a rising vote.

The quartette sang: "Farewell, my own true love."

Rev. C. H. Mead said the President having requested him to prepare and send the message to Mr. Gough, he would request that a motion be made to send a dispatch to Hon. Neal Dow also. The motion was made and unanimously carried.

Gen. WAGNER: Our friend Jno. W. Hutchinson suggests that after the closing address, we shall all join with the Choral Association, the Quartette, and the Orchestra in singing: "My Country, 'tis of thee." All of you who know the difference between U sharp and I flat, will get your organs ready when we reach that point in the order of exercises.

I now have the pleasure and the honor of presenting to you the President of the National Woman's Christian Temperance Union, Miss Frances E. Willard. [Applause.]

Miss WILLARD: Dear friends, I do not know what seems to you the saddest sight in all the world; but for myself, "I think of one who in her youthful beauty died." I think of how I sat beside the mound beneath which they had laid her, and it seemed mountain high to me; and I said: "There is nothing in all this world so pitiful, so heart-breaking, as a grave of the dead." But in these years of temperance work, when women have whispered to me the sorrow they did not tell to many, I have come to think the saddest sight in all the world is a grave of the *living*—sepulchred manhood while yet alive—the man who can not think his own thoughts, though nobody hinders him; can not speak his own words, though everybody wishes that he could; can not use his own blessed five senses, though they were given him as guides, and whose cruelty is often greatest toward those he loves the best. I am here to-night to represent the homes of our people, to speak in a kind and sisterly voice for those who will never on any platform speak for themselves. I will try to bring about, in the minds of any who have not yet received it, *the arrest of thought*, the keying up of opinion to concert-pitch upon the great Home Cause of Temperance. Friends, that is all we need in America. Ours is the great and sacred cause of the home versus the saloon. Our people are bound to discover that this country can not support both institutions. One must go up into safety, the other down into outlawry. I do not believe a person who has attended this Conference has any unkind feeling toward the individual rum-seller. We hate his sin, and yet the sinner love. I

would like to summon here into the witness-box a saloon-keeper, in an honest hour, to testify to us what it is that he does for this great, kindly compact that we call society. We want to find out what he proposes to add to the firm's capital-stock—the great firm of We, Us and Company. The individual comes in as a junior partner, and he must render a reason why he should be admitted. The saloon-keeper, not accustomed to look at the subject from this angle of vision, finds it a conundrum not easy to be solved. Perhaps he will say: "I am a middleman, between the brewer and distiller and the people. They take the golden grains and luscious fruits of the earth, and by their processes change them into alcoholic drinks, which leap up to the brain, as a panther leaps upon a deer. I do not deliberately desire to do harm, but I must keep my patronage recruited, because if I do this I am sure to become a rich man after a while. That is the reason why I am in the business. I must put my tax on somebody's fireside, on somebody's cradle, on somebody's dearest and best. In order to succeed I must take away the little fellow from his mother's side, bait for him with cigarettes and cider, music, cards, and young company, drawing him away gradually, until after a while I will change that boy's ideas so greatly that he who loved the songs of home and sanctuary shall far better love the bacchanalian ditty of the saloon; he who used to breathe God's name in prayer, shall hiss out that name in curses, and I will so change his face that his mother would not know him, and his soul that God would never recognize it."

Friends, it is because these things are true that womanhood has been aroused at last: for to protect her children is the dearest and most sacred instinct of a woman's heart. In this great, tolerant, and free America we have come forward, and are standing side by side in a grand army of the republic, that is just as well known South as North. We have learned something about the weapons of the enemy. He is busy brewing beer; we are busy brewing public sentiment. He is busy distilling whiskey; we are busy distilling facts and arguments. He is busy rectifying spirits; we mean to be busy rectifying the spirit that is in manhood. In the fullness of time the voice of God has called to the quiet, patient mothers and sisters in the home, and said: "Who knoweth if thou art come unto the kingdom for such a time as this?" I thank God that I live in days like these. Dr. Rush stood for the education of woman, and was called a fanatic for so doing. I am grateful and glad that to-night a woman's voice can utter the praise of that good man and noble patriot.

It seems to me that on this Centennial day we shall do well to remember that not only does the great Reform stand for total abstinence and total prohibition, but it stands also for no sectarianism in religion, no sectionalism in politics, no sex in citizenship. I remember in the West a lady came to me and said: "I hope the W. C. T. U. doesn't mean, 'We can't take Universalists,' because I am the wife of a pastor of that persuasion," and it was a delight to me to say to her with our great poet—

"Where'er amid the ages rise
The altars of self-sacrifice,
Where love its arms has opened wide,
And man for man hath freely died,
I see the same white wings outspread
That hovered o'er my Master's head."

We also represent the idea of no sectionalism in politics. I went to the South in 1880. A gentleman from the North visiting there, sent me a letter on this wise: "You are the most terrific combination that ever dared invade this unfriendly soil. You are a *woman*, you are a *Northern* woman, you are a Northern *temperance* woman, and I advise you to unpack your grip-sack and stay at home."

But I went all the same, and in a great audience in Charleston, I was led forward and introduced most graciously. In the South they had never heard a woman speak, and did not feel certain that I could stand up "all alone by myself."

By whom do you suppose that I was introduced? Bishop Stevens, as they call him now—once better known as Col. Stevens, whose battery first fired on Sumter's flag. In the late unpleasantness I am glad I did not meet him, but in this new anti-slavery war, I find no better friend in all the South. At Atlanta, Ga., I was introduced by Gov. Colquitt, who said in substance: "We are told that we of the two sections need a foreign war to unite us once more, but I tell you that we have a domestic enemy on hand—in fighting which, this country will become the really re-United States."

May I give you a reminiscence of the old farm where I was reared? I had an older brother with whom I used to play, who never once said to me, "You are only a girl." Mother had told us, "I have buried myself on this farm that I might rear you and keep you from temptation, and you must carry out the dreams of your mother for the world's good when you grow up." So we went along together in a blessed comradeship, that brother and I. On Fourth-of-July occasions, we used to have a little procession. The flag was only a pillow-case with red calico stripes sewed on and gilt-paper stars pinned in the corner, and we reared it aloft upon a broomstick—which seems to me now somewhat prophetic. After my brother had borne this ensign for a while, he was wont to say to me, "Would not you like to carry the flag?" and I was so grateful that he thought about it, and that "I also was an American." You may be sure I had no backwardness at all about coming forward to carry the flag. We used to sing in blessed harmony—

"Forever float that standard sheet,
Where breathes the foe but falls before *us;*
With freedom's soil beneath our feet,
And freedom's emblem streaming o'er us."

One day he crossed a mystical boundary-line and became a free and independent citizen, twenty-one years of age. A few weeks after there came around the time for voting. There was an unpopular movement

in the country then, and Fremont was at its head. My brother and father dressed up in their best Sunday-go-to-meeting clothes, clambered into the old farm-wagon, and away they went to do their duty as patriots. Standing at the window as they went, I turned to my sister and said: "Mary, don't you wish we could go with them when we get old enough? Don't you think it would be a good thing for America?" and I confess to you, my friends, it is America I pity to-day more than the women who can't vote! The temperance cause by its very necessities is hastening the day of no sex in citizenship.

I want to say to you strong, sturdy men, who have power to carry this great issue forward beyond what we women can yet achieve, do not forget us when you drop your ballots in the sacred urn where a republic manufactures destiny. I pray you to look upon us as that man did down in Kentucky, of whom I wish to speak. His wife asked him if he remembered it was election-day. He answered, "No." She said, "I have never interfered with your politics, have I, John?" He answered, "No," and he looked as if he would like to add, "and you had better not begin." She said again, "But, John, I have been a help to you, haven't I, in keeping your temperance pledge this year?" He answered, "You have been a regular organized Providence to me, that's what you've been." Then she got courage to say, "I wish you would go over to the ballot-box and represent me and the children."

John was one of those men who do not say a vast deal, and he never made a word of answer; but he put his hat on and made a bee-line to the ballot-box. When he got there a saloon-keeper said to him, "Where have you been keeping yourself this long time? Take this ticket and vote it." John took the ballot, held it up, and tore it into pieces. He then turned to a temperance man, got a prohibition ballot, dropped it into the box, and said, "Here is going in a ballot for Sallie and the children." [Applause.]

The temperance crusade movement has changed its objective point, that's all. At first we women went crusading in the saloon itself, with psalm and prayer. Later on we found the saloon was "not merely four square walls," but had its firm foundations in law and government, where we have assailed it by petition and legislation, crusading in municipal council-rooms and State and National capitals. Last of all we find it entrenched in politics, and hence we have transferred the crusade once more to the final court of appeal—to the brain and heart and conscience of the *individual voter*. Here we shall succeed, and the sequel will be an outlawed liquor-traffic and a protected home. I have great faith in the voting population, under the influence of the wise, earnest, and tender plea of American womanhood. They will secure prohibition for us, and then the temperance Baraks of the nation will call the Deborahs to the rescue in the still more difficult task of enforcement, which will require our ballots, as I steadfastly believe.

Soon after the election of last autumn, when the dethronement of the regnant party caused contradiction in our ranks and maledictions

were raining down upon some of our heads, I received a letter that added greatly to my faith in voters, as you will readily believe. So many severe and unjust letters came to me in those days that this one was particularly welcome. In a big, brawny handwriting, with grammar all awry and punctuation conspicuous for its absence, were four pages that did my heart good, and they were signed "Mike Carey." The name took me back more than a quarter of a century to the quiet Wisconsin farm where I was reared, and where, on winter evenings in the cheery old kitchen, I taught our young Irish Catholic farm-hand to write. Across the wide distance he sent me words like these:

> I'm a well-to-do farmer, and have several sons. One graduated at the Catholic Seminary in Milwaukee, and another went to the State University at Madison. We are all Democrats, but we read in the papers that you believed in prohibition politics, and I said to my boys: "She was kind to me when I was young, and she has no vote. Come, let's go to the polls and represent her by our ballots." The boys agreed to this, and so I write to tell you.

After this you can not wonder, friends, that I believe in human nature, and am hopeful of the voting population. But I must not speak longer at this late hour, and after the feast you have enjoyed.

Do you recall the splendid conduct of Conductor Bradley, whose heroic story Whittier has made immortal? Rounding a curve, not a great many miles from here, Conductor Bradley saw another train bearing down upon his own at fearful speed. Bending to the brakes with might and main "he did his duty as a brave man should," but in the terrific collision he was crushed and mangled with those whom he had tried to save. Taken from the wreck a short time after, the hero spoke no word about himself or friends; but murmured, brokenly, in dying anguish: "*Put out the signals for the other train!*"

Dear friends, there is another century speeding toward us along the track of time. Don't you almost hear the rumble of the train? Can't you catch the distant whistle of that Twentieth Century Express coming along behind us at more than lightning speed? We of the nineteenth have suffered pain and loss and almost ruin by the collision of our best beloved with the grinding engine of the liquor-traffic. Our cycle is almost at an end. God grant that with devoted loyalty we may "put out the signals for the other train": that for the twentieth century, so full of light and life, whizzing toward us so rapidly, we may wave aloft in friendly warning the electric torch of scientific temperance instruction, and turn on the glowing head-light of Prohibitory Law!

Benediction by Rev. R. D. Harper, D.D., pastor of the North Broad Street Presbyterian Church:

Now may the blessing of Almighty God, Father, Son, and Holy Spirit, rest upon this audience, upon these dear friends who have addressed us to-night, upon all the men and all the women and all the children

enlisted under the banner of temperance, and upon all the nations of the earth. And the praise shall be Thine now and evermore. Amen.

Horticultural Hall was filled to overflowing with the multitudes which could not obtain admission to the Academy of Music. H. B. Metcalf, Esq., of Rhode Island, presided, and addresses were delivered by Gen. A. W. Riley, of Rochester, N. Y.; Rev. Wm. H. Boole and Mrs. C. B. Buell, of New York; Rev. Dr. T. L. Poulson, of Maryland; and Geo. W. Bain, of Kentucky

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THE EFFECTS OF ARDENT SPIRITS ON THE HUMAN BODY AND MIND.

BENJAMIN RUSH, M.D., LL.D.

1785.

Dr. Benjamin Rush, of Philadelphia, gave to the world his celebrated essay, entitled "The Effects of Ardent Spirits on the Human Body and Mind," in the year 1785. It was republished in the *Gentleman's Magazine* in England in 1786, and in a Philadelphia paper the same year. It passed through several editions, and one thousand copies were presented to the Presbyterian General Assembly in 1811. Dr. Rush visited various other religious bodies, presenting copies of his pamphlet, which created a profound impression. It largely stirred several of the early pioneers in the temperance cause, and although it was written only against distilled spirits, and not severe against fermented liquors, yet in that day it created a strong public sentiment against intoxicating drink through the country. It was not long before the early fathers saw that fermented liquors were also the cause of drunkenness, disease, and death, and they governed themselves accordingly. This was the first published address against the use of the drink, and it is fitting that it should be the centennial mile-post of the temperance reform. We publish the document entire, so that the friends of the cause may see the beginning of the work and be able to mark the line of improvement made in the light of the nineteenth century:

By ardent spirits I mean those liquors only which are obtained by distillation from fermented substances of any kind. To their effects upon the bodies and minds of men the following inquiry shall be exclusively confined. Fermented liquors contain so little spirit, and that so intimately combined with other matters, that they can seldom be drunken in sufficient quantities to produce intoxication and its sub-

sequent effects without exciting a disrelish to their taste, or pain from their distending the stomach. They are, moreover, when taken in a moderate quantity, generally innocent, and often have a friendly influence upon health and life.

The effects of ardent spirits divide themselves into such as are of a prompt and such as are of a chronic nature. The former discover themselves in drunkenness, and the latter in a numerous train of diseases and vices of the body and mind.

I. I shall begin by briefly describing their prompt or immediate effects in a fit of drunkenness.

This odious disease (for by that name it should be called) appears with more or less of the following symptoms, and most commonly in the order in which I shall enumerate them :

1. Unusual garrulity.
2. Unusual silence.
3. Captiousness and a disposition to quarrel.
4. Uncommon good-humor, and an insipid simpering, or laugh.
5. Profane swearing and cursing.
6. A disclosure of their own or other people's secrets.
7. A rude disposition to tell those persons in company whom they know their faults.
8. Certain immodest actions. I am sorry to say this sign of the first stage of drunkenness sometimes appears in women who, when sober, are uniformly remarkable for chaste and decent manners.
9. A clipping of words.
10. Fighting; a black eye or a swelled nose often mark this grade of drunkenness.
11. Certain extravagant acts which indicate a temporary fit of madness. These are singing, hallooing, roaring, imitating the noises of brute animals, jumping, tearing off clothes, dancing naked, breaking glasses and china, and dashing other articles of household furniture upon the ground or floor. After a while the paroxysm of drunkenness is completely formed. The face now becomes flushed—the eyes project, and are somewhat watery—winking is less frequent than is natural; the under-lip is protruded—the head inclines a little to one shoulder—the jaw falls—belchings and hiccough take place—the limbs totter—the whole body staggers. The unfortunate subject of this history falls on his seat—he looks around him with a vacant countenance, and mutters inarticulate sounds to himself—he attempts to rise and walk. In this attempt he falls upon his side, from which he gradually turns upon his back. He now closes his eyes and falls into a profound sleep, frequently attended with snoring and profuse sweats, and sometimes with such a relaxation of the muscles which confine the bladder and the lower bowels as to produce a symptom which delicacy forbids me to mention. In this condition he often lies from ten, twelve, and twenty-four hours to two, three, four, and five days, an object of pity and disgust to his family and friends. His recovery from this fit of

intoxication is marked with several peculiar appearances. He opens his eyes, and closes them again—he gapes and stretches his limbs—he then coughs and pukes—his voice is hoarse—he rises with difficulty, and staggers to a chair—his eyes resemble balls of fire—his hands tremble—he loathes the sight of food—he calls for a glass of spirits to compose his stomach—now and then he emits a deep-fetched sigh or groan from a transient twinge of conscience; but he more frequently scolds, and curses everything around him. In this state of languor and stupidity he remains for two or three days before he is able to resume his former habits of business and conversation.

Pythagoras, we are told, maintained that the souls of men after death expiated the crimes committed by them in this world by animating certain brute animals; and that the souls of those animals, in their turns, enter into men, and carry with them all their peculiar qualities and vices. This doctrine of one of the wisest and best of the Greek philosophers was probably intended only to convey a lively idea of the changes which are induced in the body and mind of man by a fit of drunkenness. In folly it causes him to resemble a calf—in stupidity, an ass—in roaring, a mad bull—in quarrelling and fighting, a dog—in cruelty, a tiger—in fetor, a skunk—in filthiness, a hog—and in obscenity, a he-goat.

It belongs to the history of drunkenness to remark that its paroxysms occur, like the paroxysms of many diseases, at certain periods, and after longer or shorter intervals. They often begin with annual, and gradually increase in their frequency until they appear in quarterly, monthly, weekly, and quotidian or daily periods. Finally, they afford scarcely any marks of remission either during the day or the night. There was a citizen of Philadelphia many years ago in whom drunkenness appeared in this protracted form. In speaking of him to one of his neighbors, I said: "Does he not *sometimes* get drunk?" "You mean," said his neighbor, "is he not *sometimes* sober?"

It is further remarkable that drunkenness resembles certain hereditary, family, and contagious diseases. I have once known it to descend from a father to four out of five of his children. I have seen three, and once four, brothers, who were born of sober ancestors, affected by it, and I have heard of its spreading through a whole family composed of members not originally related to each other. These facts are important, and should not be overlooked by parents in deciding upon the matrimonial connections of their children.

Let us next attend to the chronic effects of ardent spirits upon the body and mind. In the body they dispose to every form of acute disease; they moreover *excite* fevers in persons predisposed to them, from other causes. This has been remarked in all the yellow fevers which have visited the cities of the United States. Hard drinkers seldom escape, and rarely recover from them. The following diseases are the usual consequences of the habitual use of ardent spirits—viz.:

1. A decay of appetite, sickness at stomach, and a puking of bile, or a discharge of a frothy and viscid phlegm by hawking in the morning.

2. Obstructions of the liver. The fable of Prometheus, on whose liver a vulture was said to prey constantly as a punishment for his stealing fire from heaven, was intended to illustrate the painful effects of ardent spirits upon that organ of the body.

3. Jaundice and dropsy of the belly and limbs, and finally of every cavity in the body. A swelling in the feet and legs is so characteristic a mark of habits of intemperance that the merchants in Charleston, I have been told, cease to trust the planters of South Carolina as soon as they perceive it. They very naturally conclude industry and virtue to be extinct in that man in whom that symptom of disease has been produced by the intemperate use of distilled spirits.

4. Hoarseness and a husky cough, which often terminate in consumption, and sometimes in an acute and fatal disease of the lungs.

5. Diabetes—that is, a frequent and weakening discharge of pale or sweetish urine.

6. Redness, and eruptions on different parts of the body. They generally begin on the nose, and, after gradually extending all over the face, sometimes descend to the limbs in the form of leprosy. They have been called "Rum-buds" when they appear in the face. In persons who have occasionally survived these effects of ardent spirits on the skin, the face after a while becomes bloated, and its redness is succeeded by a deathlike paleness. Thus the same fire which produces a red color in iron, when urged to a more intense degree, produces what has been called a white heat.

7. A fetid breath, composed of everything that is offensive in putrid animal matter.

8. Frequent and disgusting belchings. Dr. Haller relates the case of a notorious drunkard having been suddenly destroyed in consequence of the vapor discharged from his stomach by belching accidentally taking fire by coming in contact with the flame of a candle.

9. Epilepsy.

10. Gout, in all its various forms of swelled limbs, colic, palsy, and apoplexy.

Lastly, 11. Madness. The late Dr. Waters, while he acted as house pupil and apothecary of the Pennsylvania Hospital, assured me that in one-third of the patients confined by this terrible disease it had been induced by ardent spirits.

Most of the diseases which have been enumerated are of a mortal nature. They are more certainly induced, and terminate more speedily in death, when spirits are taken in such quantities, and at such times, as to produce frequent intoxication; but it may serve to remove an error with which some intemperate people console themselves to remark that ardent spirits often bring on fatal diseases without producing drunkenness. I have known many persons destroyed by them who were never completely intoxicated during the whole course of their lives. The solitary instances of longevity which are now and then met with in hard drinkers no more disprove the deadly effects of ardent

spirits than the solitary instances of recoveries from apparent death by drowning prove that there is no danger to life from a human body lying an hour or two under water.

The body, after its death from the use of distilled spirits, exhibits by dissection certain appearances which are of a peculiar nature. The fibres of the stomach and bowels are contracted; abscesses, gangrene, and scirrhi are found in the viscera. The bronchial vessels are contracted—the blood-vessels and tendons in many parts of the body are more or less ossified, and even the hair of the head possesses a crispness which renders it less valuable to wig-makers than the hair of sober people.

Not less destructive are the effects of ardent spirits upon the human mind. They impair the memory, debilitate the understanding, and pervert the moral faculties. It was probably from observing these effects of intemperance in drinking upon the mind that a law was formerly passed in Spain, which excluded drunkards from being witnesses in a court of justice. But the demoralizing effects of distilled spirits do not stop here. They produce not only falsehood, but fraud, theft, uncleanliness, and murder. Like the demoniac mentioned in the New Testament, their name is "Legion," for they convey into the soul a host of vices and crimes.

A more affecting spectacle can not be exhibited than a person into whom this infernal spirit, generated by habits of intemperance, has entered. It is more or less affecting according to the station the person fills in a family, or in society, who is possessed by it. Is he a husband? How deep the anguish which rends the bosom of his wife! Is she a wife? Who can measure the shame and aversion which she excites in her husband? Is he the father, or is she the mother of a family of children? See their averted looks from their parent, and their blushing looks at each other! Is he a magistrate? or has he been chosen to fill a high and respectable station in the councils of his country? What humiliating fears of corruption in the administration of the laws, and of the subversion of public order and happiness, appear in the countenances of all who see him! Is he a minister of the Gospel? Here language fails me. If angels weep, it is at such a sight.

In pointing out the evils produced by ardent spirits let us not pass by their effects upon the estates of the persons who are addicted to them. Are they inhabitants of cities? Behold! their houses stripped gradually of their furniture and pawned or sold by a constable to pay tavern debts. See their names upon record in the dockets of every court, and whole pages of newspapers filled with advertisements of their estates for public sale. Are they inhabitants of country places? Behold! their houses with shattered windows, their barns with leaky roofs, their gardens overrun with weeds, their fields with broken fences, their hogs without yokes, their sheep without wool, their cattle and horses without fat, and their children filthy and half clad, without manners, principles, and morals. This picture of agricultural wretched-

ness is seldom of long duration. The farms and property thus neglected and depreciated are seized and sold for the benefit of a group of creditors. The children that were born with the prospect of inheriting them are bound out to service in the neighborhood; while their parents, the unworthy authors of their misfortunes, ramble into new and distant settlements, alternately fed on their way by the hand of charity or a little casual labor.

Thus we see poverty and misery, crimes and infamy, diseases and death, are all the natural and usual consequences of the intemperate use of ardent spirits.

I have classed death among the consequences of hard drinking. But it is not death from the immediate hand of the Deity, nor from any of the instruments of it which were created by Him. It is death from *suicide*. Yes, thou poor degraded creature, who art daily lifting the poisoned bowl to thy lips, cease to avoid the unhallowed ground in which the self-murderer is interred and wonder no longer that the sun should shine, and the rain fall, and the grass look green upon his grave. Thou art perpetrating gradually, by the use of ardent spirits, what he has effected suddenly by opium or a halter. Considering how many circumstances from surprise or derangement may palliate his guilt, or that (unlike yours) it was not preceded and accompanied by any other crime, it is probable his condemnation will be less than yours at the day of judgment.

I shall now take notice of the occasions and circumstances which are supposed to render the use of ardent spirits necessary, and endeavor to show that the arguments in favor of their use in such cases are founded in error, and that in each of them ardent spirits, instead of affording strength to the body, increase the evils they are intended to relieve.

1. They are said to be necessary in very cold weather. This is far from being true, for the temporary warmth they produce is always succeeded by a greater disposition in the body to be affected by cold. Warm dresses, a plentiful meal just before exposure to the cold, and eating occasionally a little gingerbread, or any other cordial food, is a much more durable method of preserving the heat of the body in cold weather.

2. They are said to be necessary in very warm weather. Experience proves that they increase, instead of lessening the effects of heat upon the body, and thereby dispose to disease of all kinds. Even in the warm climate of the West Indies, Dr. Bell asserts this to be true. "Rum," says this author, "whether used habitually, moderately, or in excessive quantities in the West Indies, always diminishes the strength of the body, and renders men more susceptible of disease, and unfit for any service in which vigor or activity is required."* As well might we throw oil into a house, the roof of which was on fire, in order to pre-

* See his "Inquiry into the causes which produce, and the means of preventing, diseases among British officers, soldiers, and others in the West Indies."

vent the flames from extending to its inside as pour ardent spirits into the stomach to lessen the effects of a hot sun upon the skin.

3. Nor do ardent spirits lessen the effects of hard labor upon the body. Look at the horse; with every muscle of his body swelled from morning till night in the plough, or a team, does he make signs for a draught of toddy, or a glass of spirits to enable him to cleave the ground or to climb a hill? No; he requires nothing but cool water and substantial food. There is no nourishment in ardent spirits. The strength they produce in labor is of a transient nature, and is always followed by a sense of weakness and fatigue.

But are there no conditions of the human body in which ardent spirits may be given? I answer, there are. 1st. When the body has been suddenly exhausted of its strength, and a disposition to faintness has been induced. Here a few spoonfuls or a wine-glassful of spirits, with or without water, may be administered with safety and advantage. In this case we comply strictly with the advice of Solomon, who restricts the use of "strong drink" only "to him who is ready to perish." 2d. When the body has been exposed for a long time to wet weather, more especially if it be combined with cold. Here a moderate quantity of spirits is not only safe, but highly proper to obviate debility and to prevent a fever. They will more certainly have those salutary effects, if the feet are at the same time bathed with them, or a half pint of them poured into the shoes or boots. These, I believe, are the only two cases in which distilled spirits are useful or necessary to persons in health.

But it may be said, if we reject spirits from being a part of our drinks, what liquors shall we substitute in their room? I answer, in the first place:

1. SIMPLE WATER.—I have known many instances of persons who have followed the most laborious employments for many years, in the open air, and in warm and cold weather, who never drank anything but water, and enjoyed uninterrupted good health. Dr. Mosely, who resided many years in the West Indies, confirms this remark. "I aver," says the doctor, "from my own knowledge and custom, as well as the custom and observations of many other people, that those who drink nothing but water, or make it their principal drink, are little affected by the climate, and can undergo the greatest fatigue without inconvenience, and are never subject to troublesome or dangerous diseases."

Persons who are unable to relish this simple beverage of nature may drink some one or all of the following liquors in preference to ardent spirits:

2. CIDER.—This excellent liquor contains a small quantity of spirit, but so diluted and blunted by being combined with a large quantity of saccharine matter and water as to be perfectly wholesome. It sometimes disagrees with persons subject to the rheumatism, but it may be made inoffensive to such people by extinguishing a red-hot iron in it or by mixing it with water.

3. MALT LIQUORS.—The grain from which these liquors are obtained is not liable, like the apple, to be affected by frost, and, therefore, they can be procured at all times, and at a moderate price. They contain a good deal of nourishment; hence we find many of the poor people in Great Britain endure hard labor with no other food than a quart or three pints of beer, with a few pounds of bread in a day. As it will be difficult to prevent small beer from becoming sour in warm weather, an excellent substitute may be made for it by mixing bottled porter, ale, or strong beer with an equal quantity of water; or a pleasant beer may be made by adding to a bottle of porter ten quarts of water and a pound of brown sugar or a pint of molasses. After they have been well mixed pour the liquor into bottles and place them, loosely corked, in a cool cellar. In two or three days it will be fit for use. A spoonful of ginger added to the mixture renders it more lively and agreeable to the taste.

4. WINES.—These fermented liquors are composed of the same ingredients as cider, and are both cordial and nourishing. The peasants of France, who drink them in large quantities, are a sober and healthy body of people. Unlike ardent spirits, which render the temper irritable, wines generally inspire cheerfulness and good-humor. It is to be lamented that the grape has not as yet been sufficiently cultivated in our country to afford wine for our citizens; but many excellent substitutes may be made for it from the native fruits of all the States. If two barrels of cider fresh from the press are boiled into one and afterwards fermented and kept for two or three years in a dry cellar, it affords a liquor which, according to the quality of the apple from which the cider is made, has the taste of Malaga, or Rhenish wine. It affords, when mixed with water, a most agreeable drink in summer. I have taken the liberty of calling it POMONA WINE. There is another method of making a pleasant wine from the apple by adding four-and-twenty gallons of new cider to three gallons of syrup made from the expressed juice of sweet apples. When thoroughly fermented and kept for a few years it becomes fit for use. The blackberry of our fields and the raspberry and currant of our gardens afford likewise an agreeable and wholesome wine when pressed and mixed with certain proportions of sugar and water and a little spirit to counteract the disposition to an excessive fermentation. It is no objection to these cheap and home-made wines that they are unfit for use until they are two or three years old. The foreign wines in common use in our country require not only a much longer time to bring them to perfection, but to prevent their being disagreeable even to the taste.

5. MOLASSES and WATER, also VINEGAR and WATER, sweetened with sugar or molasses, form an agreeable drink in warm weather. It is pleasant and cooling, and tends to keep up those gentle and uniform sweats on which health and life often depend. Vinegar and water constituted the only drink of the soldiers of the Roman republic, and it is well known they marched and fought in a warm climate, and beneath

a load of arms which weighed sixty pounds. Boaz, a wealthy farmer in Palestine, we find treated his reapers with nothing but bread dipped in vinegar. To such persons as object to the taste of vinegar, sour milk, or buttermilk, or sweet milk diluted with water may be given in its stead. I have known the labor of the longest and hottest days in summer supported by means of these pleasant and wholesome drinks with great firmness, and ended with scarcely a complaint of fatigue.

6. The SUGAR-MAPLE affords a thin juice which has long been used by the farmers of Connecticut as a cool and refreshing drink in the time of harvest. The settlers in the western counties of the Middle States will do well to let a few of the trees which yield this pleasant juice remain in all their fields. They may prove the means not only of saving their children and grandchildren many hundred pounds, but of saving their bodies from disease and death and their souls from misery beyond the grave.

7. COFFEE possesses agreeable and exhilarating qualities, and might be used with great advantage to obviate the painful effects of heat, cold, and fatigue upon the body. I once knew a country physician who made it a practice to drink a pint of strong coffee previous to his taking a long or cold ride. It was more cordial to him than spirits, in any of the forms in which they are commonly used.

The use of the cold bath in the morning and of the warm bath in the evening are happily calculated to strengthen the body in the former part of the day and to restore it in the latter from the languor and fatigue which are induced by heat and labor.

Let it not be said ardent spirits have become necessary from habit in harvest and in other seasons of uncommon and arduous labor. The habit is a bad one, and may be easily broken. Let but half a dozen farmers in a neighborhood combine to allow higher wages to their laborers than are common and a sufficient quantity of *any* of the pleasant and wholesome liquors I have recommended, and they may soon, by their example, abolish the practice of giving them spirits. In a little while they will be delighted with the good effects of their association. Their grain and hay will be gathered into their barns in less time and in a better condition than formerly, and of course at a less expense, and a hundred disagreeable scenes from sickness, contention, and accidents will be avoided, all of which follow, in a greater or less degree, the use of ardent spirits.

Nearly all diseases have their predisposing causes. The same thing may be said of the intemperate use of distilled spirits. It will, therefore, be useful to point out the different employments, situations, and conditions of the body and mind which predispose to the love of those liquors, and to accompany them with directions to prevent persons being ignorantly and undesignedly seduced into the habitual and destructive use of them.

1. Laborers bear with great difficulty long intervals between their meals. To enable them to support the waste of their strength their

stomachs should be constantly, but moderately, stimulated by aliment, and this is best done by their eating four or five times in a day during the seasons of great bodily exertion. The food at this time should be *solid*, consisting chiefly of salted meat. The vegetables used with it should possess some activity, or they should be made savory by a mixture of spices. Onions and garlic are of a most cordial nature. They composed a part of the diet which enabled the Israelites to endure, in a warm climate, the heavy tasks imposed upon them by their Egyptian masters; and they were eaten, Horace and Virgil tell us, by the Roman farmers to repair the waste of their strength by the toils of harvest. There are likewise certain sweet substances which support the body under the pressure of labor. The negroes in the West Indies become strong, and even fat, by drinking the juice of the sugar-cane in the season of grinding it. The Jewish soldiers were invigorated by occasionally eating raisins and figs. A bread composed of wheat flour, molasses, and ginger (commonly called gingerbread), taken in small quantities during the day, is happily calculated to obviate the debility induced upon the body by constant labor. All these substances, whether of an animal or vegetable nature, lessen the desire as well as the necessity for cordial drinks, and impart equable and durable strength to every part of the system.

2. Valetudinarians, especially those who are afflicted with diseases of the stomach and bowels, are very apt to seek relief from ardent spirits. Let such people be cautious how they make use of this dangerous remedy. I have known many men and women of excellent characters and principles, who have been betrayed by occasional doses of gin and brandy into a love of those liquors, and have afterwards fallen sacrifices to their fatal effects. The different preparations of opium are much more safe and efficacious than distilled cordials of any kind in flatulent or spasmodic affections of the stomach and bowels. So great is the danger of contracting a love for distilled liquors by accustoming the stomach to their stimulus that as few medicines as possible should be given in spirituous vehicles in chronic diseases. A physician of great eminence and uncommon worth, who died toward the close of the last century in London, in taking leave of a young physician of this city, who had finished his studies under his patronage, impressed this caution with peculiar force upon him, and lamented at the same time, in pathetic terms, that he had innocently made many sots by prescribing brandy and water in stomach complaints. It is difficult to tell how many persons have been destroyed by those physicians who have adopted Dr. Brown's indiscriminate practice in the use of stimulating remedies, the most popular of which is ardent spirits; but it is well known several of them have died of intemperance in this city since the year 1790. They were probably led to it by drinking brandy and water to relieve themselves from the frequent attacks of debility and indisposition to which the labors of a physician expose him, and for which rest, fasting, a gentle purge, or weak diluting drinks would have been more safe and more certain cures.

None of these remarks are intended to preclude the use of spirits in the low state of short, or what are called acute diseases; for in such cases they pruduce their effects too soon to create an habitual desire for them.

3. Some people, from living in countries subject to intermitting fevers, endeavor to fortify themselves against them by taking two or three wine-glasses of bitters, made with spirits, every day. There is great danger of contracting habits of intemperance from this practice. Besides, this mode of preventing intermittents is far from being a certain one; a much better security against them is a teaspoonful of the Jesuit's-bark, taken every morning during a sickly season. If this safe and excellent medicine can not be had, a gill or half a pint of strong watery infusion of centaury, camomile, wormwood, or rue, mixed with a little of the calamus of our meadows, may be taken every morning with nearly the same advantage as the Jesuit's-bark. Those persons who live in a sickly country, and can not procure any of the preventives of autumnal fevers, which have been mentioned, should avoid the morning and evening air—should kindle fires in their houses on damp days, and in cool evenings throughout the whole summer, and put on winter clothes about the first week in September. The last part of these directions applies only to the inhabitants of the Middle States.

4. Men who follow professions which require constant exercise of the faculties of their minds are very apt to seek relief by the use of ardent spirits from the fatigue which succeeds great mental exertions. To such persons it may be a discovery to know that tea is a much better remedy for that purpose. By its grateful and gentle stimulus it removes fatigue, restores the excitement of the mind, and invigorates the whole system. I am no advocate for the excessive use of tea. When taken too strong it is hurtful, especially to the female constitution; but when taken of a moderate degree of strength, and in moderate quantities, with sugar and cream, or milk, I believe it is in general innoxious, and at all times to be preferred to ardent spirits as a cordial for studious men. The late Anthony Benezet, one of the most laborious school-masters I ever knew, informed me he had been prevented from the love of spirituous liquors by acquiring a love for tea in early life. Three or four cups taken in an afternoon, carried off the fatigue of a whole day's labor in his school. This worthy man lived to be seventy-one years of age, and died of an acute disease, with the full exercise of all the faculties of his mind. But the use of tea counteracts a desire for distilled spirits during great *bodily* as well as mental exertions. Of this Captain Forest has furnished us with a recent and remarkable proof in his history of a voyage from Calcutta to the Marqui Archipelago: "I have always observed" (says this ingenious mariner), "when sailors drink tea it weans them from the thoughts of drinking strong liquors and pernicious grog; and with this they are soon contented. No so with whatever will intoxicate, be it what it will. This has always been my remark: I therefore always encourage it without their knowing why."

5. Women have sometimes been led to seek relief from what is called breeding sickness by the use of ardent spirits. A little gingerbread or biscuit taken occasionally, so as to prevent the stomach being empty, is a much better remedy for that disease.

6. Persons under the pressure of debt, disappointments in worldly pursuits, and guilt, have sometimes sought to drown their sorrows in strong drink. The only radical cure for those evils is to be found in religion; but where its support is not resorted to, wine and opium should always be preferred to ardent spirits. They are far less injurious to the body and mind than spirits; and the habits of attachment to them are easily broken after time and repentance have removed the evils they were taken to relieve.

7. The sociable and imitative nature of man often disposes him to adopt the most odious and destructive practices from his companions. The French soldiers who conquered Holland, in the year 1794, brought back with them the love and use of brandy, and thereby corrupted the inhabitants of several of the departments of France who had been previously distinguished for their temperate and sober manners. Many other facts might be mentioned to show how important it is to avoid the company of persons addicted to the use of ardent spirits.

8. Smoking and chewing tobacco, by rendering water and simple liquors insipid to the taste, dispose very much to the stronger stimulus of ardent spirits. The practice of smoking cigars has, in every part of our country, been followed by a general use of brandy and water, as a common drink, more especially by that class of citizens who have not been in the habit of drinking wine or malt liquors. The less, therefore, tobacco is used in the above ways the better.

9. No man ever became suddenly a drunkard. It is by gradually accustoming the taste and stomach to ardent spirits, in the forms of GROG and TODDY, that men have been led to love them in their more destructive mixtures and in their simple state. Under the impression of this truth, were it possible for me to speak, with a voice so loud as to be heard from the river St. Croix to the remotest shores of the Mississippi, I would say: Friends and fellow-citizens! avoid the habitual use of those two seducing liquors, whether they be made with brandy, rum, gin, Jamaica spirits, whiskey, or what is called cherry-bounce. It is true some men, by limiting the strength of those drinks, by measuring the spirit and water, have drunken them for many years, and even during a long life, without acquiring habits of intemperance or intoxication; but many more have been insensibly led, by drinking weak toddy and grog, first at their meals, to them take for their constant drink in the intervals of their meals; afterwards to take them, of an increased strength, before breakfast in the morning, and finally to destroy themselves by drinking undiluted spirits during every hour of the day and night. I am not singular in this remark. "The consequences of drinking rum and water, or *grog*, as it is called (says Dr. Mosely), is, that habit increases the desire of more spirit, and decreases its effects; and there are few grog-drinkers who long survive the practice of debauching with it, without acquiring the odious nuisance of dram-drinker's breath and downright stupidity and impotence."* To enforce the caution against the use of those two apparently innocent and popular liquors still further, I shall select one

* Treatise on tropical diseases.

instance, from among many, to show the ordinary manner in which they beguile and destroy their votaries. A citizen of Philadelphia, once of a fair and sober character, drank toddy for many years as his constant drink. From this he proceeded to drink grog. After a while nothing would satisfy him but slings made of equal parts of rum and water, with a little sugar. From slings he advanced to raw rum, and from common rum to Jamaica spirits. Here he rested for a few months, but at length, finding even Jamaica spirits were not strong enough to warm his stomach, he made it a constant practice to throw a tablespoonful of ground pepper into each glass of his spirits, in order, to use his own words, "to take off their coldness." He soon afterwards died a martyr to his intemperance.

Ministers of the Gospel, of every denomination in the United States, aid me with all the weight you possess in society, from the dignity and usefulness of your sacred office, to save our fellow-men from being destroyed by the great destroyer of their lives and souls. In order more successfully to effect this purpose, permit me to suggest to you to employ the same wise modes of instruction which you use in your attempts to prevent their destruction by other vices. You expose the evils of covetousness in order to prevent theft; you point out the sinfulness of impure desires in order to prevent adultery; and you dissuade from anger and malice in order to prevent murder. In like manner denounce by your preaching, conversation, and examples, the seducing influence of toddy and grog, when you aim to prevent all the crimes and miseries which are the offspring of strong drink.

We have hitherto considered the effects of ardent spirits upon individuals, and the means of preventing them. I shall close this head of our inquiry by a few remarks on their effects upon the population and welfare of our country, and the means of obviating them.

It is highly probable not less than four thousand people die annually from the use of ardent spirits in the United States. Should they continue to exert this deadly influence upon our population, where will their evils terminate? This question may be answered by asking, where are all the Indian tribes whose numbers and arms formerly spread terror among their civilized neighbors? I answer in the words of the famous Mingo chief, "The blood of many of them flows not in the veins of any human creature." They have perished, not by pestilence nor war, but by a greater foe to human life than either of them—ardent spirits. The loss of four thousand American citizens by the yellow fever in a single year awakened general sympathy and terror, and called forth all the strength and ingenuity of laws to prevent its recurrence. Why is not the same zeal manifested in protecting our citizens from the more general and consuming ravages of distilled spirits? Should the customs of civilized life preserve our nation from extinction, and even from an increase of mortality, by those liquors, they can not prevent our country being governed by men chosen by intemperate and corrupted voters. From such legislators, the republic would soon be in danger. To avert this evil let good men of every class unite and besiege the general and state governments with petitions to limit the number of taverns, to impose heavy duties upon ardent spirits, to inflict a mark of disgrace or a tem-

porary abridgment of some civil right upon every man convicted of drunkenness, and, finally, to secure the property of habitual drunkards, for the benefit of their families, by placing it in the hands of trustees appointed for that purpose by a court of justice.

To aid the operation of these laws, would it not be extremely useful for the rulers of the different denominations of Christian churches to unite, and render the sale and consumption of ardent spirits a subject of ecclesiastical jurisdiction? The Methodists and Society of Friends have for some time past viewed them as contraband articles to the pure laws of the Gospel, and have borne many public and private testimonies against making them the objects of commerce. Their success in this benevolent enterprise affords ample encouragement for all other religious societies to follow their example.

We come now to the third part of this inquiry; that is, to mention the remedies for the evils which are brought on by the excessive use of distilled spirits. These remedies divide themselves into two kinds:

I. Such as are proper to cure a fit of drunkenness; and

II. Such as are proper to prevent its recurrence, and to destroy a desire for ardent spirits.

I. I am aware that the efforts of science and humanity, in applying their resources to the cure of a disease induced by an act of vice, will meet with a cold reception from many people. But let such people remember the subjects of our remedies are their fellow-creatures, and that the miseries brought upon human nature by its crimes are as much the objects of divine compassion (which we are bound to imitate) as the distresses which are brought upon men by the crimes of other people, or which they bring upon themselves by ignorance or accidents. Let us not, then, pass by the prostrate sufferer from strong drink, but administer to him the same relief we would afford to a fellow-creature in a similar state from an accidental and innocent cause.

1. The first thing to be done to cure a fit of drunkenness is to open the collar, if in a man, and remove all tight ligatures from every other part of the body. The head and shoulders should at the same time be elevated, so as to favor a more feeble determination of the blood to the brain.

2. The contents of the stomach should be discharged by thrusting a feather down the throat. It often restores the patient immediately to his senses and feet. Should it fail of exciting a puking,

3. A napkin should be wrapped round the head, and wetted an hour or two with cold water, or cold water should be poured in a stream upon the head. In the latter way I have sometimes seen it used, when a boy, in the city of Philadelphia. It was applied by dragging the patient, when found drunk in the street, to a pump and pumping water upon his head for ten or fifteen minutes. The patient generally rose and walked off, sober and sullen, after the use of this remedy.

Other remedies, less common, but not less effectual for a fit of drunkenness, are:

4. PLUNGING THE WHOLE BODY INTO COLD WATER.—A number of

gentlemen who had drunken to intoxication on board of a ship in the stream near Fell's Point, at Baltimore, in consequence of their reeling in a small boat on their way to the shore in the evening, overset it and fell into the water. Several boats from the shore hurried to their relief. They were all picked up, and went home perfectly sober to their families.

5. TERROR.—A number of young merchants who had drunken together in a counting-house on James River, about thirty years ago, until they were intoxicated, were carried away by a sudden rise of the river from an immense fall of rain. They floated several miles with the current in their little cabin, half filled with water. An island in the river arrested it. When they reached the shore that saved their lives they were all sober. It is probable terror assisted in the cure of the persons who fell into the water at Baltimore.

6. THE EXCITEMENT OF A FIT OF ANGER.—The late Dr. Witherspoon used to tell a story of a man in Scotland who was always cured of a fit of drunkenness by being made angry. The mean chosen for that purpose was a singular one. It was talking against religion.

7. A SEVERE WHIPPING.—This remedy acts by exciting a revulsion of the blood from the brain to the external parts of the body.

8. PROFUSE SWEATS.—By means of this evacuation nature sometimes cures a fit of drunkenness. Their good effects are obvious in laborers, whom quarts of spirits taken in a day will seldom intoxicate, while they sweat freely. If the patient be unable to swallow warm drinks in order to produce sweats, they may be excited by putting him in a warm bath or wrapping his body in blankets, under which should be placed half a dozen hot bricks or bottles filled with hot water.

9. BLEEDING.—This remedy should always be used where the former ones have been prescribed to no purpose, or where there is reason to fear, from the long duration of the disease, a material injury may be done to the brain.

It is hardly necessary to add that each of the above remedies should be regulated by the grade of drunkenness, and the greater or less degree in which the intellects are affected in it.

II. I shall briefly mention some of the remedies which are proper to prevent the recurrence of fits of drunkenness, and to destroy the desire for ardent spirits:

1. Many hundred drunkards have been cured of their desire for ardent spirits by a practical belief in the doctrines of the Christian religion. Examples of the divine efficacy of Christianity for this purpose have lately occurred in many parts of the United States.

2. A SUDDEN SENSE OF THE GUILT CONTRACTED BY DRUNKENNESS, AND OF ITS PUNISHMENT IN A FUTURE WORLD.—It once cured a gentleman in Philadelphia, who in a fit of drunkenness attempted to murder a wife whom he loved. Upon being told of it when he was sober he was so struck with the enormity of the crime he had nearly committed that he never tasted spirituous liquors afterwards.

3. A SUDDEN SENSE OF SHAME.—Of the efficacy of this deep-seated

principle in the human bosom in curing drunkenness I shall relate three remarkable instances:

A farmer in England, who had been many years in the practice of coming home intoxicated from a market town, one day observed appearances of rain while he was in market. His hay was cut and ready to be housed. To save it he returned in haste to his farm before he had taken his customary dose of grog. Upon coming into his house one of his children, a little boy of six years old, ran to his mother and cried out: "O mother! father is come home, and he is not drunk!" The father, who heard this exclamation, was so severely rebuked by it that he suddenly became a sober man.

A noted drunkard was once followed by a favorite goat to a tavern, into which he was invited by his master and drenched with some of his liquor. The poor animal staggered home with his master, a good deal intoxicated. The next day he followed him to his accustomed tavern. When the goat came to the door he paused; his master made signs to him to follow him into the house. The goat stood still. An attempt was made to thrust him into the tavern. He resisted, as if struck with the recollection of what he suffered from being intoxicated the night before. His master was so much affected by a sense of shame, in observing the conduct of his goat to be so much more rational than his own, that he ceased from that time to drink spirituous liquors.

A gentleman in one of the Southern States, who had nearly destroyed himself by strong drink, was remarkable for exhibiting the grossest marks of folly in his fits of intoxication. One evening, sitting in his parlor, he heard an uncommon noise in his kitchen. He went to the door and peeped through the key-hole, from whence he saw one of his negroes diverting his fellow-servants by mimicking his master's gestures and conversation when he was drunk. The sight overwhelmed him with shame and distress, and instantly became the means of his reformation.

4. The association of the idea of ardent spirits, with a painful or disagreeable impression upon some part of the body, has sometimes cured the love of strong drink. I once tempted a negro man, who was habitually fond of ardent spirits, to drink some rum (which I placed in his way), and in which I had put a few grains of tartar emetic. The tartar sickened and puked him to such a degree that he supposed himself to be poisoned. I was much gratified by observing he could not bear the sight nor smell of spirits for two years afterwards.

Our knowledge of this principle of association upon the minds and conduct of men should lead us to destroy, by means of other impressions, the influence of all those circumstances with which the recollection and desire of spirits are combined. Some men drink only in the *morning*, some at *noon*, and some at *night*. Some men drink only on a *market day*, some at *one* tavern only, and some only in *one kind* of company. Now by finding a new and interesting employment or subject of conversation for drunkards at the usual times in which they have

been accustomed to drink, and by restraining them by the same means from those places and companions which suggested to them the idea of ardent spirits, their habits of intemperance may be completely destroyed. In the same way the periodical returns of appetite and a desire of sleep have been destroyed in a hundred instances. The desire for strong drink differs from each of them in being of an artificial nature, and therefore not disposed to return after being chased for a few weeks from the system.

5. Blisters to the ankles, which were followed by an unusual degree of inflammation, once suspended the love of ardent spirits for one month in a lady in this city. The degrees of her intemperance may be conceived of when I add that her grocer's account for brandy alone, amounted annually to one hundred pounds, Pennsylvania currency, for several years.

6. An advantage would probably arise from frequent representations being made to drunkards not only of the certainty, but of the *suddenness* of death from habits of intemperance. I have heard of two persons being cured of the love of ardent spirits by seeing death suddenly induced by fits of intoxication—in the one case in a stranger, and in the other in an intimate friend.

7. It has been said that the disuse of spirits should be gradual; but my observations authorize me to say that persons who have been addicted to them should abstain from them *suddenly* and *entirely*. "Taste not, handle not, touch not," should be inscribed upon every vessel that contains spirits in the house of a man who wishes to be cured of habits of intemperance. To obviate for a while the debility which arises from the sudden abstraction of the stimulus of spirits, laudanum, or bitters infused in water, should be taken, and perhaps a larger quantity of beer or wine than is consistent with the strict rules of temperate living. By the temporary use of these substitutes for spirits, I have never known the transition to sober habits to be attended with any bad effects, but often with permanent health of body and peace of mind.

DR. BENJAMIN RUSH IN 1777.

THE HEALTH OF SOLDIERS.

In 1777 Dr. Benjamin Rush, of Philadelphia, wrote a pamphlet entitled "Directions for Preserving the Health of Soldiers of the American Army engaged in the War of the Revolution," which was published by order of the Board of War. The following is an extract:

What shall I say to the custom of drinking spirituous liquors which prevails so generally in our army? I am aware of the prejudices in favor of it. It requires an arm more powerful than mine—the arm of a Hercules, to encounter them. The common apology for the use of rum in our army is, that it is necessary to guard against the effects of heat and cold. But I maintain that in no case whatever does rum abate the effects of either upon the constitution. On the contrary, I believe it always increases them. The temporary elevation of spirits in summer, and the temporary generation of warmth in winter, produced by rum, always leaves the body languid, and more liable to be affected by heat and cold afterwards. Happy would it be for our soldiers if the evils ended here! The use of rum, by gradually wearing away the powers of the system, lays the foundation of fevers, fluxes, jaundice, and the most of diseases which occur in military hospitals. It is a vulgar error to suppose that the fatigue arising from violent exercise or hard labor is relieved by the use of spirituous liquors. The principles of animal life are the same in a horse as in a man; and horses, we find, undergo the severest labor with no other liquor than cool water. There are many instances where even reapers have been forced to acknowledge that plentiful draughts of milk and water have enabled them to go through the fatigues of harvest with more pleasure and fewer inconveniences to their health than ever they experienced from the use of a mixture of rum and water.

Spirituous liquors were unknown to the armies of ancient Rome. The canteen of every soldier was filled with nothing but vinegar; and it was by frequently drinking a small quantity of this wholesome liquor

mixed with water that the Roman soldiers were enabled to sustain tedious marches through scorching sands, without being subject to sickness of any kind. The vinegar effectually resists that tendency to putrefaction to which heat and labor dispose the fluids. It moreover calms the inordinate action of the solids, which is created by hard duty. It would be foreign to my purpose, or I might show that the abstraction of rum from our soldiers would contribute greatly to promote discipline and a faithful discharge of duty among them.

TEMPERANCE GAINS OF THE CENTURY.

BY D. DORCHESTER, D.D.

WHAT have we to celebrate? What has been gained by the efforts of the last one hundred years?

Some tell us that nothing has been gained, that there is as much, and even more, liquor drank, than ever, and as much, and even more, intemperance. Such persons do not intelligently talk. They certainly have not carefully studied the past, in contrast with the present, and formed a judicial verdict.

In speaking of the gains of the century, we would not ignore the palpable fact, that though the cause of temperance has made, and is still making, great progress, yet there have been of late years some serious reverse movements. Eddies, deep, dark, sluggish, and even of long duration, appear along the side of every stream of progress. Large masses of people are sometimes delayed in those eddies, loitering far behind the beneficent advances of the world.

Let us first notice some of the reverse tendencies which have appeared, in the temperance reformation, during the last thirty years. All things considered, from 1850 to 1856 was the highest point reached in the history of this reform, in respect to total abstinence and advanced legislation for the suppression of the liquor-traffic. In some respects we are in advance of that period, in organizations, in literature, in scientific knowledge of the properties and effects of alcohol, and in large sections of the West and South we are in advance of that time in the observance of total abstinence and in prohibitory legislation; but in many of the older sections like New England, the Middle States, Ohio, and, possibly, some other States, there has been a falling behind, and especially in the cities and large villages, where the hardest contest in the temperance struggle is now waged.

A discriminating view of some of the reverse tendencies will help us to appreciate the situation.

1. The cause of temperance in the cities has suffered from the influx of many of the worst elements of the rural towns and country villages. From thirty to forty years ago, prohibition was enthroned quite generally in the rural sections, and to this day remains in the ascendency, diminishing the opportunities for gross indulgence. Many of the more dissolute classes, therefore, have migrated to the cities. It is a familiar fact that the city populations have been increasing more rapidly than the rural populations, and a large number of rural towns, in all of the older States, have steadily

declined ever since about 1850. While the cities have received many valuable accessions from the country, of virtue, intelligence, enterprise, and real stamina, they have also received large classes of a very different type—uneasy, restless, roving adventurers; needy and greedy men and women; shiftless and thriftless families; many weary of the sweat of honest toil; many whose growing viciousness led them to shun the light and gaze of village streets and seek the darker and deeper dens of the cities; many whose growing propensities to evil desired larger indulgence, free from the restraints of more staid communities; others, fleeing from the wreck of better days, and not a few from the wreck of character. With such tides continually pouring into them, it is not strange that the cities have become the greatest moral wastes, the centres of liquordom, in which the battle against intemperance has been fought at increasing disadvantage.

Nor is the evil of the cities confined to themselves. The rural towns also feel their vicious power. The most subtle and powerful opposition which the temperance cause has suffered, in the sparser towns, has come from the drinking customs, and the organized forces of the liquor fraternity, in the cities. The cities exert a powerful influence upon the towns.

2. The cause of temperance has also suffered, in the cities, during the past thirty or forty years, from the number and character of the foreign population so largely settling in these large centres. Under their habits and influence, the evil of intemperance has so largely increased, that the cities have become the strongholds of the liquor power. The enforcement of liquor laws in the cities has become very difficult, well-nigh impossible in the present low condition of temperance sentiment in the large masses. In these corrupt centres the enforcement of all laws is comparatively lax and feeble, and lust and crime are fearfully rampant.

The same things are measurably true in some portions of the large towns and villages. Wherever these new elements, representing types of civilization unlike our own, always accustomed to the free use of intoxicants, and never subjected to temperance tutelage, have settled, the average character of the communities has deteriorated. All honor, however, to those of our adopted fellow-citizens who have come shoulder to shoulder with us in so many good causes, and their number is not small; but how large is the number of those who have been low, ignorant, gross, drunken, and even criminal. We blame no one, but, as a matter of fact, these things have made, and still make, the temperance contest in the cities and larger villages hard and dubious.

Forty years ago Boston was a very different city from what it now is. At that time, according to Judge Pitman, no license to sell alcoholic beverages was granted in Suffolk County, nor in the whole of Massachusetts. This condition was brought about under substantially a local option regimen, in the election of county commissioners. How different, too, was Lowell, Fall River, and numerous other cities in Massachusetts, and in other States, at that time!

Nevertheless, it should not be forgotten that the large cities are also powerful centres of good influences, where great Christian and reformatory

organizations concentrate their power, and send out beneficent influences into all the land.

3. But there have also been reverse tendencies which have widely affected our *native* population—a falling away from the high temperance ground held thirty years ago, in respect to total abstinence and prohibition, by many of the more intelligent and influential classes. There are several phases of these tendencies.

(1) The development and proclamation of the cosmic theory of intemperance, by that eminent and highly esteemed physician, Dr. Henry I. Bowditch, of Boston, a gentleman of broadest culture, second to no man in his department of medical science, and for many years chairman of the Massachusetts Board of Health. This theory makes intemperance to be determined chiefly by great natural laws, controlled largely by material causes, which view takes the question almost wholly out of the realm of morals and reform, and leaves intemperance to be regarded as an evil which can not be eradicated, but to be endured, tolerated, and regulated, under a license regimen. Coming from such an influential source, and predicated upon a specious array of data, this theory has wrought incalculable harm to total abstinence and prohibition, in a large class of cultured minds.

(2) During the last twenty-five or thirty years, the scientific discussion of the question of the utility of alcohol in dietetics, which, about the year 1850, was supposed to be well settled upon a total abstinence basis, has been reopened, with such an array of great European and American authorities, and with such specious discriminations, that many have been deceived and unsettled in regard to the theory and practice of total abstinence, and its logical sequence, prohibition. The much idolized ex-Governor Andrew, of Massachusetts, and eminent physicians and citizens, lent their great influence to the advocacy of these views, and some prominent and highly esteemed clergymen, like Dr. Crosby and others, have also unfortunately exerted their large influence in the same direction.

(3) The contact of so many Americans, by travel, during the last thirty years, with the drinking customs of the wine countries of Europe, has also led many to adopt intoxicating beverages for themselves and their families, and use them freely in social life.

(4) The very marked increase of frivolity and luxury in some circles of society, since the close of the late war, has exerted a vitiating influence in the direction of intemperance.

(5) The great beer invasion, and the spread of specious theories in regard to the utility of beer as an article of food, and as a measure of temperance reform, have also misled many. As to how extensive this departure has been, may be judged from the fact that the consumption of beer has increased from 36,563,009 gallons, in 1850, to 596,131,866 in 1885, or from 1.61 gallons *per capita*, in 1850, to 10.36 *per capita*, in 1885. These figures represent a large amount of drinking of alcoholic beverages—a serious departure from the abstemious practices of thirty years ago.

In view of the five foregoing considerations, it may now be seriously questioned whether the ratio of total abstainers, especially if we include, as

we ought, the use of beer, to the whole population, has been maintained up to the point which had been attained thirty-five years ago. Large masses, evidently, are very far from being permeated by the temperance reform, and, by their indulgences and sympathies, are certainly to be classed with those who are practically against the more advanced temperance legislation.

(6) The neglect to properly enforce the Maine laws enacted thirty years ago, the consequent wide-spread conviction of their failure, the repeal of all of them except in three States, and the comparative neglect of them in considerable portions of those three States, have so seriously impaired the confidence of large numbers of persons in prohibition measures, that they have not been easily rallied again to the support of our more advanced movements. It is not easy to recover men from such reactions in sentiment, especially when many of them have settled down in the conviction that a prohibitory regimen is impracticable.

(7) In some prohibitory States, Maine, New Hampshire, and Vermont, and in some smaller prohibitory areas in other States, there has been, on the part of too many, an over-dependence upon law, a disposition to rest in the getting of a prohibitory statute, and to leave it to enforce itself, very largely, and, in some cases, almost wholly, suspending moral suasion and the instruction of the rising youth in total abstinence principles, so that after a generation since the enactment of those laws, there have come up large classes of persons who were never drilled in temperance principles, who have been easily beguiled by the sophistries of men pleading for alcohol.

(8) Within the last ten years, and perhaps more, many highly respectable persons who for many years were active in temperance reform movements, have fallen out of the ranks, under the influence of disgust occasioned by the bitterness, vituperation, ranting, and narrowness of unwise temperance reformers, and have been led to stand aloof from this cause.

(9) Many others, since the last Presidential election, under feelings of revulsion and distraction, have withdrawn from this reform altogether; and others, who, in local option elections, never before favored license, have done so, turning many towns and cities from prohibition to license, all of whom are now very jealous of temperance movements, refusing assistance, lest they should in some way give even a *quasi* support to political partisanship in temperance.

(10) And may I not say, in all kindness, what has become to me a clear and settled conviction, sustained by much observation, that during the last seventeen years of the existence of the political prohibition or "third" party, the idea of committing this great reform to a *party*, and the loud talk of depending upon a political party to advance this cause, has very perceptibly called off too many, formerly active in practical temperance work, from those lines of effort so necessary to make and sustain the intelligent convictions upon which this moral reform must primarily depend. The talk, "We must have a party to enforce a prohibitory law," "We can never succeed without a party," has had this practical tendency, that it has weakened in too many minds the sense of individual responsibility for the promotion of prac-

tical temperance, and they now wait to have such results brought about by the party they are endeavoring to build up.

(11) The effect of such well-attested facts upon many candid observers has been to stagger confidence in reformers and reform measures, and hold them back from temperance efforts. Many of the best citizens are hesitating in the presence of the diversities of opinion and methods in the temperance ranks. "The practical inquiry, in what way the good work desired and proposed can best be pushed on to that victory which shall bless the whole nation with its benignant influence, is thrown back upon many an inquiring mind with a force which refuses to feel entire satisfaction in any or all existing suggestions of relief."—*Congregationalist,* (Oct. 1, '85).

These causes have powerfully operated, some of them during the last three decades, others between one and two decades, and others through a shorter period, producing powerful eddies of reaction, diverting much strength from the reform movement, and especially weakening efforts to secure the more advanced legislation. Some of these phases of reaction have extended almost throughout the whole country. Others have probably been confined to the New England and the Middle States, the older communities, in which the temperance reformation exerted a wider and deeper influence, a generation and more ago, than in the far South and West. In some quite large circles the reverse tendencies have been very radical and strong, and how soon the return flow may be expected, no one can now predict. The reform does indeed present aspects of progress, in many localities, which are very bright and encouraging, but in how many influential classes of people does it drag heavily.

The formidable organization of the liquor fraternities, about which we talk much, is a small matter after all, when compared with these reverse tendencies; for there never was a time when liquordom was not compactly unified by interest, appetite, and avarice. These reverse tendencies of which I have spoken, are the grave difficulties with which the cause of temperance has now to contend; and no frantic appeals, no possible amount of denunciation, no compendious political measures, no single panacea, can bring deliverance and victory. The great remedy is a manifold one; it means hard work, work on all lines, work by all, incessant work intelligently and broadly directed, from the bottom lines of fundamental principles upward —the drudgery, as well as the more attractive tasks, creating, purifying, and fortifying intelligent convictions in the hearts of the people.

With these unfavorable tendencies so conspicuous in the foreground, I am sure that when I speak very confidently and encouragingly of the gains of the temperance reform during the century, I shall not be accused of presenting a fanciful or a rose-colored sketch.

I desire to call attention to three classes of gains achieved during the century of the temperance reformation; 1st Class, comprising items from which some will dissent, but which we nevertheless claim as real gains; 2d Class, comprising items which probably almost all will accept as gains; 3d Class, gains which constitute lessons of practical wisdom, to guide our future efforts.

I.—GAINS CLAIMED BY THE PROMOTERS OF THE TEMPERANCE REFORM TO HAVE BEEN SATISFACTORILY WROUGHT OUT, THOUGH NOT ACCEPTED BY SOME PERSONS.

1. The best and most advanced science has clearly demonstrated that there is no legitimate place for alcohol in a healthy human body, and that its use, even moderately, and in the form of the milder liquors, is injurious and unsafe. This, we claim, has been thoroughly proved, though some still dissent.

2. It has been clearly demonstrated, by experience and observation, that total abstinence from all alcoholic liquors, distilled and fermented, is the only sure and practicable basis of reform, though some still advocate the moderation theory.

3. It has been abundantly proved that the system of licensing the traffic in alcoholic beverages is immoral in principle, and contrary to sound civil jurisprudence. Many dissent, but multitudes accept this view.

4. It has been over and over demonstrated, that the license system, considered as a legal measure for the protection of society against the evil of intemperance, is a failure, and can be only a failure. Large numbers accept and maintain this view, though many reject it.

5. The prohibitory regimen, wherever faithfully tried, has proved the most effective legal measure for curtailing, crippling, and suppressing the traffic in alcoholic beverages. While many dissent, large numbers accept.

6. The question of the prohibition of the traffic in alcoholic beverages should be ultimately submitted, as a constitutional provision, to the popular vote, and settled in the organic law, by the verdict of the people. Large numbers have reached this point, though many have not.

These six propositions comprise some of the most advanced thought of the temperance reform.

So far as any of these six points have been accepted, as they have been by large numbers of people, they are great advances upon the current sentiments of a hundred years ago.

II.—GAINS WHICH ALMOST ALL WILL ADMIT HAVE BEEN WROUGHT OUT DURING THE TEMPERANCE MOVEMENTS OF THE LAST CENTURY.

1. There has been a great improvement in the average drinking customs of society, the use of intoxicants as beverages having wholly disappeared from large classes of persons among whom they once currently prevailed.

2. Drunkenness, which, seventy-five or one hundred years ago, was regarded as only a slight weakness, infirmity, or pardonable irregularity, impairing no man's position in the best society, now almost everywhere disqualifies from admission to good society, from important business positions, and, very largely, from high civil stations.

3. The traffic in alcoholic beverages, once as respectable as any other branch of trade, is now generally discarded, by good citizens, as a disreputable business.

4. Fascinating portrayals of scenes of dissipation and drunkenness, throw-

ing a halo of enchantment around intemperance, which have abounded in the literature of previous centuries, have been rapidly disappearing during the last century, and healthier sentiments are prevailing among literary persons.

5. The notion that alcoholic beverages were absolutely needful to health, so current seventy-five years ago, we have now almost wholly outgrown and discarded as abominable and monstrous.

6. Probably the relative use of alcoholic liquors in *materia medica* has been reduced 75 per cent. during the past century; and while the average physician may not yet see how to wholly dispense with them in the treatment of disease, nevertheless some of the best and most advanced medical practitioners have already, for years, treated their patients without alcohol with pre-eminent success, and give good grounds for hope that the evil spirit of alcohol may be, in due time, totally banished from medical practice.

7. Great advances have been made in the scientific knowledge of alcohol and its effects.

8. The introduction, by law, of temperance instruction into the public schools of fourteen States is one of the glorious achievements of the W. C. T. U., under the eminently wise and effective leadership of Mrs. Mary H. Hunt, and is prophetic of the most beneficent and far-reaching results.

9. That confirmed drunkards may be reformed, once supposed an impossibility, has been demonstrated to be practicable.

10. That confirmed drunkenness, while generally a disease voluntarily generated, is nevertheless a vice in the individual, and a crime against the State.

11. The establishment of asylums for the secure keeping, medicinal treatment, and reformation of confirmed drunkards, is another of the beneficent fruits of this century of reform.

12. The hereditary effects of dram-drinking, formerly little, if at all, considered, in the light of recent investigations have been demonstrated to be of the most appalling character, a dire and criminal infliction, by the drinking parent, of a merciless thralldom and curse upon helpless and unfortunate offspring.

13. By painful experiences, we have learned that the temperance reform depends primarily upon intelligent moral convictions in the hearts of the people, and that where these convictions are weak, all advance movements will be slow and uncertain.

14. We have also learned that, whatever we may do by legislation, yet moral suasion can never be suspended without serious and fatal harm to the cause.

15. The right and duty of the State to adequately protect society against the evils of intemperance, by enacting suitable laws and faithfully enforcing the same, has long been generally conceded, as germane to the prime function of government.

16. While the subject of liquor legislation is not new in politics, but has been recognized in some form of restrictive enactments throughout a thou-

sand years of English history, and all through the colonial era of American history, yet it has come into more distinctive prominence during the last eighty years than ever before: 1st, in the numerous stringent amendments of the old license laws of the colonial era, enacted from 1810 to 1825; 2d, the casting off of the old license system, from 1832–1850, in many towns, counties, and in some entire States, under an essentially local option method; 3d, in the enactment of the Maine laws, from the year 1850–1856, in more than a dozen States; 4th, the repeal of all those laws, except in three States, prior to 1876; 5th, in the adoption of civil damage provisions in numerous States; 6th, in the adoption, in several States, of constitutional and statutory prohibition within the last eight years; 7th, the triumph of prohibition under local option, in one-half of the South, and in many other large sections in the North; and 8th, the adoption of temperance text-book laws in fourteen States, requiring instruction in regard to the relation of alcohol to physiology and hygiene, in the public schools.

17. We have also learned that no liquor law, however good, complete, or stringent, will enforce itself, but, like other laws, must depend upon the lively convictions and active support of the people. The Law and Order Leagues afford a desirable field of labor and promise to be most effective agencies for legal enforcement.

18. Political and social economy have pronounced their uncontested verdicts against the liquor-traffic as the most powerful promoter of indigence, squalor, and unthrift in public and social life, the cause directly or indirectly of more than 75 per cent. of all the pauperism in the land.

19. Our statistical bureaus, and other authorities, have incontrovertibly demonstrated that at least 85 per cent. of all the crime which militates against society is traceable, directly or indirectly, to the traffic in alcoholic beverages.

20. Life insurance companies in England, and to some extent in America, have borne the most convincing testimony that no financial risk can be taken upon the life of a drunkard; and also that even the use of the milder intoxicants moderately is incompatible with the best health, shortening life many years in the general average.

21. Numerous large railroad corporations, express companies, most business firms, and many manufacturing establishments, now require abstinence from their employés.

22. While the *aggregate* consumption of alcoholic liquors, in the last sixty years, including beer and an indefinite quantity of fictitious liquors, has increased with the increase of the population, yet, judged from the standard of *pure alcohol*, with liberal allowances for the fictitious liquors of which there are no data, the average yearly consumption of alcohol (the great fiend), *per capita*, has been reduced at least one-half.

23. To make the previous point clearer, we add, that the yearly *per capita* consumption of distilled spirits, between 1820 and 1830, was from six to seven and a half gallons; the last year it did not vary much from one and one-fifth gallons *per capita*. The consumption of beer is now about ten gallons *per capita*, but the ten gallons contain about as much alcohol as one gallon

of distilled liquor. The pernicious influence of beer, as the kindling-wood of intemperance, we would emphasize, but the cider of sixty years ago, when there was very little beer, an average of three barrels to an individual in many sections, more than balanced the beer now drank.

24. One hundred years ago only a few crude literary fragments existed, bearing upon the evil of intemperance; but, during the century, a vast amount of temperance literature has been created—tracts, periodicals, and valuable books—many of them of a thorough scientific character, giving sure promise of the vastly augmented power of the press, as an agency in this reform, in the near future.

25. Numerous powerful temperance organizations combining large classes of the most intelligent and influential persons, have been called into effective operation, where absolutely nothing of the kind existed a century ago.

26. The Christian churches and the clergy one hundred years ago almost wholly involved in the drinking customs of the times, and some of them even in the liquor-traffic, are now almost entirely delivered from such complicity, and are more and more combining their influence for the suppression of intemperance.

27. The use of fermented wine at the Lord's Supper has been wholly banished from many churches, and is rapidly disappearing from others.

28. The organization of the Roman Catholic Total Abstinence Unions, combining so many of the distinguished prelates, clergy, and laity of that large religious communion, in temperance effort, on the basis of total abstinence, already numbering scores of thousands of enrolled, pledged members, and giving hope of a wide movement of temperance reform among our foreign-born citizens and their offspring, is one of the most encouraging gains of the century, and our great hope of the deliverance of our large cities from this terrible thralldom.

29. Another gain is the coming forth of so many Christian women, talented, eloquent, deeply devoted, and full of faith and zeal, from the quiet retreats of society, and organizing on so magnificent a scale, and so effectively, for the carrying forward of this great reform. Such prayers, public addresses, temperance schools, distribution of temperance literature, appeals to legislatures, and hand-to-hand contact with society, by woman, in behalf of any cause, were wholly unknown one hundred years ago.

30. The principle of prohibition, as a legal measure for protecting society against the evils of the liquor-traffic, has never been judicially condemned, but has always been vindicated and sustained by the highest civil tribunals of our land.

31. It is a fact that large masses of people—a large majority in Kansas; 30,000 majority in Iowa; 46,000 majority in Maine; 323,000 voters in Ohio; the majority in one-half of the whole area of the South; the majority in numerous local option districts and several prohibition States in the North; a majority of all the counties in the British Dominion in North America; 2,000 parishes in England; and many districts in the far-off colonies of Great Britain—have already discarded the principle and policy of licensing the traffic in alcoholic beverages, and have adopted the principle and policy of

total prohibition either in a constitutional or statutory or a local option form.

32. The best organized and unorganized forces in modern society are palpably, and may we not hope irreversibly, marshalling against the dram-shop, as a nuisance, to be reprobated and made an outlaw.

33. While we gratefully recognize what has been gained in the past century, and the many brightening omens pointing to future triumphs, we believe the public, as a whole, was never before so deeply impressed with the magnitude of the work still on our hands, and the necessity for the utmost effort of all good citizens, regardless of party or sect, to carry it forward.

34. Finally, standing, as we now do, at the close of the first century of this reform, and upon the threshold of the grave responsibilities of the second century, we rejoice to find so many looking with hope and faith upon the coming century as the era of our "next great emancipation"—deliverance from the curse of intemperance.

III.—THIRD CLASS OF GAINS, LESSONS OF PRACTICAL WISDOM TAUGHT BY THE PAST HISTORY OF THE REFORM, TO GUIDE OUR FUTURE EFFORTS.

LESSON 1.—In the light of the century, it is impossible to gainsay the conviction which has settled deeply in many intelligent minds, that the domain of moral influence must still be the chief field of labor, and affords the main hope of success; because, as Rev. Dr. Cuyler has wisely said, "if nobody wants intoxicating beverages, none will be sold, as such, whatever the law may be"; and, therefore, the effectual remedy is to elevate men above the dominion of their appetites, which can be done only through the reason and conscience.

LESSON 2.—We have learned that, primarily and fundamentally, the temperance reform is not a political movement, but a great moral and social reform, which civil law can only incidentally aid; that liquor-saloons are not the creations of license laws, or any other civil enactments, nor can they be entirely or permanently uprooted by legislation; but they are the creature of the drinking usages of society, and every remedy is superficial and vain that does not reach these customs.

LESSON 3.—Nevertheless, in the light of the past century of reform, we also learn not to undervalue stringent liquor legislation, as subsidiary to desirable results, by largely removing temptation from persons struggling with powerful appetites, and as an educational protest against drinking customs; in view of which it is the duty of all good citizens to avail themselves of all legislative and executive advantages through the lines of legitimate political effort.

LESSON 4.—Inasmuch as we have learned from the past, that one of the greatest shortcomings of the friends of temperance, has been to rest in securing the enactment of stringent laws, and trust to the laws to enforce themselves, it becomes us to improve upon the past and unite with all good citizens in energetic efforts to enforce existing liquor laws, by Law and Order Leagues, and all other effective means.

LESSON 5.—While we recognize the legitimate lines of legislative temperance action, nevertheless we learn that we can not accept legislative measures, with their unavoidable difficulties, as an unmixed good, much less as a sure reliance in the department of reform; and, so long as we can not rely upon laws against high crimes, to regenerate society and deliver it from the giant evils, murder, burglary, etc., but must keep in active operation all the machinery of moral and religious reform to purify and elevate the moral sentiments and habits of the people, just so the friends of temperance can not be too deeply impressed with the fact that whatever laws may be enacted, whether high-license or prohibitory, still it will be necessary to carry into every home and every heart, moral, educational, and religious forces, adequate to establish them in habits of sobriety. Human laws enforced, afford outward assistance, and should be employed in their most effective forms; but the chief work is with the heart of the individual.

LESSON 6.—The observation and experience of the century point unmistakably, and with increasing force, to the instruction of the young, in Sunday-schools, in the home, and especially in the public schools, under provision of law, in regard to the nature and effects of alcohol upon the individual, and upon society, as one of the most hopeful methods in which law may work with moral suasion in delivering the advancing generation from the scourge of intemperance.

LESSON 7.—We have also learned, that whatever organizations we may have, whatever legislation, whatever day-school instruction, whatever moral suasion, whatever combinations of human power, nevertheless, with all these things, the Church of God and the blessing of God are the supreme potential agents of all true reform.

SKETCH OF HON. WILLIAM E. DODGE,

FIRST PRESIDENT OF THE NATIONAL TEMPERANCE SOCIETY.

BY THEODORE L. CUYLER, D.D.

WILLIAM E. DODGE came from an old Puritan stock which had been thriving on New England soil for over two hundred years. He was born on the 4th of September, 1805, at Hartford, in the State of Connecticut, which has produced more leaders of religious thought than any other commonwealth. Connecticut gave birth also to Lyman Beecher, Nathaniel Hewit, John Marsh, Charles Jewett, and nearly all the pioneers of the temperance reform. It was a good soil to strike root in; and when the youthful William Dodge was transplanted to New York, at the early age of fifteen, he brought with his roots no little of the mother-earth of New England Puritanism. The boy had already given his heart to God, and God in return had given a great deal of Himself to the boy. From the start the lad dared to be a Daniel amid all the temptations of a great city: he eschewed all sensual practices and corrupt amusements; he early learned to say "No," and never outgrew the use of that mighty monosyllable. To the end of his noble career he was a rigid Puritan, without any of the sourness or sanctimoniousness that is sometimes associated with the name. The solid rock of his character was well overgrown with lilies and roses, but underneath the flower *the rock was there*. The grandest feature of William E. Dodge's career was his imperative and imperial *conscience*. He always dared to be right; on every test question he always gave to the word "ought" the casting vote.

It was from conscientious conviction that he took strong ground in early life against the social use of intoxicating drinks. Having nailed the ensign of total abstinence to the masthead, he kept his colors flying to the last hour of life. For a man of his social position to bid defiance to a pernicious fashion required moral courage. But he never surrendered; he "purposed in his heart that he would not defile himself with the portion of meat or wine" offered him by the Nebuchadnezzar of fashion. He would not even look upon the cup which at the last biteth like a serpent and stingeth like a viper.

At a certain magnificent banquet given to a foreign railway-king—

and where Croton water was the only scarce beverage—Mr. Dodge said to his waiter, "Set a pitcher of water by my plate, and don't you bring a wine-bottle near me." If I were asked to name the most perfect specimen of the courteous, hearty, and genial gentleman I have ever met in this city I should name the late beloved President of this Society. He was a *polished* gentleman, but the lustre of the polish was the Spirit of Jesus Christ, which shone out in every word and every kindly, courteous action. When such a man put his interdict upon the decanter as dangerous and deadly, he helped to give law to the usages of refined hospitality. While the "Evangelical Alliance" met in New York, Mr. Dodge entertained the delegates sumptuously at his residence, and some of us remember how certain famous German theologians wandered over the house, as through a "dry and thirsty land," in a vain quest for a glass of *beer*.

During the civil war General Dix and his military staff gave Mr. Dodge a complimentary dinner at Fortress Monroe. The General rapped on the table and said to his brother officers: "Gentlemen, you are aware that our honored guest is a water-drinker, and I propose that to-day we join with him in his favorite beverage." Forthwith every wine-glass was turned upside down as a silent tribute to the Christian conscience of their guest. When the whole Christian community of America, and of all Christendom, shall imitate the wise example of our late President, it will exert a tremendous power for the banishment of all intoxicants from the public and the private hospitalities of society.

In every direction our friend made his temperance principles decisive. When the New York Union League Club determined to keep a wine-cellar for the supply of their members, he addressed to the president of the club this brief note: "At the meeting of the club to be held to-morrow please present my resignation as a member. While interested in much that is doing there, I can not consistently be connected with any association who derive their support, in any part, from the sale of intoxicating drinks."

That word "consistently" had a mighty potency in ruling Mr. Dodge's life in every act, public and private, social, commercial, and political, as well as distinctively religious. Conscience ruled everything, and God ruled conscience. No merchant in New York took a more prominent part in the inception of the earliest railway enterprises. He was almost the founder of one great railway, and cut the first sod for its construction. Long afterwards the board of directors of that road proposed to drive their trains and traffic through the Lord's day. Mr. Dodge firmly said to his fellow-directors: "Then, gentlemen, put a flag on every locomotive and inscribe on it, 'We break God's law for a dividend'; but, as for me, I *go out*." He did go out, disposing of all of his stock above par. Within a few years the road went into the hands of a receiver and the stock sunk to ten cents on the dollar. This was not the only occasion on which our friend found that righteousness is not only the right policy, but the most profitable too in the end.

A little incident which he once related to one of our Board of Managers is so illustrative of this truth that I venture to repeat it:

Many years ago when travelling was mainly by stage and steamboat—when railroads were yet unthought of in most of the States—some pressing business made it necessary that he should reach New Orleans at the earliest possible moment. The stage in which he was travelling had crossed the Alabama State line. It was Saturday afternoon, and they would reach the highest navigable point on the Alabama River early on the Sabbath. There a fine steamer would leave at ten A.M., Sabbath, with the passengers for Mobile and New Orleans. An inferior and slower steamer usually sailed on Monday at the same hour.

Mr. Dodge left the stage a little before midnight and took lodgings at the village inn. Before doing this the matter was carefully canvassed among the passengers. They all expressed regret at having to travel on the Sabbath, but said the business they were going on brooked no delay. Mr. Dodge's business was, perhaps, more important, and certainly in more haste, than any of the others, but he alone "rested on the Sabbath day according to the commandment."

In the morning he went to church and found some persons that he had known in business. They begged him to give an address on the best methods of Sunday-school work in the afternoon. The other churches in the town were closed, that all might hear the stranger from New York, and the church was crowded to its utmost capacity. Altogether he had a most profitable and pleasant Sabbath. And on Monday morning, a little after midnight, he started again with the stage, rested and refreshed by his quiet Sabbath. When they reached the Alabama River he was greatly surprised to find that the new and swift boat that usually left on the Sabbath had lain over till Monday in order to receive an important consignment of freight. They rejoicingly embarked and were soon ploughing their way down the river. Some time before reaching their ultimate destination they passed the boat that had left on Sabbath morning, and they arrived in New Orleans several hours before her.

Mr. Dodge's interest in the temperance reform was inherited from his excellent father, Mr. David L. Dodge. Before Lyman Beecher's "Six Sermons" were issued, and while Neal Dow was in his infancy, Mr. Dodge, senior, had established the principle of local prohibition in his small factory-settlement in Connecticut. So our late President's teetotalism was bred in the bone. Into the earliest temperance movements inaugurated by Edwards, Marsh, Hewit, Finney, and the other pioneers he entered with characteristic zeal. When the "Washingtonian" movement aroused the whole nation in 1840, Mr. Dodge gave it his heartiest support. He extended his hand of welcome to the youthful John B. Gough when he began his splendid career, and to the veteran Father Mathew when he visited our shores after his wonderful work in Ireland.

In 1854 the question of prohibiting the liquor-traffic by a "Maine

law" was presented directly to the electors of the Empire State, the Hon. Myron H. Clark being the candidate of prohibition and Governor Seymour the candidate supported by the liquor-sellers. In that close conflict we carried the State by about 320 majority, and this majority was the result of a great meeting held in the Broadway Tabernacle on the eve of the election. One of the three men who got up that influential demonstration was William E. Dodge. Dr. John Marsh did the planning and the advertising; Mr. Dodge did the financiering; and to your humble servant was assigned the "speechifying" of that memorable meeting which carried New York and for twelve months placed her under the proud white banner of prohibition. Then during the next ten years there was waged over the land that tremendous conflict between freedom and slavery which began on the fields of Kansas and ended in the dying chamber of Abraham Lincoln. When his great soul went up to God he bore with him the last broken fetter.

Immediately after the close of the civil war, on the first three days of August, 1865, there assembled at Saratoga Springs the fifth National Temperance Convention. Among all these assemblages held at that famous watering-place, the convention of 1865 was the most important and the most imposing. It was an assembled fleet of the old ironclads. The Puritan Governor of Connecticut, William A. Buckingham, occupied the president's chair. To that convention Chancellor Walworth, ex-Governor Dutton, John Dougall, the poet Pierrepont, and other veterans brought the dignity of their gray heads. General Neal Dow and Dr. Charles Jewett lent the aid of their experience and sagacity, and Gerrit Smith gave to us some of the last brilliant flashes of his magnetic eloquence. That convention decided to organize the National Temperance Society and Publication House.

Of the committee appointed to establish this new organization Mr. Dodge was the chairman. Its first session was held at his counting-room in Cliff Street. By a spontaneous unanimity Mr. Dodge was called to the Presidency of the Society, and that high place of honor and of trust he held until he was translated into the higher fellowship of the workers and the warriors who have won their eternal crowns. During these eighteen years William E. Dodge has been the representative before the whole American people of the wisest purposes and the widest activities of the whole temperance reform. His eye took in the whole field; his purse helped to lubricate every wheel; his hand was on every lever of the whole varied machinery. Everybody knew him; everybody loved him; everybody trusted him. When his lithe, manly figure, elastic step, and genial face came to the front on our platforms we all felt as an army-corps feel at the glimpse of their field-marshal's plume. In the temperance enterprise—yes! and of scores of other holy enterprises for human welfare—

> "One blast upon his bugle-horn
> Was worth a thousand men."

It is not too much to say that William E. Dodge was not only the

foremost Christian philanthropist of this generation in America; he was assuredly the most catholic representative of the temperance reform in all its phases and activities.

His conscience made him a total abstainer from the social glass. As a citizen he held to the inherent right of every community to protect itself from the curse of the dram-shop; this made him a zealous prohibitionist. When a member of Congress he lifted up his manly voice for the cause he loved, and before subsequent Congresses he appeared as the advocate of a national Commission of Inquiry concerning the liquor-traffic.

As a zealous laborer for the welfare of the young he urged the introduction of temperance teachings into the Sabbath-schools and the public schools. The man to whom God had given such a mother and such a wife was *not* the man to refuse to *woman* her right place in the warfare against woman's direst enemy.

As a Christian, redeemed by the love of Jesus, his deep temperance convictions of duty were part and parcel, bone and sinew, in his vigorous, vital Christianity. He was too sagacious not to perceive that the kingdom of God can never conquer this world while it should leave in its rear the stupendous batteries from which King Alcohol sweeps the field with his deadly fire. Until that Malakhoff is silenced the King of glory has not full possession of His own world!

Our departed friend, recognizing this great fact, bent his vast energies towards arousing the Christian people of the land to the full measure of their solemn responsibilities and duties. His voice rang out clear as a trumpet before hundreds of religious assemblies. During the Centennial summer of 1876 he presided over an international convention of temperance reformers; he there took the high ground that the Bible and the ballot are the two great weapons for the overthrow of drunkenness and the dram-shop. In that same city of Philadelphia—before the Pan-Presbyterian Council of 1880—he read a masterly paper on "The Church and Temperance," which is one of our standard documents for popular circulation. During the last dozen years he repeatedly threw open the elegant drawing-room of his own mansion for the discussion of the various aspects of temperance before our leading citizens. In that spacious mansion—on whose walls was inscribed "As for me and my house we will serve the Lord"—Mr. and Mrs. Dodge loved to welcome the representatives of Christian philanthropy from all lands—ministers, merchants, missionaries, and every one who had a "mind to work" for human weal. Many a noble thought has been born in that Madison Avenue mansion; many an enterprise of charity has been nursed there; many of the best printed treatises of this Publication Society were first read there before influential assemblages. The lights from those windows were seen farther than from any private house in New York; they flung their rays into many an abode of suffering and on the path of many a wanderer. They were visible even to the lowly cabins of negro freedmen in the South.

Mr. Dodge's great heart warmed towards these children of the All-

Father clothed in black, and he generously bestowed large sums for the education and elevation and evangelization of his Southern brethren and their children. Recognizing the whiskey-bottle as the negro's deadliest enemy and master, he encouraged the new efforts organized to break the chains of this new slave-holder.

Our Southern fellow-countrymen, of all parties and colors, loved him and welcomed him to their borders. The State of Georgia honored herself by giving to one of her counties the name of Dodge; last year her State authorities received him with a public ovation at the capital of the commonwealth.

Among the most touching commemorative services since his death have been those held by the colored people in their churches and their schools. The tears of God's poor are any man's noblest epitaph. When the ears of these simple-hearted creatures heard his name they blessed him, because he delivered the poor that cried and them that had none to help them; the blessings of those that were ready to perish came upon him, and he caused the hearts of thousands (in the South and in the North) to sing for joy. Not only among the rich and the refined did he labor; he was equally "at home" in addressing the swarthy miners and railway men of Pennsylvania and New Jersey, and the poverty-stricken children of the Five Points Mission-Hall. Beside the Earl of Shaftesbury he preached temperance in Exeter Hall; beside Jerry McAuley he preached temperance to the reformed outcasts from the rum-dens. The very last act of his long, beautiful, and blessed career was the visit which he paid, with his wife, to the new "Christian Home for Intemperate Women," which was just being opened in this city. On that wintry afternoon—for the last time—the sweet benediction of that countenance fell upon our city streets. From that afternoon his face, like the face of his Divine Master, "was as though he would go up to Jerusalem." When he entered his own doorway, towards the sundown, the sun of his beneficent life was just touching the horizon.

On Thursday, February 8, 1883, the well-known missionary, Dr. Henry H. Jessup, called for an interview with Mr. Dodge, and found him suffering from weakness and spasmodic pains. He said to his beloved friend Jessup: "Henry, take warning from *me* and *stop overwork.*" This remark and his condition aroused some uneasiness; the next morning Dr. Jessup called to inquire after his condition, but, alas! the "overwork" of the grandest workman in the land had been "stopped," and stopped by the finger of the Almighty! The workman was already gone—gone in the twinkling of an eye—leaving his pale, lifeless form in the arms of his noble and beloved wife. The workman had been caught up to meet his Lord in the air, having bequeathed to his country and the Church of God the magnificent inheritance of his liberal gifts, his deeds, his prayers, his stainless example, and his glorious services to God and his fellow-men. William E. Dodge fell at last as a martyr in the cause of his Master as truly as any hero who sleeps in the sacred mould of Gettysburg fell as a martyr in the cause of his

country. He was literally *worn out* in ceaseless, restless, unselfish labors for the good of others, and when the last ounce of bodily force was exhausted he fell, as the tired, panting racer drops at the goal with his hand on the flashing crown! The last words from his cherished Book of books which he had read, just before his translation to heaven, were grandly prophetic: "For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day."

Such, fellow-workers in the temperance cause—such was the career and the glorious exit of our honored and beloved President. Other great organizations of Christian philanthropy and other institutions will pay their own tributes to his memory and record what he did for them. To us he was the great *standard-bearer* in the conflict with the hundred-headed hydra of strong drink with all its frightful progeny! He was, in the eye of a whole nation, the leader in the temperance reform. To this he gave a half-century of unwearied labors. To this he gave thousands of dollars so wisely that this Society will stand as one of his many monuments. To this he gave the lustre of his influence and example. To this he gave his heart, his hand, his time, his brain; to this he gave *himself*, and no altar of self-sacrifice ever sent up a sweeter incense before God.

RELIGIOUS STATISTICS OF THE UNITED STATES.

BY D. DORCHESTER, D.D.

CHURCHES, MINISTERS, AND COMMUNICANTS, 1880.[1]

TABLE I.—Denominations Reporting Communicants.

	Church Organizations or Congregations.[2]	Ministers[3]	Members or Communicants.[4]
Baptist,[5] Regular, North[6]	6,782	5,280	608,556
" " South[6]	13,827	8,227	1,026,413
" " Colored[6]	5,451	3,089	661,358
Total	26,060	16,596	2,296,327
Baptist, Free-will[7]	1,432	1,213	78,012
" " Minor bodies[8]	.....	.....	25,000
" Anti-mission[5]	900	400	40,000
" Seventh-day[9]	94	110	8,539
" " German (estimated)	25	.....	3,000
" Six-Principle[5]	20	12	2,000
Total Baptist	[10]28,531	18,331	2,452,878
Congregational (Orthodox)[11]	3,743	3,654	384,332
Disciple[12]	5,100	3,782	591,821
Dunker[13]	250	200	60,000
Episcopal, Protestant[14]	[15]3,000	3,432	338,333
" Reformed[16]	.....	100	9,448
Evangelical Association[17]	1,477	893	112,197
Friend, Evangelical (partly estimated)	392	200	60,000
Lutheran,[18] General Council	1,151	624	184,974
" General Synod, South	214	122	18,223
" " North	1,285	841	123,813
" Independent	913	369	69,353
" Synodical Conference	1,990	1,176	554,505
Total Lutheran	[19]5,553	3,132	[20]950,868
Methodist Episcopal[21]	.....	12,096	[22]1,755,018
" " South[23]	.....	3,887	832,189
" " African[24]	.....	1,738	387,566
" " " Zion[25]	.....	1,800	300,000
" " Colored[26]	.....	638	112,938
" Congregational[27]	.....	225	13,750
" Free[28]	.....	260	12,318
" Primitive[28]	.....	52	3,369
" Protestant[27]	.....	1,385	135,000
" Reformed (estimated)	.....	.....	3,000
" Union American[26]	.....	101	2,250
" Wesleyan in United States[29]	.....	400	17,087
Total Methodist	[30]29,278	22,582	[22]3,574,485

	Church Organizations or Congregations.[2]	Ministers[3]	Members or Communicants.[4]
Mennonite (estimated)	300	350	50,000
Moravian [28]	84	94	9,491
Presbyterian, General Assembly [31]	5,489	5,044	578,671
" " South [31]	1,928	1,060	120,028
" United, of North America [31]	813	684	82,119
" Cumberland [31]	2,457	1,386	111,863
" Synod of Reformed [31]	117	111	10,473
" General Synod of Reformed [32]	50	32	6,800
" Welsh Calvinistic [33]	137	100	11,000
" Associate Synod of South [31]	112	121	6,686
" Other bodies (estimated)	.....	.....	10,000
Total Presbyterian	11,103	8,538	937,640
Reformed Church (late Dutch) [31]	510	544	80,208
" (late German) [34]	1,405	748	155,857
Second Advent [35]	800	600	70,000
" Seventh-day [31]	[36] 640	144	15,570
United Brethren [37]	4,524	2,196	157,835
Winebrennarian, or Church of God [5]	400	350	30,000
German Evangelical Church Union, Bible Christians, Schwenkfelders, Bible Union, River Brethren, little known (estimated)	.....	.....	25,000
Aggregate	97,090	69,870	10,065,963

NOTE.—For explanations of reference numbers 1 to 37, see "Problem of Religious Progress," by Rev. Daniel Dorchester, D.D. (Phillips & Hunt, 805 Broadway, New York City), pp. 544, 545, from which the table has been taken.

TABLE II.—DENOMINATIONS NOT REPORTING COMMUNICANTS FOR 1880.

	Parishes or Churches.	Ministers.
Unitarians	335	.....
Universalists	956	729
New Jerusalem Church	93	89
Christians	1,200	.....
Roman Catholics	6,817	6,402

The Roman Catholics *estimated* their total population, generally including whole families, at 6,367,330 in 1880.

INTERNAL REVENUE RECEIPTS FROM LIQUORS.

WM. H. ARMSTRONG, Esq., for many years connected with the Internal Revenue Department, furnishes the following statement showing the amount of Internal Revenue derived from distilled spirits, fermented liquors, manufactured tobacco, snuff, cigars and cigarettes, including the special taxes of manufacturers of and dealers in these articles, by fiscal years, from September 1, 1862, when the present Internal Revenue system went into operation, to June 30, 1885 :

FISCAL YEARS ENDED JUNE 30.	RECEIPTS FROM DISTILLED SPIRITS.	RECEIPTS FROM FERM'TED LIQUORS.	RECEIPTS FROM TOBACCO.
1863	$5,176,530	$1,628,934	$3,097,620
1864	30,329,149	2,290,009	8,592,099
1865	18,731,422	3,734,928	11,401,373
1866	33,268,172	5,220,553	16,531,008
1867	33,542,952	6,057,501	19,765,148
1868	18,655,631	5,955,869	18,730,095
1869	45,071,231	6,099,879	23,430,708
1870	55,606,094	6,319,127	31,350,708
1871	46,281,848	7,389,502	33,578,907
1872	49,475,516	8,258,498	33,736,170
1873	52,099,372	9,324,938	34,386,303
1874	49,444,090	9,304,680	33,242,876
1875	52,081,991	9,144,004	37,303,462
1876	56,426,365	9,571,281	39,795,340
1877	57,469,430	9,480,789	41,106,547
1878	50,420,816	9,937,052	40,091,755
1879	52,570,285	10,729,320	40,135,003
1880	61,185,509	12,829,803	38,870,140
1881	67,153,975	13,700,241	42,854,991
1882	69,873,408	16,153,920	47,391,989
1883	74,368,775	16,900,616	42,104,250
1884	76,905,385	18,084,954	26,062,400
1885	67,511,209	18,230,782	26,407,089
Total	$1,123,649,155	$216,347,180	$689,965,981

ROLL OF DELEGATES.

THE following is the list of Delegates who were present at the Centennial Temperance Conference held in Philadelphia, September 23 and 24, 1885, and registered their names:

NATIONAL BODIES.

National Temperance Society.—T. L. Cuyler, D.D., 176 South Oxford Street, Brooklyn, N. Y.; Clinton B. Fisk, Seabright, N. J.; J. N. Stearns, 58 Reade Street, New York; A. G. Lawson, D.D., Tremont Temple, Boston, Mass.; D. C. Eddy, D.D., 488 Willoughby Avenue, Brooklyn, N. Y.; Joshua L. Baily, 210 Chestnut Street, Philadelphia, Pa.; Theophilus A. Brouwer, 113 Fulton Street, New York City; W. J. Demorest, 21 East 57th Street, New York City; D. Dorchester, D.D., Boston, Mass.; John B. Finch, Evanston, Ill.; Gen. Louis Wagner, 218 Walnut Street, Philadelphia, Pa.; George W. Bain, Louisville, Ky.; F. M. Bradley, Box 682, Washington, D. C.; B. J. Warner, 81 Morton Street, Brooklyn; A. A. Robbins, 16 Burling Slip, New York.

National Woman's Christian Temperance Union.—Miss F. E. Willard, Evanston, Ill.; Mrs. C. B. Buell, 16 East 14th Street, New York; Mrs. Mary H. Hunt, Hyde Park, Boston, Mass.; Sarah A. Gause, 1519 Arch Street, Philadelphia, Pa.; Mrs. Hannah Whitehall Smith Germantown, Philadelphia, Pa.; Anna A. Gordon, Evanston, Ill.

National Division Sons of Temperance.—B. F. Dennisson, 27 North 3d Street, Philadelphia, Pa.; Rev. R. Alder Temple, Halifax, N. S.; F. M. Bradley, P. O. Box 682, Washington, D. C.; J. S. Rawlings, Baltimore, Md.; Louis Wagner, 218 Walnut Street, Philadelphia, Pa.

Right Worthy Grand Lodge Independent Order of Good Templars.—John B. Finch, Evanston, Ill.; S. D. Hastings, Madison, Wis.; Richard Eddy, D.D., Boston, Mass.; Miss Annie Weichmann, 1610 Cherry Street, Philadelphia, Pa.; Dr. Oronhyatekha, London, Ontario; Dr. D. H. Mann, 187 Joralemon Street, Brooklyn, N. Y.

Supreme Council Templars of Honor and Temperance.—Rev. A. H. Sembower, Salem, N. J.; Franklin H. Sage, Hartford, Conn.; A. L. Thompson, New Britain, Conn.; Charles Kelly, 12th and Filbert Streets, Philadelphia, Pa.

Woman's National Evangelical Temperance Association.—Mrs. J. B. North, 1441 Dickinson Street, Philadelphia, Pa.; Mrs. M. L. Tripp, 338 Griscour Street, Philadelphia, Pa.; Mrs. Emma Foote, 1113 Parke Street, Philadelphia, Pa.; Mrs. E. A. Ainsworth, 2120 Walden Street, Philadelphia, Pa.; Mrs. E. Long, 244 Dickerson Street, Philadelphia, Pa.; Mary Simpler,

304 Borden Street, Philadelphia, Pa. ; Mrs. J. H. Wise, 305 North Broadway, Baltimore, Md. ; Sophie Hammond, 280 Biddle Street, Baltimore, Md.

General Assembly of the Presbyterian Church Permanent Committee.—W. Y. Brown, D.D., 58 Barclay Street, New York.

Catholic Total Abstinence Union of America.—Rev. James M. Cleary, Kenosha, Wis.

Reformed Presbyterian Synod.—Rev. J. C. K. Milligan, 329 West 32d Street, New York ; Rev. T. P. Stevenson, Philadelphia, Pa. ; Rev. J. C. Chapman, 1910 Christian Street, Philadelphia, Pa.

General Synod of the Reformed Presbyterian Synod of North America.—Rev. James Y. Boice, 2213 Spring Garden Street, Philadelphia, Pa. ; David Steele, D.D., 2102 Spring Garden Street, Philadelphia, Pa.

American Baptist Missionary Union.—A. G. Lawson, D.D., Tremont Temple, Boston, Mass. ; Rev. R. M. Luther, Philadelphia, Pa.

National Temperance League for the Suppression of the Liquor-Traffic.—D. Dorchester, D.D., Boston, Mass. ; J. Ellen Foster, Clinton, Iowa.

Baptist Home Mission Society.—Rev. Matthew H. Pogson, 311 West 19th Street, New York ; Rev. John Love, Jr., Germantown, Philadelphia, Pa.

United States Senate.—H. W. Blair, Manchester, N. H.

United States Navy.—Donald McLaren, D.D., United States Naval Asylum, Philadelphia, Pa.

Protestant Episcopal Church Temperance Society.—Robert Graham, 47 Lafayette Place, New York.

VERMONT.

Lafayette Division Sons of Temperance.—Mrs. Geo. A. Downs, Newfane, Vt.

Vermonters of Sheridan's Veterans' Association.—Rev. J. Edward Wright, Montpelier, Vt.

MASSACHUSETTS.

Old Massachusetts Temperance Society.—J. W. Chickering, D.D., Wakefield.

Congregational Society.—J. W. Chickering, D.D., Wakefield.

Woman's Christian Temperance Union.—Mrs. Mary H. Hunt, Hyde Park, Boston.

Grand Lodge of Good Templars.—T. R. Smith, Hyde Park, Boston ; Richard Eddy, D.D., Boston ; Mrs. Mary A. Cleveland, Barre.

Massachusetts Constitutional Prohibitory Committee.—Richard Eddy, D.D., Boston.

Massachusetts State Reform Club.—Edward Kendall, Cambridgeport ; Mrs. S. Louise Batton, 30 Morton Street, Lawrence.

Boston Baptist Ministers' Conference.—A. G. Lawson, D.D., Tremont Temple, Boston.

Hutchinson Family.—John W. Hutchinson, Lynn.

RHODE ISLAND.

State Temperance Union.—Henry B. Metcalf, Pawtucket.

Grand Division Sons of Temperance.—Mrs. Amey A. Cornell, Woonsocket.

Woman's Christian Temperance Union.—Mrs. E. J. Smith, 71 Anthony Ave. Providence.

Free Religious Society.—Rev. Frederic A. Hinckley, Providence.
Fountain Division Sons of Temperance.—Mrs. Sarah F. Robinson, Woonsocket.

CONNECTICUT.

State Temperance Union.—David N. Camp, New Britain; Rev. Alpheus Winter, Hartford; Henry D. Smith, Plantsville; Rev. Samuel J. M. Merwin, New Haven; Rev. S. B. Forbes, Rockville.
Woman's Christian Temperance Union.—Mrs. Josephine A. Durant, Box 264, South Norwalk; Mrs. C. B. Buell, 16 East 14th Street, New York.
Grand Division Sons of Temperance.—R. P. Cowles, New Haven.
Harmony Division Sons of Temperance.—R. P. Cowles New Haven; Rev. S. J. M. Merwin, New Haven.
General M. E. Conference of Connecticut.—Henry D. Smith, Plantsville.
Reform Association.—Welford S. Bailey, South Norwalk.

NEW YORK.

Woman's Christian Temperance Union.—Miss Julia Colman, 72 Bible House, New York; Mrs. Frances J. Barnes, 16 East 14th Street, New York.
State Temperance Society.—J. H. Kellogg, Troy; Theophilus A. Brouwer, 113 Fulton Street, New York; General A. W. Riley, Rochester.
Grand Division Sons of Temperance of Eastern New York.—J. W. Cummings, 58 Reade Street, New York; Rev. Stephen Merritt, 210 8th Avenue, New York; E. H. Hopkins, 343 East 119th Street, New York; J. N. Stearns, 58 Reade Street, New York.
Grand Lodge of Good Templars.—Dr. D. H. Mann, 187 Joralemon Street, Brooklyn; B. C. Miller, Brooklyn; J. N. Stearns, 58 Reade Street, New York; Rev. C. H. Mead, Hornellsville; J. A. Bogardus, 177 West Street, New York.
Grand Division Sons of Temperance of Western New York.—Rev. C. H. Mead, Hornellsville.
Temperance Committee of New York Yearly Meeting of the Religious Society of Friends.—Robert S. Haviland, Chappaqua; Aaron M. Powell, 58 Reade Street, New York; Jesse H. Griffen, Underhill; Wm. M. Jackson, 335 West 18th Street, New York; J. A. Bogardus, 177 West Street, New York; Phebe C. Wright, West End, New Jersey.
American Temperance Union.—Joseph A. Bogardus, 177 West Street, New York; Stephen M. Wright, New York; William T. Wardwell, New York; Edwin F. Galloway, New York; W. Jennings Demorest, 21 East 57th Street, New York; J. N. Stearns, 58 Reade Street, New York; Rev. Stephen Merritt, 210 8th Avenue, New York.
United Presbyterian Synod of New York.—Rev. W. J. Martin, Andes, N. Y.
New York East Conference of M. E. Church Temperance Society.—Rev. W. H. Boole, 5 Willett Street, New York.
Friends' Temperance Union of New York.—Aaron M. Powell, 58 Reade Street, New York; J. A. Bogardus, 177 West Street, New York; Mrs. Anna R. Powell, Plainfield, N. J.; Wm. M. Jackson, 335 West 18th Street, New York.
Kings County Lodge of Good Templars.—B. C. Miller, Brooklyn; Wm. J. Griffen, Brooklyn.

Brooklyn Temperance Union.—A. A. Robbins, 16 Burling Slip, New York; J. W. Cummings, 58 Reade Street, New York.

First Union Presbyterian Church.—Rev. Wilbur F. Crafts, 106 East 81st Street, New York.

University Place Church.—J. F. Shorey, 316 Water Street, New York.

Water Street Jerry McAuley Mission.—J. F. Shorey, 316 Water Street, New York.

Christian Temperance Home.—B. T. Hutchins, 1175 Madison Ave., New York.

Willett Street M. E. Church.—Rev. W. H. Boole, 5 Willett Street, New York; Mrs. Ella Alexander Boole, 5 Willett Street, New York.

East Side W. C. T. U.—Mrs. Ella Alexander Boole, 5 Willett Street, New York.

Sixteenth Street Baptist Church.—Rev. Matthew H. Pogson, 311 West 19th Street, New York.

Canal Street Presbyterian Church.—Rev. David G. Wylies, 235 West 38th Street, New York.

Trinity Baptist Church.—Horace Waters, New York.

Young Women's Christian Temperance Union.—Frances J. Barnes, 16 East 14th Street, New York.

Lafayette Avenue Temperance Society.—T. L. Cuyler, D.D., 176 South Oxford Street, Brooklyn; A. A. Robbins, 16 Burling Slip, New York.

Greenpoint Division Sons of Temperance.—J. N. Stearns, 58 Reade Street, New York; Mrs. John Brazier, 121 Nassau Avenue, Brooklyn, E. D.; J. W. Cummings, 58 Reade Street, New York.

Amulet Lodge of Good Templars.—B. C. Miller, Brooklyn: W. J. Griffen, Brooklyn; Dr. D. H. Mann, 187 Joralemon Street, Brooklyn; Mrs. Dr. D. H. Mann, 187 Joralemon Street, Brooklyn.

Brooklyn W. C. T. U., No. 2.—Mrs. H. Gaston, 75 South 5th Street, Brooklyn.

First Baptist Church.—Mrs. B. J. Warner, Brooklyn, N. Y.

Purchase Quarterly Meeting of Friends.—Robert S. Haviland, Chappaqua.

Chappaqua W. C. T. U.—Rebecca J. Haviland, Chappaqua.

Society of Friends.—Robert S. Haviland, Chappaqua; Richard S. Collins, Purchase.

Purchase W. C. T. U.—Sarah W. Collins, Purchase.

Good Templars of Pleasant Valley.—Rev. A. B. Prichard, Pleasant Valley.

Maxwell Temperance Union.—Robert MacKellar, Peekskill.

NEW JERSEY.

Woman's Christian Temperance Union.—Mrs. E. A. Mickle, Millville; Mrs. Dr. Stokes, Woodbury; Mrs. H. S. Garrison, Swedesboro; Mrs. Fanny H. Carr, Camden.

Grand Division Sons of Temperance.—Jacob H. Hoagland, New Brunswick; Henry B. Howell, Trenton; Rev. A. G. Van Aken, New Brunswick; Andrew Sims, 220 York Street, Camden; Wilbert H. Fenton, Ocean City.

Grand Lodge of Good Templars.—A. S. Wright, Trenton; Mrs. J. N. Wright, Trenton.

State Temperance Alliance.—Rev. A. E. Ballard, Ocean Grove; Rev. Chas. H. Pool, Raritan; Rev. A. K. Street, Camden; Charles B. Coles, Camden; Mrs. Fanny H. Carr, Camden.

Prohibition Union of N. J.—Clinton B. Fisk, Seabright; Edward Williams, 563 Cannan Street, Camden.

Grand Temple of Honor and Temperance.—Wm. T. Howe, 102 Second Street Harrison.

Evangelical Lutheran Synod of New York and New Jersey.—Rev. V. L. Conrad, Ph.D., (of N. J.), P. O. address 524 Walnut Street, Philadelphia, Pa.

New Brunswick Synod of Reformed Church of America.—Rev. Cornelius Brett, 509 Bergen Avenue, Jersey City.

Camden County Temperance Alliance.—Rev. H. W. Perkins, 1605 Broadway, Camden; Mrs. Fanny H. Carr, Camden; S. S. E. Cowperthwait, Camden.

Gloucester County Temperance Alliance.—Rev. Daniel Thackara, Woodbury.

Shrewsbury and Rahway Temperance Committee of the Quarterly Meeting of Friends.—Aaron M. Powell, 58 Reade Street, New York; Frances E. Baright, Asbury Park.

First Baptist Church.—Rev. A. H. Sembower, Salem.

Presbytery of Elizabeth.—Rev. W. E. Honeyman, Plainfield.

Plainfield W. C. T. U.—Mrs. Anna Rice Powell, Plainfield; Mrs. W. E. Honeyman, Plainfield; Miss Clemonie R. Yates, Plainfield.

Plainfield Reform Club.—Nathan Harper, Plainfield; Albert Utter, Plainfield.

M. E. Church.—Rev. T. S. Wilson, Berlin; Rev. S. Thackara, Berlin; J. L. Thackara, Berlin.

Berlin W. C. T. U.—Rev. T S. Wilson, Berlin; J. L. Thackara, Berlin.

First M. E. Church.—Rev. H. M. Brown, Bordentown; T. H. Lee, Bordentown.

Hope Mission Sunday-School.—O. J. Munsell, New Brunswick.

Welcome Division Sons of Temperance.—J. S. Blauvelt, Box 1181, New Brunswick; Mrs. E. H. Amer, New Brunswick.

First Presbyterian Sunday-School.—Henry H. Parsons, New Brunswick; Mrs. O. J. Munsell, New Brunswick.

Cranford Temperance Association.—W. D. Wood, Cranford; Mrs. W. D. Wood, Cranford; George G. Ely, Cranford; Alice G. Ely, Cranford.

Presbyterian Church.—J. G. Mason, D.D., Metuchen.

Woodbridge Reform Club.—Peter K. Edgar, Woodbridge; Joseph M. McNulty, D.D., Woodbridge.

Presbyterian Church.—Joseph M. McNulty, D.D., Woodbridge.

Mass. Temperance Meeting.—Wm. B. Potter, M.D., Hammonton.

M. E. Church.—Rev. J. W. Morris, Blackwood.

M. E. Church.—Rev. Jos. Ryers, Elmer.

Presbytery of Monmouth Temperance Committee.—Rev. H. R. Hall, Columbus.

Columbus Prohibition Club.—Rev. H. R. Hall, Columbus.

Division No. 43 Sons of Temperance.—John J. Morrison, New Brunswick.

Americus Division Sons of Temperance.—D. J. Keenan, Metuchen.

M. E. Church Sunday-school.—D. J. Keenan, Metuchen.

Trenton Division Sons of Temperance.—Alex. McFarland, Trenton; J. John Kirkpatrick, Trenton.

Embury M. E. Church.—Rev. W. E. Greenbank, Little Silver.

W. C. T. U. of Mullica Hill.—Eliza P. Gibson, Mullica Hill; George Woolman, Woodstown.

First Presbyterian Church.—Frank E. Kilpatrick, New Brunswick.

Linwood Division Sons of Temperance.—R. Curtis Robinson, Ocean City.

W. C. T. U. of New Brunswick.—Mrs. E. H. Amer, New Brunswick.
Prohibition Party of Gloucester County.—Rev. C. F. Garrison, Swedesboro.
Sons of Temperance of Tuckerton.—M. W. Reynolds, Tuckerton.
Sons of Temperance of Port Republic.—Eli Adams, Port Republic.
Woodbury W. C. T. U.—Lizzie Parrish, Woodbury.
Reform Club.—Rev. G. S. Sykes, Bridgeton.
Camden W. C. T. U.—Mrs. R. M. Bratton, 424 Cedar Street, Camden.
Camden W. C. T. U., No. 2.—Mrs. A. R. Hart, 511 North 2d Street, Camden; Mrs. Emma B. Silvers, 218 Vine Street, Camden; M. D. Burzly, 408 Taylor Avenue, North Camden.
North Camden W. C. T. U.—Mrs. S. B. Northrop, 512 Linden Street, Camden.

PENNSYLVANIA.

Grand Division Sons of Temperance.—John Shallcross, 4610 Frankford Avenue, Philadelphia; Jno. Wear, 1647 North 11th Street, Philadelphia; E. H. Lawrence, Philadelphia; H. C. Jones, 1811 Mervine Street, Philadelphia; Rev. Henry S. Watt, 53d and Vine Streets, Philadelphia.
Grand Lodge of Good Templars.—Rev. D. C. Babcock, 46 North 11th Street, Philadelphia; Charles E. Steel, Minersville; J. S. McMurray, D.D., Huntingdon; Annie J. Weichmann, 1610 Cherry Street, Philadelphia; T. M. Evans, 2320 Oxford Street, Philadelphia.
State Temperance Committee.—Joshua L. Baily, 210 Chestnut Street, Philadelphia; Rev. D. C. Babcock, 46 North 11th Street, Philadelphia; Louis Wagner, 218 Walnut Street, Philadelphia.
State Constitutional Amendment Association.—John Fulton, Johnstown; Rev. J. T. McCrory, Pittsburg, Pa.; Anne Wittenmyer, 1018 Arch Street, Philadelphia; Rev. L. B. Randall, LL.B., Norristown.
State Temperance Union.—W. T. Wilkins, 1811 Lee Street, Philadelphia.
Grand Temple of Honor and Temperance.—Samuel H. Wallace, 63 North 34th Street, Philadelphia; E. C. Sembower, Reading; L. W. Durbin, 436 Library Street, Philadelphia.
American Medical Temperance Association.—Wm. Hargreaves, M.D., 2725 North Front Street, Philadelphia; C. E. Toothaker, M.D., 1717 Francis Street, Philadelphia; A. C. Rembaugh, M.D., 1435 Poplar Street, Philadelphia; H. S. French, M.D., 712 North 8th Street, Philadelphia.
Woman's Evangelical Temperance Association.—Mrs. M. A. Thomas, 824 Moore Street, Philadelphia; Miss S. L. Peck, 224 Dickenson Street, Philadelphia; Miss Kate Smith, 135 Carpenter Street, Philadelphia; Mrs. Mary Allen, 507 Washington Avenue, Philadelphia; Emma C. Merchant, Philadelphia.
United Presbyterian Synod of New York.—Mrs. J. S. Collins, 811 Penn Avenue, Pittsburg; J. B. Dales, D.D., 136 North 18th St., Philadelphia; Rev. J. T. Wright, 838 North 21st Street, Philadelphia; Rev. W. M. Gibson, 711 South 19th Street, Philadelphia.
East Pennsylvania Conference Evangelical Association.—Rev. J. D. Woodring, 1653 North 8th Street, Philadelphia; Rev. A. M. Stirk, Lebanon; Rev. W. A. Leopold, Norristown.
Cumberland County Alliance.—James McAllister Redston, Mechanicsburg.
Blair County Temperance Union.—Mr. A. A. Stevens, Tyrone; Mrs. A. A. Stevens, Tyrone.

Delta Temperance Association.—S. J. Barnett, Delta.
Bucks County Temperance Alliance.—Charles Mason, Doylestown; William Lloyd, Newtown.
Montgomery County Constitutional Prohibitory Amendment Association.—Rev. Wm. C. Hendrickson, Norristown, Pa.
Luzerne County Prohibition Party.—A. Ricketts, Wilkesbarre.
Montgomery County Prohibition Party.—P. C. Fritz, Limerick; S. C. Freed, Limerick Station.
Lycoming County Union.—Mrs. Jane W. Fulmer, Muncy.
Oxford W. C. T. U.—Jane M. Murdagh, Oxford; Rebecca Bowman, Oxford.
Oil City W. C. T. U.—Mrs. Rev. W. F. Wood, Oil City.
Kennett Square W. C. T. U.—Dinah Mendenhall, Hamorton.
Reading W. C. T. U.—Mrs. Mary Seiders, Reading.
Phœnixville W. C. T. U.—Mrs. Rev. N. P. Crouse, Phœnixville; Mrs. P. S. Hooper, Phœnixville.
Blair County W. C. T. U.—Mrs. Emma Stevens, Tyrone.
Milford Mills W. C. T. U.—Rachel D. Larkin, Milford Mills.
Bryn Mawr W. C. T. U.—Mrs. H. O. Wilbur, Bryn Mawr; Mrs. M. H. Schock, Ardmore; Mrs. G. S. Loodle, Bryn Mawr.
Reading Good Templars.—Mrs. Mary Seiders, Reading.
Reading Star Templars.—Mrs. Mary Seiders, Reading.
Christiana Good Templars.—S. Ella Bonsall, Christiana; James D. Reed, Christiana.
Kennett Square Lodge Good Templars.—Elma M. Preston, Kennett Square.
Lehigh District Lodge Good Templars.—Rev. Geo W. Gross, Lehighton.
Jordan Division Sons of Temperance.—H. L. Newhard, 708 Hamilton Street, Allentown.
Cheltenham Division Sons of Temperance.—Frank Hansell, Cheltenham.
Pennsylvania Division Sons of Temperance.—W. H. Symons, Bethlehem.
Jenkintown Division Sons of Temperance.—Rev. A. J. Shoemaker, Jenkintown.
Bryn Mawr Division Sons of Temperance.—R. Cameron, Bryn Mawr.
Sadsbury Monthly Meeting.—Lydia A. Reed, Christiana.
M. E. Church.—Geo. W. Aldred, Rosemont.
M. E. Church.—Geo. W. Ireland, Bryn Mawr.
Cuzerville M. E. Church.—W. K. Macneal, Lenni.
Zion's Evangelical Church.—Rev. J. H. Shirey, Pottsville.
Western Quarterly Meeting of Friends' Temperance Committee.—Sarah Ann Conard, West Grove.
Prospect M. E. Church.—Rev. T. P. Newberry, Moore's.
Mount Zion M. E. Church.—Wm. G. Yocum, Dasby.
Cumberland Presbyterian Church.—Rev. J. Reed Morris, West Finley.
Sunday-school, 2d Lutheran Church.—Miss Minnie Beegle, Altoona.
Presbyterian Church.—Rev. N. P. Crouse, Phœnixville.
Sunday-school, Lutheran Church.—Miss Stella Hooper, Phœnixville.
St. Peter's M. E. Church.—John Danfield, 822 Muhlenburg Street, Reading; W. M. Stanfer, Reading.
Presbytery of Big Spring, United Presbyterian Church.—Rev. Geo. M. Reed, Newville.
Friends' Temperance Conference.—Sarah L. Webster, Swarthmore.
Philadelphia M. E. Preachers' Meeting.—Rev. Alphia G. Kynett, A.M., Darby.

M. E. Church.—Rev. J. P. Miller, Conshohocken.
Primitive Methodist Church.—Rev. Chas. Miles, 524 Chew Street, Allentown.
Baptist Sunday-school.—Jacob L. Africa, Huntingdon.
First Baptist Church.—Rev. J. H. Chambers, Huntingdon.
Ebenezer M. E. Church.—W. H. Shick, 339 South 4th Street, Reading.
M. E. Church.—Rev. H. Hess, North Wales.
Presbyterian Church Sunday-school.—Hugh Lindsay, Huntingdon.
Radnor M. E. Church.—Rev. Chas. Roads, Bryn Mawr; W. A. Fisher, Bryn Mawr.
M. E. Church.—Theo. M. Griffith, Downingtown; John T. Pollock, Downingtown.
Central Lutheran Church.—Rev. P. S. Hooper, Phœnixville; Mrs. P. S. Hooper.
Marcus Hook M. E. Church.—Mrs. E. H. Hoffman, Linwood.
Philadelphia Sabbath-School Association.—Rev. C. F. Turner, Chester.
Presbytery of Clarion.—Rev. Wilbur Fisk Wood, Oil City.
Presbyterian Church.—Rev. A. McElroy Wylie, Newtown.

PHILADELPHIA.

SONS OF TEMPERANCE.

Diligent Division.—Rev. A. A. Dinsmore, 43 Kirkbride Street; Charles S. Brown, Richmond, 25th Ward.
Oakdale Division.—Rev. W. C. Rommel, 2037 North 13th Street.
Silver Spring Division.—David McBurney, 1520 Christian Street.
Friendship Division.—Robert B. Beath, 419 Walnut Street; Thomas Partridge, 243 South 10th Street; W. A. Duff, Philadelphia.
Union Division.—John H. Lewars, Germantown.
Star of Promise Division.—Henry M. Philler, 23 South 6th Street; Miss Mary H. Tansley, 4731 Main Street, Germantown.
Progressive Division.—W. P. Pontzler, 926 Marshall Street.
Bushhill Division.—Joseph S. Wilds, 529 Market Street.
Welcome Division.—John B. Walter, 864 North 11th Street.
Federal Division.—W. Cummings, Jr., 1535 Ellsworth Street.
Onward Division.—Leonard F. Bechtel, 4206 Aspen Street; Henry S. Watt, 537 Vine Street.
Nicetown Division.—J. B. Staub, Jr., 4037 Germantown Avenue, Nicetown.
Nicetown Section Cadets.—J. B. Staub, Jr., 4037 Germantown Avenue, Nicetown.
Harmony Division.—Benj. F. Gladden, 1306 Reed Street.
Quaker City Division.—M. M. Eavenson, 313 North 20th Street.
Manayunk Division.—John Davenport, 3860 Terrace Street; S. S. Keely, 350 Green Lane, Roxborough; Enoch A. Hull, 4538 Ritere Street, 21st Ward; A. W. Givin, 4342 Main Street, Manayunk.
Hierophant Division.—John Nash, 118 South 7th Street.
Morris City Division.—Rev. Robert Graham, 2417 North College Avenue.
Fidelity Division.—William Bitting, 1512 North 11th Street.
Morning Star Division.—Homer C. Wear, 1647 North 11th Street.
Olney Division.—Samuel K. Felton, Olney; George H. Bickley, Olney.

GOOD TEMPLARS.

Germantown Lodge.—Louis Wagner, 218 Walnut Street.
Effective Lodge.—Edwin H. Coates, 724 Spring Garden Street; Mrs. J. Morris Smith, Philadelphia.

Chaser Friends Lodge.—Mrs. E. F. Elmore, 1226 Fairmount Avenue.

Quaker City Lodge.—Robert C. Kelley, 521 South 19th Street; William McCausland, 1830 Reed Street; Robert J. McBeth, 1921 Montrose Street.

W. C. T. U.

Philadelphia County W. C. T. U.—Caroline M. Dodson, M.D., 1834 North 18th Street; Miss Marianne R. Young, 1544 Centennial Avenue.

W. C. T. U., St. George's Hall.—Mrs. Emily Shoemaker, 1127 Filbert Street; Mrs. William Patten, 1515 Wallace Street; Mary H. Bonsall, 421 North 6th Street; Mrs. H. H. Forrest, 2524 Continental Avenue; Mrs. R. W. Clerengee, Philadelphia.

2d W. C. T. U.—Mary E. Eaton, Philadelphia; Mrs. William Graham, Philadelphia.

Franklin W. C. T. U.—Mrs. A. Hallowell, 1431 North 7th Street.

1st Y. M. C. T. U.—Miss Dora E. Henry, 2103 North 12th Street; Miss Mattie A. Harbenson, 531 North 20th Street.

4th Y. W. C. T. U.—Mrs. W. W. Barr, Philadelphia; Mrs. M. E. Stevenson, 1521 Chestnut Street.

CHURCH AND RELIGIOUS BODIES.

Catholic Total Abstinence Union.—Rev. J. J. Elcock, 225 North 18th Street; John H. Campbell, 740 Sansom Street; James Jordan, Clifton Heights, Delaware County, Pa.; John A. Smith, 1618 North 8th Street; John O'Callahan, 1356 Richmond Street; William J. Power, 300 Carpenter Street; Philip A. Nolan, 2110 Tower Street; John Stemter, Manayunk Avenue and Damon Street; John M'Mahon, S. E. corner 7th and Reed Streets; Dr. Michael O'Hara, 31 South 16th Street; Dr. Wm. J. Campbell, 740 Sansom Street; T. M. Daly, 904 South 19th Street; Owen Kelly, 700 Girard Avenue; George A. Brennan, 258 South 4th Street; Wm. C. O'Hara, 1304 Warnock Street; Edward Logue, 1540 Callowhill Street; Patrick Curran, 4219 Main Street, M'y'k; James J. Neville, 338 Marriott Street; Patrick F. Cooke, 2214 North 4th Street; James P. Gourley, 1936 North 5th Street; John H. Nolan, 1962 Alder Street; Thomas Fitzgerald, Jenkintown, Pa.; Peter A. Conway, Wood and Cotton Streets, M'y'k; Daniel M'Gevern, Hancock and Pastorious Streets, Germantown; Alexander J. M'Laughlin, 1018 South 12th Street; James E. M'Laughlin, 220 Oxford Street; Miss Josephine Barth, 47 Saunders Avenue; Miss Sallie A. Moore, 1619 Fawn Street; Miss E. Blaney, 1021 Carpenter Street; Miss Mamie Hughes, 329 North 16th Street; Mrs. Catharine Donnelly, 910 Christian Street; Mrs. A. J. Springer, 810 Dickinson Street.

Bridesburg Presbyterian Church Temperance Society.—Mrs. B. N. Faunce, 422 Richmond Street.

Bible Christian Church.—Rev. Henry S. Clubb, 2915 Fairhill Street.

Pitman M. E. Church.—Rev. H. F. Isett, 2219 Lombard Street.

E. Allegheny Avenue M. E. Church.—G. Bickley Burns, 3134 Frankford Ave.

Columbus Avenue M. E. Church.—Rev. J. W. Sayrne, 2438 Oxford Street.

Philadelphia M. E. Conference.—Rev. John F. Crouch, 857 North 11th Street; Rev. George K. Morris, 1341 North 12th Street; Rev. George Cummings, 1529 South Broad Street.

Presbyterian Church.—Rev. James A. McGowan, 1946 Cumac Street.
50th Baptist Church.—Rev. John L. Craig, 2220 North 7th Street.
Young People's Association.—William Rosmus, 1130 Lombard Street.
Bethany M. E. Church.—Rev. Charles M. Boswell, 1425 South 12th Street.
Emmanuel M. E. Church.—Rev. William D. Jones, 2702 Brown Street.
Olivet Presbyterian Sunday-school.—T. G. Steward, 653 North 16th Street.
Centreville A. M. E. Church.—B. W. Balton, 3 Osburne's Avenue.
Universalist Church of Restoration.—Rev. F. A. Bisbee, 1417 North 16th Street.
St. James M. E. Church.—Rev. S. W. Gehrett, Olney.
Ridge Avenue M. E. Church.—Rev. N. D. McComas, Roxborough.
Asbury M. E. Church.—James Morrow, D.D., 3449 Chestnut Street.
St. Paul's M. E. Church.—John Gregory, 1142 South 6th Street.
Baptist Church, Tacony.—Rev. G. P. Watrous, Tacony; Mrs. G. P. Watrous, Tacony.
Fourth Reformed Presbyterian Church.—John Bolan, 2205 South Street.
United Brethren in Christ.—Rev. H. C. Phillips, 2747 North Front Street.
Presbyterian Ministerial Association.—A. Nevin, D.D., Philadelphia; Rev. J. Gray Bolton, 1906 Pine Street.
Bethlehem Presbyterian Church.—B. L. Agnew, D.D., 1933 Park Avenue; David R. Evans, 2135 North 13th Street; Dr. J. B. Kniffin, 2015 North 13th Street.
Piedmont Philadelphia Conference Temperance Society.—Rev. Henry Wheeler, 2349 East York Street.
Ebenezer M. E. Church.—David H. Bowen, 813 South 2d Street.
11th Street Church and Temperance Society.—Rev. George L. Broadbent, 1434 Christian Street.
Franklinville M. E. Church.—Rev. Stephen H. Evans, 3533 Marshall Street; Thomas D. Groves, 3511 North 5th Street.
Nazareth M. E. Church.—Rev. S. S. Huff, 264 North Juniper Street.
Gospel Total Abstinence Association, No. 1.—John Dessalet, 1413 North 21st Street.
Fairhill Baptist Church.—Rev. E. C. Romine, 728 West Huntingdon Street.
Baptist Ministers' Conference.—Rev. W. W. Dalbey, 2071 East Dauphin Street.

MISCELLANEOUS.

Royal Templars.—Frederick Evans, D.D., 707 Marshall Street.
Pennsylvania Temple True Templars.—Martin William Mann, 1240 Carlisle Street; Benjamin E. Mann, 1535 Vine Street.
N. Western Prohibition Club.—John Meullen, 1813 Commac Street.
Central Prohibition Association.—D. R. Young, 1305 Parrish Street; James Mullin, 826 Callowhill Street; John Woolman, 2104 Brandywine Street; James Benge, 55 North 11th Street; Mrs. D. W. Collins, 60 North 38th Street.
29th Ward Prohibition Club.—Rev. J. B. Dobbins, 1529 North 20th Street; E. W. Kirby, D.D., 1606 North Broad Street.
Law and Order Society.—Lewis D. Vail, 716 Walnut Street; Wm. Wallace, 1510 Chestnut Street; John T. Baldwin, 1613 Chestnut Street; Horace Geiger, 1410 North Broad Street.
Band of Hope.—Benjamin Twedall, Jr., 2316 Biddle Street.

Philadelphia Sabbath Association.—William Sterrett, D.D., 2133 Vine Street; Rev. T. A. Fernley, 1224 Chestnut Street; D. S. Jones, 12th and Spruce Streets; John Edmands, Mercantile Library.

Band of Hope, 2d Reformed Presbyterian Church.—William Sterrett, D.D., 2133 Vine Street.

Richmond Presbyterian Church.—Rev. George Stuart Campbell, 3012 Richmond Street.

Richmond Division White Ribbon Army.—Rev. George Stuart Campbell, 3012 Richmond Street.

Church of the Messiah.—Edwin C. Sweetser, D.D., Philadelphia; John Mason, 4045 Locust Street; John Mason, Jr., 4045 Locust Street.

M. E. Church.—Alexander McSeveny, 130 Queen Lane.

Hermon Presbyterian Church.—J. H. Boggs, Frankford.

Memorial Church of the Holy Comforter.—Miss L. Wilkinson, 1504 Ellsworth Street; George A. Thompson, 1547 South 19th Street; Mrs. Elliott, 1446 South 17th Street.

Baptist Conference.—John Peddie, D.D., Philadelphia.

Western M. E. Church.—William C. Robinson, Jr., 2050 Cherry Street; Rev. W. C. Robinson, 2050 Cherry Street.

Fifth Street M. E. Church.—Rev. J. O. Wilson, 713 Brown Street; G. A. H. Rose, 713 North 5th Street.

Presbyterian Ministerial Association.—Rev. J. Henry Sharpe, 4006 Pine Street.

First Baptist Church.—J. S. James, Germantown.

Olivet Presbyterian Church.—L. Y. Graham, D.D., 2325 Green Street.

M. E. Preachers' Meeting.—George W. Miller, D.D., 2023 Wallace Street; Rev. J. Francis Meredith, 2726 Ann Street; Rev. Alexander M. Wiggins, Philadelphia; Rev. D. W. Gordon, 866 North 19th Street; Rev. J. B. McCullough, 1018 Arch Street; T. Kirkpatrick, Frankford.

A. M. E. Preachers' Meeting.—Rev. W. H. Bryant, 1514 Lombard Street.

East Pa. Eldership of Church of God.—Rev. George Sigler, 1916 North 11th Street.

Siloam M. E. Sunday-school.—Rev. L. B. Hoffman, 1333 Otis Street; Charles Jones, 1428 Otis Street.

Trinity Presbyterian Church.—Rev. J. D. Shanks, 337 Madison Avenue; David Harvey, 3048 Frankford Avenue.

Blue Ribbon Band, North Baptist Church.—Mary E. Regen, 1504 North 8th Street.

Temperance League, North Baptist Church.—George F. Regen, 1504 North 8th Street.

Church of God.—Thomas H. Phipps, 916 Susquehanna Avenue.

Philadelphia Conference Temperance Association.—S. M. Vernon, 1523 Fairmount Avenue.

Macalester Memorial Church.—Yates Hickey, 1512 Chestnut Street.

Fitzwater M. E. Church.—Rev. Henry Frankland, 2013 Fitzwater Street.

Hebron Memorial Presbyterian Sunday-school.—John M. Rowe, 709 Corinthian Avenue.

Reformed Presbyterian Church.—Rev. J. K. McClurkin, 2206 Wallace Street.

Grace Reformed Church Sabbath-school.—Joseph Callum, 1927 North 11th Street.

Orthodox Street M. E. Church.—John Dye, Frankford.

Sunday Breakfast Association.—Mrs. I. Newton Pierce, 113 North 12th Street; D. F. Dimon, 1613 Chestnut Street.

Grace M. E. Division, White Ribbon Army.—Horace Geiger, 1410 North Broad Street; O. Lasson, 1806 Stiles Street.

DELAWARE.

Women's Christian Temperance Union.—Anne Semple, Wilmington; Mary Wells, Smyrna.

Grand Lodge of Good Templars.—Henry W. Morrow, Wilmington; Prof. Wesley Webb, Wilmington; Miss Mary A. Crouch, Dover.

M. E. Preachers' Association of Wilmington.—Rev. William L. S. Murroy, 222 Walnut Street, Wilmington; Rev. C. W. Prettyman, 513 Jefferson Street, Wilmington; Rev. C. E. Hubberd, 129 Elliott Avenue, Wilmington; Rev. W. B. Gregg, Wilmington; Rev. H. A. Monroe, Wilmington; Henry Sanderson, Wilmington.

Wilmington Conference M. E. Church.—Rev. E. H. Hynson, Camden; Rev. T. E. Martindale, Dover.

Epworth M. E. Church.—Rev. W. B. Gregg, Wilmington; William L. White, Wilmington; Margaret S. Hilles, Wilmington.

Brandywine M. E. Church.—Rev. E. L. Hubberd, 129 Elliott Avenue, Wilmington.

Union M. E. Church.—Rev. C. W. Prettyman, 513 Jefferson Street, Wilmington.

Asbury M. E. Church.—Rev. William L. S. Murroy, 222 Walnut Street, Wilmington; Dr. John S. C. Simms, Wilmington.

State Capitol Lodge Good Templars.—Rev. T. E. Martindale, Dover.

Sparkling Water Lodge Good Templars.—W. N. Brown, Wyoming.

Western Quarterly Meeting Society of Friends.—H. S. Kent, Hockessin.

Hockessin Temperance Workers.—H. S. Kent, Hockessin; Patience W. Kent, Hockessin.

Y. W. C. T. U.—A. T. Hilles, Wilmington.

Wilmington W. C. T. U.—Anne Semple, Wilmington.

Camden W. C. T. U.—Rev. E. H. Hynson, Camden.

Wyoming W. C. T. U.—Mrs. Kate K. Brown, Wyoming.

MARYLAND.

Grand Division Sons of Temperance.—Richard M. Duvall, Baltimore; Springfield Baldwin, Waterbury; Rev. R. T. Smith, Baltimore.

Maryland State Temperance Alliance.—William Daniel, Baltimore; Robert McLaughlin, 236 North Gay Street, Baltimore; William H. Harris, 160 Druid Hill Avenue, Baltimore.

Prohibition Party of Maryland.—William Daniel, Baltimore.

Maryland Branch National Temperance League.—J. K. Taylor, Baltimore; Edwin P. Janvier, Still Pond; William F. Speake, Baltimore; Richard T. Bentley, Sandy Spring Point.

Baltimore Conference M. E. Church.—Thomas L. Poulson, D.D., Baltimore.

Still Pond Good Templars.—Rev. E. C. Macnichol, Still Pond.

Hollins Chapel Sunday-school.—J. W. Frizzell, 558 West Baltimore Street, Baltimore.

Cadets of Temperance.—Rev. R. T. Smith, Baltimore; L. V. Dakehart, 402 North Gilmore Street, Baltimore; E. K. Asher, Rossville.

Paulet Lodge of Good Templars.—L. V. Dakehart, 402 Gilmore Street, Baltimore.

Riverside W. C. T. U.—Mary A. Speake, Baltimore; W. F. Speake, Baltimore.

DISTRICT OF COLUMBIA.

Grand Division Sons of Temperance.—F. M. Bradley, Box 682, Washington; Hon. William P. Drew, Washington; William Oscar Roome, Washington.

Grand Lodge of Good Templars.—H. Madden, Washington; Thomas L. Selephson, Washington; William H. Baily, Washington; George H. Smith, Washington; J. N. Boyd, Washington.

VIRGINIA.

Franklin W. C. T. U.—Sarah C. Harris, Franklin.

NORTH CAROLINA.

State Women's Christian Temperance Union.—Mrs. Nannie Weatherly, Greensboro; Mrs. Ada M. Smith, Durham; Mary E. Summers, Summerfield; Mary Jane Bundy, New Garden.

North Carolina Yearly Meeting of Friends.—F. S. Blair, Summerfield; Mary E. Summers, Summerfield; Lindley M. H. Reynolds, Bush Hill; Mary Jane Bundy, New Garden.

Prohibition Party of North Carolina.—F. S. Blair, Summerfield.

FLORIDA.

Women's Christian Temperance Union.—Mrs. A. L. Loder, Sanford.

Cookman Institute.—Rev. S. B. Darnell, Jacksonville.

Sons of Temperance.—A. L. Loder, Sanford.

MISSISSIPPI.

Shubuta Temperance Society.—L. E. Hall, Shubuta.

KENTUCKY.

Women's Christian Temperance Union.—George W. Bain, Louisville.

OHIO.

United Brethren in Christ.—Rev. E. S. Lorenz, Dayton.

Cincinnati Annual Conference.—Asbury Lowrey, D.D., P. O. address 805 Broadway, New York.

ILLINOIS.

Women's Christian Temperance Union.—Frances E. Willard, Evanston; Anna A. Gordon, Evanston.

Grand Lodge of Good Templars.—John B. Finch, Evanston.

WISCONSIN.

Grand Lodge of Good Templars.—Samuel D. Hastings, Madison.

Catholic Total Abstinence Union.—Rev. James M. Cleary, Kenosha.

IOWA.

Grand Lodge of Good Templars.—E. R. Hutchins, Des Moines.
National Temperance League.—J. Ellen Foster, Clinton.

NEBRASKA.

Women's Christian Temperance Union.—Madame Charlton Edholm, Omaha.
Omaha W. C. T. U.—Madame Charlton Edholm, Omaha.
Omaha Prohibition Club.—Madame Charlton Edholm, Omaha.
Omaha Beacon Lodge Good Templars.—Madame Charlton Edholm, Omaha.

MISSOURI.

Woman's Christian Temperance Union.—Mrs. Belle P. Robert, 3122 Franklin Avenue, St. Louis.
Grand Temple of Honor.—Timothy Parson, 703 West Jackson Street, Chicago, Ill.

KANSAS.

State Temperance Union.—L. R. Elliott, Manhattan.
Grand Division Sons of Temperance.—L. R. Elliott, Manhattan.
Women's Christian Temperance Union.—Emily B. Slosson, M.D., Sabetha.

WASHINGTON TERRITORY.

Eastern Washington Territory W. C. T. U.—Mrs. Lucy A. Switzer, Cheney; Miss R. S. Grinstead, Cheney.

ONTARIO—CANADA.

Grand Lodge of Good Templars.—F. S. Spence, Toronto; George Spence Toronto; Rev. Edward Barrass, M.A., Kleinburg.
Six Nations' Indians Temperance Society.—Dr. Oronhyatekha, London.
Dominion Alliance.—F. S. Spence, Toronto; Anthony W. Allen, Toronto.
Presbyterian Church.—Rev. J. Kirkpatrick, Toronto.
M. E. Church.—Rev. Edward Barrass, M.A., Kleinburg.
Victoria Worrell Lodge Good Templars.—Dr. Oronhyatekha, London.

NOVA SCOTIA—CANADA.

Grand Division Sons of Temperance.—Rev. R. Alder Temple, Halifax.

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Mrs. M. J. Davis, Boston, Mass.
Mary Carson, Camden, N. J.
Wm. Cady, Hamilton Square, N. J.
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